

Canadian Churchman

AND DOMINION CHURCHMAN.

A Church of England Weekly Family Newspaper.

Vol. 17.]

TORONTO CANADA, THURSDAY, APRIL 16, 1891.

[No. 16.]

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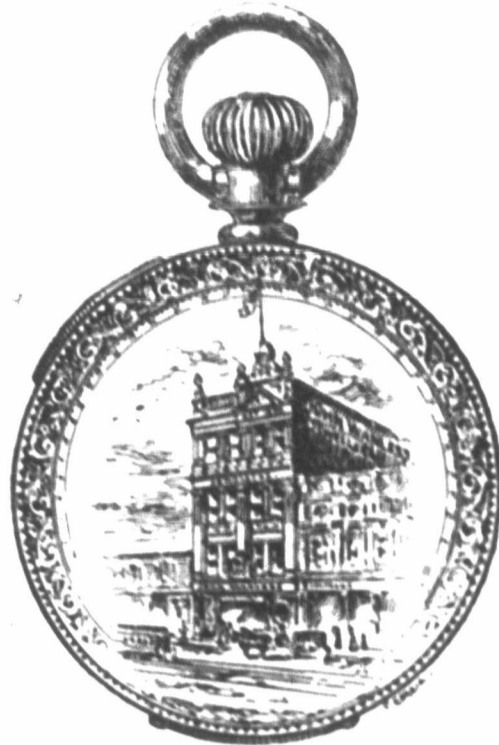
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THE EPISCOPAL CAR A SUCCESS.—The experiment of the Bishop of North Dakota. The car is often "side tracked" for the benefit of those who wish to see the Bishop privately between hours. The Bishop personally takes care of the car, sweeps it out, lights the lamps, prepares them for use, builds the fire and keeps it alight, makes his own bed, &c. He is his own *factotum*, serving every office from apostle down to sexton. It may be gravely and respectfully questioned whether St. Paul could have done more in that way.

A BISHOP'S GRIM JOKE.—The Bishop of Chester lately referred to the steady lowering of clerical incomes, especially in the matter of tithes, as a very real instance of a nearly "submerged tenth." The Bishop took occasion to refer to the very exaggerated descriptions of the darkness of home heathenism which have lately caught the popular taste. It was a mistake, he said, to paint it in too dark colours. Some demagogues deliberately pursue the policy of gross exaggeration to attract notice—doing evil (apparently) that good may come.

KEBLE THE MAINSPRING.—The chief outcome of the late Dean Church's already famous book on the history of "The Oxford Movement," is that the central figure, the influential personage, was not Newman at all, but the saintly poet of Hunsley—the author of "The Christian Year." This fact, long felt by many, now clearly brought out, is at once the main reason and the sufficient guarantee of the solidity and permanence of the reform already wrought in the Church. The spirit of "The Christian Year" has spread far beyond Church bounds.

THE COMMONWEALTH OF AUSTRALIA is to be congratulated on the choice of the admirable title with which to crown this achievement of their timely confederation of colonies. The dear old Mother Land ought to feel excessively pleased and thankful that her stalwart sons and grandsons all over the world are "joining hands" in such brotherly fashion. This is a new interpretation of the Laureate's happily framed phrase, "Britons hold your own." They can best hold their rights and properties by holding each other together.

ROMAN CATHOLIC CONFIRMATION is not recognized as valid by some of our Bishops on account of the failure to preserve carefully the essential feature of the apostolic rite—*laying on of hands*. They have added so many "accretions," by no means essential to the rite, that they have been prone to lose sight of the original form—literally making the word of God of none effect through their traditions, instead of preserving carefully the traditions of the Apostles. The writers in English and American Church papers say that they are more strict and careful at present than a generation or two since.

AN ANTI-NOISE LEAGUE is an addition which the *Church Eclectic* wishes to see to the societies already in existence. "Then will come the millennium, from which will be banished the Salvation Army drum and the cracked church bell, the Italian organ grinder and the English concertina player, the dogs which howl by night, and the pianos which play five-finger exercises by day, the rougns who yell their half drunken ditties, and the converted street sweepers who bellow like bulls." Certainly, such a society would be of more practical use and comfort than nine-tenths of those now existing and noisy!

THE KIND THEY WANT—"Please send us that floweret, streamlet, rivulet, starlight man to preach for us next Sabbath," was the "order" lately sent by a Philadelphia congregation of Presbyterians to the Princeton Seminary, when they wanted to hear once more a certain young theologian who had recently dazzled rhetorically the tender souls of the younger members of the congregation. They forgot his name, but the description sufficed. He was recognized by the Princeton authorities from the description sent, and became pastor of the congregation. Such is the history of a good many "calls" which come to the "ear-tickling" class of preachers.

"BREAK DOWN THE CANON," says the *Living Church*, apropos of the New York pulpit embroglio, "as some of our clergymen seem determined to do, and no safeguard remains against the introduction of all religions and even of agnosticism into our pulpits. Indeed, there seems to be very little left of the canon, if without prompt discipline a clergyman may introduce to his congregation a Unitarian, one who denies the Divinity of our blessed Lord, to preach on the day of the Crucifixion!" Such is the logical conclusion of that lawlessness of which we had a sample last Christmas at Woodstock.

"APPROPINQUANTE MORTE, *animus multo est divini-or*," says Cicero. Our recent remarks on the writings of Dr. Carry and John Henry Hopkins, and the value of the matured thoughts of aged teachers and writers, have received further illustration in the

case of Delitsch's "Messianic Prophecies"—if, at least, we may trust the critic of *The Expository Times*. The above words are quoted by the learned author in the 2nd chapter of his new book, with the free translation: "Through the approach of the night of death the most intense effulgence flashes through the human spirit which has sprung from the being of God." The proof sheets of Delitsch's book were corrected by him on his death-bed!

THE NATURALIST SCHOOL OF CRITICISM.—This is what Delitsch—himself a great critic and correcter of ideas about the Bible—says of the new school, which explains away everything on the plea of "oriental hyperbole": "There is a crisis in the domain of the Bible, and especially in that of the Old Testament, in which the evening of my life falls. This crisis repels me on account of the joy of its advocates in destruction, on account of their boundless negations, and their unspiritual profanity." The fact is, these wild dreamers are infested by the poison of "a little learning," and run amuck with their "edged tools" at every idea which is—not new!

CONVERTS FROM ROMANISM.—Much is made by Roman Catholic controversialists of an occasional leakage into that communion from the Anglican. They are very "mum," however, as regards the constant stream of converts going the other way—not only "reverts," but converts, pure and simple. We have had as reverts, such men as Lord Robert Montague, Canon Ffoulkes, Father Roberts, Hutton, Galton, Law, Whitehead, Addis, &c. Every week some priest is following their example. The Roman Communion has some external attractions, but in solid internal advantages she cannot compare with her Anglican sister.

COMING HOME.—The numbers of Protestant ministers of various kinds who get tired of their surroundings and join the Church now-a-days is very remarkable. In a little magazine we find the following examples within a few pages: A Calvinistic Methodist in Wales, a Congregationalist pastor in Ireland, a Presbyterian minister in Brooklyn, and a Presbyterian and a Lutheran in Indiana. Indeed we see it stated that in such places as Brooklyn, such conversions have been lately of frequent occurrence, suggesting some local unsettlement of dissent or local revival of the Church.

"CLOSED QUESTIONS" is the title of a very terse and interesting pastoral letter by Bishop Seymour, of Springfield (U. S.), circulated for Holy Week. The tenor of the brochure may be judged of from the following sentences: "Man can no more alter the character and essentials of the Church of God, that he can contrive substitutes for father and mother, and invent some new method of entering the world to supersede natural birth. . . . The Church is strong and can afford to be patient. But the time comes at length when delay is no longer mercy. . . . Arius, Nestorius, and Honorius. . . . must be cast out."

TRUTH WITH LOVE.—Earl Nelson, in his weekly paper on "Home Reunion," takes up again the subject of co-operation between Churchmen and dissenters in "works of mercy." He concludes: "It is perfectly possible to hold firm to all high

and holy truths, whether in Church teaching or Church organization, and to sympathize and work with those who differ from us for all those good things which we hold in common. We hold our Church privileges, and will continue to do so for the benefit of those who do not at present see the necessity for them."

MAGNA EST VERITAS, ET PREVALEBIT.—The Bishop of Manchester has lately emphasized, in a lecture, the peculiarity of Christianity as a *progressive* living force, contrasted with heathen religions—which begin better than they finish, their first days being their best days, their last days dreary and vicious. Buddhism—once pure—is now mere superstition, and grotesque and debasing idolatry. Mahomedanism—at first borrowing much good from Judaism and Christianity—is now torpid, smitten with the paralysis of death. . . . The best days of Christianity—always living, growing, and flourishing more and more—will be its last days! The world grows better for it.

MELBOURNE CATHEDRAL CONSECRATION is reported to have been "by far the grandest ecclesiastical ceremony which has ever taken place in Australia." Not only the building in general, but altar, lectern, font, &c., were all individually commended to Divine blessing by Bishop Field Flowers Goe. The Primate said very aptly: "A cathedral, when rightly regarded and rightly used, will nourish and extend that sense of federative sympathy which binds together the churches of various localities in a blended bond of ecclesiastical order and spiritual harmony. The Church of England (he said) holds a foremost position of responsibility and opportunity."

POCKET PARISHES.—People are aware of the abuse to which *pocket boroughs* owe their existence—something like what is known in America now as "gerrymandering." There is, naturally, a somewhat similar tendency in ecclesiastical quarters to create little conveniences in the shape of petty parishes with tiny churches for any parson who happens to have a superabundance of cash and a fancy for "running a church" at his own sweet will. Such enterprises create immediate contempt, and ultimately terminate in collapse and disaster. There should be restriction as to numbers of population.

DIGNITARIES ON THE RAMPAGE.—We have had occasion at times to draw attention to disorderly proceedings on the part of some clergymen bearing titles of honour and distinction among their fellows. The Apostolic prescription for the treatment of "any brother who walketh disorderly," and not after the apostolic traditions, is short and sharp. What St. Paul would have done with a rural dean or archdeacon, who—after praying against heresy and schism in the morning—proceeds to countenance and encourage it in the afternoon, would have been something—well, "intolerant."

SPEAKING UNTRUTH IN LOVE.—One of the judges in the MacQueary case is reported to have said that he was impelled to advise "by the law of love," as he did not believe the *purpose* of the accused to have been destructive, but intended to prove-helpful to persons of unsettled faith! We are reminded of a place said to be "paved with good intentions," and also of the authority which condemns *doing evil that good may come*. If a man may deny one article of the creed in order to con-

vince somebody that he ought to believe some other article of the same—this is too much "love" (?) and too little sense!

THE FOUR CARDINAL ARTICLES OF REUNION—the Bible, the creed, the sacraments, the ministry—have been severely tried and criticized since they were set forth by the last Lambeth conference. Dr. Dix, in a masterly review of the present status of the whole question, avers that the movement has received a decided *set back* from the too zealous and careless action of certain prominent American clergymen in the matter of interchange of pulpits, thus ignoring the fourth article. Yet the Bishop of Iowa voices the general voice of the Church in saying: "These (four) are the ancient conditions of unity, and the only imaginable conditions for its restoration."

RITUAL.

We have been examining a number of books on "Ritual," such as those of the Methodist Episcopal, the Freemasons, the Orangemen, the Ancient Order of United Workmen, &c., &c. There are very carefully arranged details prescribed in all these books about the way in which certain proceedings should be carried out, and certain occasions marked by these appropriate proceedings. The meaning of each particular prescription does not appear upon the surface; but one cannot get rid of the feeling that in a general way there is *some* meaning worth knowing—or, if not known, worth discovering. In the same way, if one goes to a wedding or a funeral, he is struck with a certain degree of *formality* about the proceedings; some one always acts or is appealed to virtually as "master of ceremonies."

WHAT DOES IT ALL MEAN?

Very little serious thought will enable us to answer that question in a general way for all such forms of "Ritual"—whether we understand and approve of them or not. It certainly means in the first place that the occasion or proceeding is regarded as *important* to a degree, which justifies the thing being done with care, with thoughtful prevision of the right way—"rite." At least there is an idea that there must be some *right* ("rite") way of doing the thing, and that it is even better to make some awkward, and perhaps some ludicrous attempt to reach this standard, than to show no desire to reach it at all. The very attempt, people feel, will make them somewhat wiser in the pursuit, and the question

"SOLVITUR AMBULANDO."

In the second place, the particulars of the Ritual pursued, attained, prescribed, must be, so far as it goes, an *index* of the particular sentiments for which the people engaging in the performance do entertain and desire to express. It is not enough that the proceedings should vaguely bear the character of being grand, dignified, solemn or ornate. Every one feels that a mere meaningless display of ceremony, a purely empty show, is—so far from being a way of giving honour—a way of insulting and making little of that which is done, belittling the cause in hand. If a man engaged in such work is directed at one point to *stand*, there must be some definite idea connected with the assumption just then of that particular posture. If he is to *kneel*, there must surely be a definite sentiment under cover of that posture also. In fact intelligent ritual

MUST BE EXPRESSIVE

of those exact and particular sentiments which are proper for the occasion. When one has got thus

far in the development of religious, Masonic, or other ritual, the next step is not far off. It only requires the exercise of great care in order that the ritual should not only be roughly expressive of the proper sentiments, so that an interested spectator, or God Himself, if the act be one of worship, may see clearly enough what is meant; but that it should also have such great powers in its expression as to be

ALSO IMPRESSIVE

to such a degree that ordinary careless spectators should *become* interested in what is going on. It is not enough that they should be awe-stricken—like untutored savages at the sound of a gun—but that they should have imparted to them a definite intelligent and intelligible idea of what the others are expressing. So in the New Testament, we hear the argument used that service should be so performed that those who behold will say "God is in you of a truth," and themselves be induced to make a confession of faith, joining in the sentiment expressed. This is the very acme and triumph of perfect Ritual!

A GOOD WORK IN FRANCE.

No one who has had the opportunity of seeing and hearing "Pere Hyacinthe" on his own ground and in his own language, could fail to recognize in him a jewel of rare excellence in the field of sacred oratory, or to wonder at the vast concourses that attended his Lenten "Conferences" in Notre Dame de Paris, while he yet remained in the Church of Rome. Indeed, this is so thoroughly true of him, that little else remains to be said in the way of description—a point which the Protestant part of Christendom has been shamefully slow to recognize. He is so completely an orator, that he cannot well be much of anything else—not without straining his natural bent, and detracting from his natural force. This, we feel sure, has been the true reason of the fact that he has not been such a power for reformation of French Christianity as was hoped at first that he would be. His instincts are all those of the orator; but his energies have been warped and frittered away in comparatively uncongenial work as a pastor rather than preacher, administrator rather than teacher.

THIS ERROR IS BEING CORRECTED.

and chiefly, as we understand, owing to the good judgment and zeal (fraternal, in the fullest sense) of good Bishop Coxe—always a lover of Gallican Christianity, and promoter of its true interests. In the last number of the *New York Churchman* appears a letter from "A.C.C.," from which we learn that the English and American friends have formed a "combine" to provide M. Loyson with a stipend, leaving him perfectly free for pulpit and platform work. Bishop Coxe gives an eloquent description of the effect of the Pere's preaching in the wretched little church in the remote quarter of Rue d'Arras, where, however, overflowing crowds pressed to hear him, after his victorious progress through the southern provinces. Five thousand is the average audience, who try to reach the sound of his wonderful voice, even under disadvantageous circumstances.

THE GREAT DESIDERATUM

is "a decent church in the heart of Paris, where the great witness whom God has raised up in France for Scriptural and Catholic truth can be heard by the leading minds and directors of French thought"—so the Bishop puts it. The Paris journalists and litterateurs are beginning to

appreciate the value of the work, and of the man now that his energies are free for concentration on his peculiar mission, as *via* *via* exponent of the claims of pure religion on the French people. His first quarter's salary has been forwarded through the exertion of Bishop Potter and others in New York. Bishop Cox now appeals for \$1,000 for the Paris work in particular. The Apollos of the American Church appeals for help for the Apollos of the Gallican Church. No doubt, now that the spirit is moved and the movement begun under such excellent auspices, this noble work will not fall short of what "A.C.C." calls the good but ephemeral movement, called "the McAll Mission." New York Churchmen alone will probably furnish most of what is needed, but the Church throughout America ought to be eager to "take a hand" in the much needed and glorious enterprise of restoring to the Gallican Catholic Church its long lost "liberties" of thought, conscience, truth.

THE MINISTERING CHILDREN'S LEAGUE.

We have received the annual report of this most valuable and interesting society, founded by the Countess of Meath. Its value consists in its instilling, in the most practical manner, the sublime spirit of Christian love into the hearts and minds of those of tender years, and it is a worthy means of carrying into effect the ancient precept, "Train up a child in the way he should go, and when he is old he will not depart from it." The children are thus banded together in the Lord's name, that He may be with them, and that they may learn to do His works of love and mercy while the bloom of innocence is theirs, that it may dwell with them forever; for it is only "he that doeth His will" that "knoweth of the doctrine, whether it be of God." This is true experimental religion, as distinguished from that nameless thing which prides itself in its sanctity and stands afar off. No more glorious and fruitful conceptions could animate and direct the human heart than that in which this society originated. The guidance of the innocent and the true development of their tender affections should not be less dear to the heart of the Church than the conversion of sinners. The neglect of the former for chief attention to the latter is probably based on the tacit assumption of the truth of that most fallacious and pernicious adage which says, "the greater the sinner, the greater the saint." May God avert it and lead our people to see more clearly the importance of their children keeping their innocency and early developing their spiritual powers through the active exercise of the warm susceptible sympathies of their childhood, by directing them toward all those objects which appeal to our enlightened humanity, and especially at first such as are likely, considering their years, to be the most attractive to them.

We will now proceed to summarise the constitution and the report, first of all premising that the League is under the patronage of the Right Revs. the Lord Bishops of Nova Scotia, Toronto, Montreal, Ontario, Algoma, Niagara, Saskatchewan and Calgary, and that the Central Secretaries for Canada are Mrs. Alan Macdougall, Rusholme Road, Toronto, and Mrs. S. G. Wood, Pembroke Street, Toronto.

The name of the society is "The Ministering Children's League, Church of England Branch in Canada." Objects: "To promote kindness, unselfishness and the habit of usefulness amongst children, and to create in their minds an earnest

desire to help the needy and suffering. To aid the necessities of the poor by supplying them with warm clothing, comforts, &c." Members—Ordinary Members, Associates, Honorary Associates, Patrons and Officers." Children of all ages and denominations are eligible for membership, and are invited to join. There are Diocesan Councils and Parochial Branches. Motto:—"No day without a deed to crown it." Rule:—"Every member of the League must try and do at least one kind deed every day." Prayer to be used daily: "Loving Father, make me like the Holy Child Jesus, a ministering child, loving, kind, and useful to others. Teach me to feel for the poor and suffering, and may I be ready to do what I can to help all who are in need, for Jesus' sake, Amen." Reports for 1890 received are as follows: Diocese of Toronto, 18 Branches; Ontario, 12; Niagara, 6; Huron, 3; Quebec, 3; Montreal, 3; Algoma, 1; New Brunswick, 1; Saskatchewan and Calgary, 1; making a total of 43 branches with a membership of over 2,000. We regret that we have not space to go into the exceedingly interesting details of these reports, but are obliged to content ourselves with speaking of them in general terms. We can only exclaim, with admiration, after perusing them, how wonderful is the amount of good work earnest children can accomplish! Among the things done, are providing cheering comforts for the sick, providing and maintaining hospital beds and cots, work for Indian Missions, Diocesan Mission Fund, Sunday School Libraries for poor outlying Missions and providing boxes of warm clothing to send for the destitute, and articles for Christmas trees; work for Indian girls and Zenana Missions in India; making garments for a Creche and providing toys for the children of the poor, &c.

Our readers can adequately appreciate this work only by procuring a report, which may be obtained from Mrs. Alan Macdougall, 98 Rusholme Road, Toronto. We earnestly recommend this noble work to the attention of our Church people, hoping it may be more earnestly taken up. It would augur well for the Christian humanity of the future, were Parochial Branches of the League in operation in every parish, while the present blessings derived would be abundant.

REVIEWS.

DECLARATIONS AND LETTERS ON THE VATICAN DECREES, 1869-1887. By Ignaz von Dollinger. Price 3/6. Edinburgh: T. & T. Clark; Toronto: McAinsh, 1891.

Readers of the CANADIAN CHURCHMAN will remember the deep regret evoked throughout the world by the death of the great and learned Dr. Dollinger last year; and also the controversy which arose with reference to his final relation to the Vatican decree of Papal Infallibility. The documents contained in the volume before us throw a clear and powerful light upon these questions, and tell us that Dollinger never for a moment swerved from the position which he took up when the Council was first summoned to consider principally this subject. The dogma, as Dollinger declared, was a departure from the principle of Catholic theology. Out of several contradictions of the report that he had succumbed to the Papal threats, we quote one: "The statements in the paper you sent me are malicious lies as regards both Professor Friedrich and myself. This is now the fourteenth time that my submission has been announced by Ultramontane papers, and it will often occur again. Rest assured that I shall not dishonour my old age with a lie before God and man."

HOW TO READ ISAIAH. By Buchanan Blake, B.D. Price 2/6. Edinburgh: T. & T. Clark. Toronto: McAinsh, 1891.

This is a very useful little volume, giving the text of the book in chronological order, together with the other passages of the Old Testament which illustrate the period and its incidents. Not only will a good deal of time be thus saved to those who are not familiar with the Old Testament history, but considerable facilities are afforded for the true understanding of the text. Mr. Blake is quite right when he insists in our, first of all, trying to understand what Isaiah meant by his utterances, before we go on to understand their full meaning as prophecy.

Home & Foreign Church News

FROM OUR OWN CORRESPONDENTS.

FREDERICTON.

The executive committee of the Diocesan Church Society held a business meeting in Fredericton on the 4th ult. The Fredericton Deanery Sunday School Teachers' Association met at the Church Hall, Fredericton, Thursday evening, the 19th inst. "Loyalty to the Church in Sunday School Teaching" called for an animated and profitable discussion. The Rural Dean read an excellent paper on the latter part of the first division of the Book of the Prophet Isaiah, for which he received grateful acknowledgment on the part of the Association.

Confirmation.—His Lordship Bishop Kingdon held confirmation service at the parish church, Kingsclear, on Sunday, the 22nd of March. About twelve candidates were presented for the apostolic rite. We are informed that after Sunday next, the registers of the parishes of Kingsclear and Ludlow will show a total of 240 candidates confirmed within the period of six years past. This certainly, for two comparatively thinly populated districts, is a good showing, and clearly reflects the energy of the faithful priest-in-charge, Rural Dean Montgomery.

Lenten Services.—Reports from the different parishes of the deanery indicate that the usual amount of special Lenten work is being carried on. At the cathedral, the daily services are always more largely attended in Lent than during other times of the year. The Wednesday evening services, though, (sermons being preached on special Lenten subjects) are the most encouraging, the brethren of the laity manifesting an ever deepening interest therein.

St. Anne's Parish Church.—Lenten addresses have been given on the Friday evenings of the season by Bishop Kingdon, Revs. Montgomery and Parkinson, the sub-dean, and the rector, Rev. Canon Roberts.

St. Mary's Parish Church.—A deep interest has been exhibited by the laity in the masterly and impressive addresses of their rector on subjects suitable to the season.

In the parishes of Maugerville and Burton, the rector has been holding special services twice weekly. A course of sermons is being delivered on "Some of the cardinal doctrines of the Catholic Faith," and on "Self-discipline," &c.

The rector of Kingsclear has been delivering a special course of sermons on "the means of grace."

Personal.—Rev. John de Soyres, rector of St. John's church, St. John, has been suffering recently, we regret to learn, from an attack of influenza.

Rev. J. M. Davenport, priest-in-charge of the mission church of St. John the Baptist, St. John, has been in Boston of late, his services being taken by Rev. F. F. Sherman.

Rev. W. B. McKiel was duly inducted rector of the parish of St. Martin's on Sunday, March 1st.

BURTON.—Obituary.—The Church in this diocese has lost one of its oldest and most zealous members in the death of the Hon. Robert Duncan Wilmot, which took place at the family residence, Belmont, Sunbury county, on the 12th day of February. The deceased gentleman was born at Fredericton, N. B., in October, 1809. He was son of the late John M. Wilmot, Esq. (for many years a representative from St. John in the Provincial Assembly), and grandson of the late Captain Lemuel Wilmot of the Loyal Regiment, who settled in N. B., at the close of the American Revolution. Mr. Wilmot at an early age came into marked prominence in the political walks of life. He was for some time mayor of the city of

St. John, and represented that city and county in the N. B. Assembly from 1846 until 1861, and again from 1865 until Confederation. During this period he occupied at different times most important positions in the Executive Council, enjoying successively the portfolios of Surveyor General and Provincial Secretary. More than once he was dispatched by his government on weighty diplomatic missions, and was a conspicuous member of the colonial conference for the union of the B. N. A. colonies, at London, 1866-7. At Confederation, he was called by Royal Proclamation to the Senate of Canada, and in 1878 he was appointed a member of the Privy Council without portfolio, and was elected to the Speakership of the Senate. He was signally honoured in his appointment as Lieut.-Governor of New Brunswick (at the death of Lieut.-Governor Chandler); and after serving out his term of office, he retired to his country seat at Belmont, where the evening of his long and useful day of life was spent. A life-member of the "Diocesan Church Society" and for many years a Church Warden of this parish, the members of the Church in this diocese, and especially here, will unite with the State, at least in this, to mingle their regrets at his demise; while we who have known him best are gratefully consoled in the thought that so much of a life like his (loyally given to his Church's and to his country's cause) has been lived amongst us. On Sunday, the 15th day of February, the mortal remains of the deceased were interred in the church yard at Oromocto, when a very large number of friends from the neighbouring parishes and from other parts of the Province were assembled. The burial service was read by His Lordship, Bishop Kingdon, assisted by the rector of the parish. *Requiescat in pace.*

CHARLOTTETOWN.—*St. Peter's.*—During the early part of Holy Week there were four services daily. Celebration of Holy Communion, 7.45; Matins, 9 a. m.; Evensong and meditation, 5 p. m., and a special service and address on "Some of the incidents of the Passion," 7.30. On Good Friday there was a children's service 9.15 a. m., at which the chapel was filled to overflowing. Four short addresses were given on the stations of the cross, and between each part the story of the cross was sung. At 10 a. m., matins, the reproaches and ante-communion were said. From 12-3 the priest incumbent preached on the seven last words of our Lord. Evensong was said at 5 p. m. and a special service and sermon by the Rev. H. Hunt at 7.30. Throughout the day the church was hung in black and the altar was stripped; all the services were remarkably well attended. Easter Day was bright and joyous. The church looked beautiful in its white hangings and the sanctuary was decorated with a profusion of flowers. The first celebration was taken by the priest incumbent at 8 a. m.; 113 communicants, a larger number than ever before since the opening of the church. The 11 o'clock celebration was sung by Cambridge's service and was excellently rendered by a strong and well trained choir. The Rev. J. H. Hunt celebrated and Rev. S. Simpson preached. At 7 p. m. the church was crowded to its utmost capacity. Evensong was taken by the Rev. J. H. Hunt, the priest incumbent again preaching. After the sermon there was a procession with cross and banners round the church, the officiant being vested in a magnificent white cope, and upon returning to the sanctuary a solemn Te Deum was sung before the altar; and the service closed with the benediction. The offertories during the day amounted to \$274.70.

Easter Services.—The Cathedral.—The Easter services at the cathedral were conducted with the usual impressiveness of ritual. At 8 a. m., there was a celebration of the Holy Communion and also after Matins. His Lordship, the Bishop coadjutor, preached in the morning, and the Metropolitan at Evensong. The congregations were large, and the singing especially good. At the evening service, Barnaby's latest composition, the beautiful anthem, "Wake up, my Glory," was sung very creditably by the choir, under the able leadership of Prof. Bristowe. The floral decorations, especially at the font, were chaste and beautiful.

St. Anne's was very prettily adorned for the festival. The Holy Communion was celebrated at 8 a. m., and at the eleven o'clock service an unusually large number of communicants partook of the blessed sacrament. The singing was most effective and very large congregations attended all three services.

St. Mary's.—Special Easter music was sung in this church. St. Mary's congregation was much pleased to find their rector so far recovered from his recent brief illness as to be able to minister to them on this glad festival day. Two services were held in this church on Easter Day.

MAUGERVILLE AND BURTON.—The first service of the Easter Festival was held in Christ Church at 8 a. m., when the Holy Eucharist was celebrated. The music was as follows: Processional Hymn 134, Kyrie (chant), "Gloria Tibi," Holy Offerings, Hymn 311; 2nd part, (after consecration prayer), "Gloria in Excelsis." The Holy Eucharist was also celebrated at St. John's church, Oromocto, a large number of communicants being present. Stephen's "Te Deum" was well rendered by the choir, as also were the hymns and other special festival music. Even song was said at Christ Church, when the "Magnificat" and "Nunc Dimittis" were *Wesley in F.* the Doxology being sung as a recessional. Both churches were prettily adorned with cut flowers, and all the services were particularly bright and hearty.

During Holy Week, Bishop Kingdon delivered a course of addresses in Trinity church, St. John. His Lordship also held three confirmation services during Holy Week in the St. John churches. The Metropolitan confirmed about fifty candidates in the cathedral on Maunday-Thursday. At the Easter Monday meetings throughout the diocese, a question of more than passing interest was submitted to the different local committees, viz., the proposed scheme for amalgamation of the "Diocesan Church Society" with the Synod. The delegates from each parish are expected to report the decisions of the sub-committees to the General Committee at the Annual meeting in July next.

QUEBEC.

Bishop's College School.—The contract for the rebuilding of the school building destroyed by fire some time ago, has been awarded, and the work will be completed by Sept. 1st, so that it may be occupied on the re-assembling of the school after the summer holidays.

Church Society. The anniversary meeting of the Church Society of the Diocese of Quebec took place in the Tara Hall on Monday evening, the 6th inst., and was attended by a large audience. The Lord Bishop occupied the chair, and was supported on the platform by the very Rev. the Dean, Canons Richardson and Von Iffland, Rev. Dr. Geo. R. Vandewater, Rector of St. Andrew's church, New York, and Secretary of the Parochial Mission Society of the Protestant Episcopal Church of the United States; Revs. L. W. Williams, M.A., A. J. Balfour, M.A., H. J. Petry, T. A. Williams, L. V. Lariviere, F. A. Smith, C. B. Washer and Lt.-Col. J. B. Forsyth, Collector of Customs. After the singing of a hymn, prayers were read by Canon Richardson, Secretary of the Society. He then submitted a short account of the work by the Society during the past year. He mentioned the amounts subscribed to the various funds, and the principal grants made from them, &c. He referred especially to the interesting character of the work being done by the Rev. H. C. Stewart, M.A., among the Indians at Lake St. John, where a church was being built upon the Indian Reserve, and quoted from a letter lately received from Mr. Stewart, in which he reported the probability of the entire Mistassim tribe coming to settle at Lake St. John in consequence of the Church privileges that they are expected to enjoy there. The report referred in feeling terms to the decease of Rev. J. H. Jenkins, late rector of Three Rivers; Rev. E. W. Sewell of Quebec; Rev. A. Balfour, the veteran clergyman of the Diocese, if not of Canada, and Messrs. Alex. Pape, Treasurer, and P. A. Shaw, a life member. After the singing of another hymn, His Lordship made a short address, after which he introduced Lt.-Col. Forsyth as the first speaker. Col. Forsyth gave an able address, specially referring to the progress made in the diocese during the past 50 years. Another hymn having been sung, His Lordship introduced the Rev. Dr. Vandewater of New York, though he said an introduction was hardly necessary in his case, after the very eloquent sermons he delivered in the Cathedral and St. Matthew's the day before. Dr. Vandewater was received with great enthusiasm, and delivered a stirring address on behalf of the Society, urging all Churchmen to give it their earnest and hearty support, and pleading specially on behalf of the country clergy with poor stipends. He referred to a visit of his to a Colorado mission, where the clergyman's wife, after teaching in Sunday school before the morning service, aided in arranging the altar, remained after the service to teach another class while her husband went 15 miles to another service, and then returned home to comfort her household of four children, and perform the necessary household duties, for she was unable to afford to keep a servant; she had told him with moistened eyes how thankful she was for the boxes of clothing, &c., sent by the Women's Auxiliary. If only Church people could

see more of such cases, they would certainly be ready to give more to mission work. A hearty vote of thanks was tendered the speakers on motion of the Dean, seconded by Hon. Geo. Irvine, Q.C., after which the benediction was pronounced.

MONTREAL.

MONTREAL.—The meeting of the vestry of St. Martin's on Easter Monday was not without peculiar significance to those interested in the question of free sittings. During the Lenten season of 1890, Mr. Troop, the rector, informed his people that great sorrow as it would cause him to sever his connection with them, he had, after much careful thought, arrived at the conclusion that he could no longer act as their clergyman if the system of renting pews in the church were continued. The plan, he explained, had never met with his approval, had indeed been always abhorrent to him, and he felt compelled at last to take a decided stand in the matter. This step on the part of Mr. Troop required great courage. St. Martin's church is situated in an aristocratic quarter of Montreal, and the congregation is, to a large extent, composed of men of wealth and high social position, to whom no doubt the idea of free seats was inseparably connected with much that was inconvenient, to say the least of it. The parishioners, however, influenced in part perhaps by the desire to retain the services of a man who by his unaffected piety had won their confidence, and in part by the fact that his arguments in favour of opening the doors to all who were anxious to hear the Gospel, commended themselves to their judgments, or perhaps we had better say their consciences, at the following annual parochial meeting held at Easter, 1890, determined to pursue the course suggested by their clergyman. In lieu of pew rents the now well-known envelope system was adopted, with the result that the income of the church was found last Monday to have been increased by the sum of \$815.83. From every point of view, indeed, the new method has been an undeniable success. The building has been better filled, the regular congregation have not been seriously inconvenienced, and Mr. Troop a short time since intimated from the pulpit that he had reason to feel encouraged with the increased knowledge of religious truth manifested by some of the worshippers. Surely this may afford encouragement for others engaged in the work of educating Anglicans to see that pew rents are inconsistent with the spirit of the Catholic Church.

MANSONVILLE.—Easter Sunday beheld a good congregation assemble in St. Paul's church here. The service was a good one, singing hearty, the altar bright with its white festival frontal, and its re-table filled with foliage and blooming plants. The incumbent, Rural Dean Brown, preached an excellent extempore sermon and celebrated the communion, the congregation remaining throughout. A liberal collection (for the place) was taken for the W. and O. Fund. In the afternoon a children's service was held, to which the children marched in graded order from the parsonage, the members of the Nazareth Guild of the "Ministering Children's League" being conspicuous by their blue badges and little crosses. They gave some recitations and joined in some Easter hymns and carols, and then listened to a plain and descriptive sermonette on Christ's burial and resurrection. The Lenten savings, which is response made to the appeal of the Board of Missions, were then collected by one of the youngest of the boys. These offerings were presented on bright Easter envelopes. Being the first service of the kind, it was not by any means what it might have been had there been longer training. Next Easter better things will be looked for. The Easter meeting of this parish is postponed until Saturday, April 11th. A young people's Church Guild has been organized in this parish, and we look for its being utilized towards a development of Church principles and religious tone among its members. A good large class of candidates for confirmation is being formed. His Lordship is to visit this place on May 8th.

AYLMER, P. Q.—The Easter services in Christ Church were largely attended by the members of this congregation. The Holy Table was artistically decorated with beautiful flowers, and the choir sang hymns and chants in a creditable manner for the occasion. The sermons morning and evening were by the Rev. S. Moore, from McGill College, Montreal, who for nearly three months has been acting rector, on the "Resurrection." The preacher showed that this sublime doctrine was very full of comfort to the Christian; the hope of seeing the beloved faces of friends in the Promised Land is capable of filling the mind with rapture and joy. The collections, \$7.73, were given to the Widows' and Orphans' Fund of the diocese.

ONTARIO.

MATTAWA MISSION.—Holy week was well observed at St. Alban's, Mattawa. A service consisting of the Litany, meditation and the "Story of the Cross," was held every evening (except Friday). The attendance was exceptionally large. The subjects of the meditations delivered by the mission priest during the week were "The Mockery," "The Crown of Thorns," "The Judgment," "The Cross-bearing," "Paradise." There were a good number of people present on Good Friday morning for Matins, Litany and Ante-communion. In the afternoon the church was filled for the special service. Short addresses on the "Seven Last Words" were given by the priest. The people remained throughout the service, which lasted over two hours, and concluded with the singing of the "Story of the Cross." Easter Day was a perfect day, within the church and without. The number of communicants was probably the largest on record. There were 19 at 8 a.m., and 23 at 11 a.m. Total 42. Several who were unable to be present on Easter Day came forward during the week, bringing the total up to 48. The church was bright and gay with banners and flowers and was filled with worshippers both morning and evening. In the afternoon a children's service and baptism was held. The Rev. R. W. Samwell (priest-in-charge) officiated at all the services. Altogether, the services during Lent, Holy Week, and Easter were such as to afford much thankfulness and encouragement to those engaged in the work.

KINGSTON.—The remodelling of St. George's Cathedral, which is to cost about \$35,000, by the terms of the contract, is to be finished by the 1st April, 1892.

St. James'.—The pressure for pews in this church is increasing and some special measure for enlarging the accommodation is in contemplation. A beautiful memorial has been erected by Rev. J. K. McMorin in memory of his son, John McMorin. It is a window very fine in design and execution.

St. Paul's.—During the absence in England of the rector, the Rev. Mr. Johnson, late of Wellington, will serve as *locum tenens*. On Sunday, 5th inst., Bishop Kingdon preached in the evening. The service was choral throughout.

TAMWORTH.—The Churchwoman's Guild here is doing a good work.

NAPANEE.—At the Easter vestry meeting on the 6th, Judge Wilkison was appointed lay delegate for three years. It was resolved to abolish the system of pew-renting and revert to the envelope offerings. The question of a surpliced choir was discussed.

SMITH'S FALLS.—Rural Dean Nesbitt's stable near the rectory was fired by incendiaries and his horse and harness burnt.

BELLEVILLE.—*Christ Church.*—This parish needs and it is said soon will have a curate.

WELLINGTON.—Mr. Waterman, lay reader, has been transferred from St. Paul's, Kingston, to the charge of St. Andrew's, vacated by Rev. Mr. Johnson's appointment as *pro tem.* curate of St. Paul's.

BATH.—The Churchwarden's exhibit at the Easter vestry was very encouraging. Offertory collections and pew rents returned a larger amount than has been received for many years past. No eligible seats are at present available.

OTTAWA.—The beautiful floral decoration of the font of St. Bartholomew's church on Easter Day was a tribute to the skill of the Hon. Mrs. Colville, while the altar was a perfect bower of hot-house flowers and ferns sent from Rideau Hall. Upon the re-table was a cross made by Lady Stanley.

ADOLPHUSTOWN.—The Rev. R. Harding, formerly rector of this parish, has presented to the U.E.D. memorial church (St. Alban's) a handsome brass Alms Basin.

DESERONTO.—The annual meeting of the vestry of St. Mark's church was duly held on Easter Monday. The retiring wardens, T. H. Nasmith and W. G. Egar, with the Treasurer, J. M. Oliver, presented a most satisfactory financial report, showing receipts from all sources of about \$2,040, being the largest year's ordinary receipts in the history of the parish. The following officers were elected for the ensuing year: E. A. Rixen, rector's Warden; W. J. Malley, people's Warden; R. N. Ervine, Treasurer; F. K.

Baker, Secretary, Finance Committee, John Hopper, W. Evans, J. M. Oliver, W. G. Egar, A. H. McCaughey and T. H. Nasmith. It is hoped that at an early date the church may be ready for consecration. Easter Sunday proved a day of bright and happy services. The rector (Rural Dean Stanton) and the assistant (Rev. H. B. Patton) officiated at the various services. The collection amounted to \$304.

BELLEVILLE.—*Christ Church.*—The Easter services were well attended and the choir furnished excellent music, there being a full cathedral service. The Rev. S. Daw preached two most eloquent sermons on the resurrection. In the afternoon there was a children's service, Christ Church and St. George's Sunday schools being present. The church was beautifully decorated with flowers. The offertory amounted to \$700. This is the third time the congregation has given so liberally within the past year. Last year the offertory amounted to \$1,000, and the harvest festival \$500, and this Easter \$700, making a total of \$2,200. At the vestry meeting the reports were found most satisfactory, and the church is now in the best condition it ever was. S. R. Gorman was appointed people's Warden and C. Fothergill clergyman's Warden. It was decided to secure a curate, as the work has increased so rapidly that it will need two to carry it on properly. The St. Andrew's Brotherhood is doing a grand work here among the colleges. The St. Andrew's cross has been secured and placed in all the public reading-rooms. The Brotherhood's Bible class is prospering; new members are joining every Sunday.

TORONTO.

EAST TORONTO.—*St. Saviour's.*—The opening services of this church were continued during Easter week with all the success that could be desired. The special preachers were Rev. Prof. Lloyd, Rev. C. Darling, Rev. Canon Cayley, and Rev. E. A. Oliver. On Friday evening there was a beautiful service, when the members of St. Agnes' Guild and of the Snowdrop Band, numbering in all thirty-seven, each presented a simple white flower upon a silver tray, which was laid upon the altar by the Rev. Dr. Gamack, as an offering to God in His service and emblematic of purity and truth. The Guilds were most appropriately addressed by Mr. Oliver. The Guild of Willing Workers prepared a bounteous supper in Boston's Hall, where a large company sat down to enjoy the evening with songs, acting and speeches. On Wednesday, April 8th, the Lord Bishop of Toronto again paid a visit to St. Saviour's, and confirmed eighteen candidates, eight men and ten women. The church was again quite full, and his Lordship gave a very plain and practical address to those who were about to be confirmed.

Miss Lizzie A. Dixon acknowledges with thanks the sum of \$26 from the Rev. G. O. Troop, of Montreal, for the Rev. J. G. Brick's mission at Peace River, divided as follows: St. Martin's Sunday School, \$25; a member of St. Martin's, \$1.

Holy Trinity.—The Brotherhood of St. Andrew in this parish have just started a club room for young men and strangers, where all the daily and illustrated papers are to be had, as well as magazines and church periodicals. A Brotherhood Bible class is held every Tuesday evening.

COBourg.—*St. Peter's.*—The annual Easter vestry meeting of this church was held in the school house of Monday evening, 30th. The rector, Rev. Canon A. W. Spragge, presided; Mr. J. C. Boswell was appointed secretary. The report of the church wardens was satisfactory, showing that the total receipts for the year were \$2,882.66, of which \$519.50 has been expended for missionary and charitable purposes, and the balance for parish expenses. The cemetery report noted the completion of the mortuary chapel, and showed this branch of the church's affairs to be in a very satisfactory condition. Mr. Wm. Black and Mr. J. E. Boswell were appointed auditors and will report at the adjourned meeting, when the Sunday School Building Committee will report fully on what has been done, and the architect's plans will be on view. A handsome building has been decided on; the contract is let to Mr. C. Carruthers. The corner lot, which has been occupied by a private dwelling, has been purchased; the building will be torn down and the ground converted into a lawn. The chairman announced with regret that Mr. W. D. Burn, who has been the rector's warden for so long, had been obliged to resign, and a resolution of thanks to Mr. Burn for his services to the church was unanimously carried. Mr. Herbert Boggs was appointed in Mr. Burns' stead. The other officers elected for the ensuing year are: Mr. E. H. Osler re-elected people's warden, and Messrs. W. C. Bourne, D. Roberts, A. Milne, F. R. Dymond, J. W. Bickle, W. H. Floyd, R. Craig, W. Russell, J.

E. Boswell, E. Barnum, Wm. Black and F. Osland were appointed sidesmen. The following were elected delegates to the synod, viz.: Col. Boulton and Messrs. W. D. Burn and Wilgress. The Woman's Auxiliary: The annual business meeting was held on Wednesday, 1st April. The treasurer, Mrs. W. D. Burn, gave a very satisfactory account of the finances, and the secretary, Mrs. E. H. Osler, read several interesting letters from missionaries. The delegates for the annual meeting in Toronto were elected as follows: Mrs. Spragge, Miss Ley and Miss Wilgress. The president, Mrs. Stennett, ably conducted the meeting.

GRAFTON.—On Easter Day there was used for the first time a beautiful brass almsdish obtained for the Church of St. George, Grafton, through the loving exertions of one of the younger members of the congregation—a gift which will ever be highly prized. The congregations, morning and evening, were unusually large, the number of communicants being larger than has ever been the case in this parish, even in its more prosperous days. This was ascertained from the records, which have been most carefully kept by the late Archdeacon. The number of communicants amounted to a little more than fifty-three per cent. of the total number of souls belonging to the congregation. At the little outlying church of the parish, St. John's, Centreton, there were eleven communicants, being about one-third of the souls belonging to this congregation. At their vestry meeting a most satisfactory state of things was shown, no debts being reported except a shortage of forty dollars in the Rector's stipend. Eight members of the vestry immediately put down five dollars each, and thus this deficiency was made good. There is still a small nominal debt due by the Centreton Church Building Committee, which the holder has consented should remain hitherto unpaid, provided a small interest were annually paid: this the vestry intend to take steps to have cleared off, also to build a fence about the church. The reproach upon Grafton, of having for eleven years paid no Synod assessment, will this year be cleared away. A beautiful set of new windows, of ornamental cathedral glass, have arrived for St. George's, Grafton, and will be put in at once. Two very costly and beautiful memorial windows are also being made by Mr. N. T. Lyon, of Toronto, and will be ready in a few months.

COLBORNE.—*Trinity Church.*—The Easter services were of the brightest character. The church, which has lately been improved by the addition of a handsome memorial lectern and stained glass window, was beautifully adorned with flowers. Large congregations assembled with a goodly number of communicants. The Easter offertory amounted to \$78. At the Easter Monday meeting the warden's report showed that the past year had been one of the most prosperous in the history of the parish. All old liabilities had been paid, and a balance remained of some \$40. The retiring wardens, Messrs. J. C. Cumming and G. E. R. Wilson, were re-elected, and Messrs. Cumming, Cornwell and N. F. Davidson, of Toronto, were appointed lay delegates. During the past four years Trinity church has been refurnished throughout, and in addition past liabilities on the church and rectory of \$1,600 have been well nigh liquidated. A considerable sum has also been spent by the rector and congregation in improving the rectory, which is one of the most commodious and well appointed parsonage houses in the diocese.

NEWMARKET.—*St. Paul's.*—There was a large attendance at all the services on Easter Day in this church. There were 70 communicants. The special music and decorations were in full harmony with the brightness of the festival. A service was held in the afternoon specially for the Sunday School, when Mr. R. H. C. Browne gave an excellent address. The collections during the day amounted to over \$120. At the vestry meeting on Monday, Messrs. Wm. Denne and W. A. Brunton were elected as church wardens; Messrs. T. H. Brunton, R. J. Davison, T. J. Robertson and W. J. Stickwood, sidesmen. A statement was made by Canon Farncomb, showing that the debt on the church had been reduced by \$470 during the year. The Sunday School, under the able superintendence of Mr. T. J. Robertson, has greatly increased in numbers.

HOLLAND LANDING.—*Christ Church.*—The pretty church of Holland Landing, in charge of Rev. J. Farncomb, was crowded to its utmost capacity on Easter Day. The church was handsomely decorated, and the anthem, etc., sung with excellent taste. There was 30 communicants. After the service the remains of Mrs. G. Bell, who had sung in the choir the Sunday before, were committed to the earth, in sure and certain hope of the resurrection to eternal life through our Lord Jesus Christ. At the vestry meeting on Thursday, the 2nd inst., the

churchwardens' report showed a balance of \$31. Churchwardens John Taylor and Wm. Lane were re-elected, and Messrs. Lloyd and Parnham were appointed lay delegates.

NIAGARA.

CAYUGA.—The annual vestry meeting of St. John's Church was held on the evening of Tuesday in Easter week. The finances of the congregation were in excellent condition, there being no debts of any kind, and a good surplus remaining in hand to carry to the credit of the coming year. G. Sackville Cotter, Esq., registrar of the county, was re-elected people's warden, and in the place of E. D. Cameron, Esq., who has just left for Brantford, having accepted a lucrative government appointment in that city. The incumbent nominated W. C. T. Morson, Esq., manager of the local branch of the Bank of Commerce, as his warden for the ensuing year. A hearty vote of thanks was accorded to the choir for their valuable services, and a resolution was passed expressing the great regret of the congregation at the removal of so active and useful a worker and official as the outgoing clergyman's warden. A resolution was also unanimously passed raising the stipend provided by the congregation to \$600 per annum. Among the recent improvements made in the church are three handsome seats, with front rail of white oak, upholstered in crimson moreen, for the use of the choir, which now numbers seventeen members. The aisles have also been furnished with new matting throughout, and nearly sufficient funds are already in hand with which to purchase an expensive new communion service. At an after meeting of the congregation, John Simson, Esq., G. T. Agent, was elected delegate to the Diocesan Synod for the ensuing three years.

MILTON.—Last week a deputation of ladies representing the Parochial Society of Grace Church called on Miss Racey, who has for many years taken an active part in church work and been one of the most useful members of the congregation, and who is about to remove to Salt Lake City, Utah, and presented her with a very handsome dressing case, in oxidized silver, a gold brooch and the following address:

Dear Miss Racey,—The members of Grace Church Parochial Society, knowing that you are about to leave Milton, and desirous of expressing their sincere regret in view of your parting with them, and also by presenting you with the accompanying brooch and dressing case, would ask you to accept of them as tokens of esteem for you as a consistent member of the Church and as an active and useful member of the Parochial Society; and this they do in hope that they may learn, not unfrequently, of your future welfare; and praying that the grace and blessing of God may be with you until your life's end; and that whether we meet again in this world, we may finally enjoy a never-ending re-union and communion in the better world above.

A. MACKENZIE, President.
E. M. FREEMAN, Vice-President.

Miss Racey made a very suitable reply.

BURLINGTON.—*St. Luke's Church.*—The Easter vestry meeting was quite satisfactory. The income of the parish during the past two years had been larger than ever before, and the total value of the church property here is double what it was twelve years ago. Maitland Young, Esq., and W. McGivens, Esq., were elected church wardens, and C. A. Westell, Esq., was re-elected delegate to the synod. The sum of \$50, with the thanks of the vestry, was voted to the organist for the past year. The St. Andrew's Brotherhood in this parish is proving very helpful in the work and progress of the Church.

GUELPH.—*St. James' Church.*—The first annual meeting of St. James' Parish was held Easter Monday evening in the Collegiate Institute Gymnasium, and was attended by over 60 members of the congregation, 50 of whom signed the declaration.

The chair was occupied by the rector, Rev. Rural Dean Belt.

The rector presented his first annual report, stating that the total number of services held in the parish, Sunday and week-day, was 188, and the grand total of all the congregations, 21,573. The Lenten services, especially during Holy week, were well attended. There were 25 baptisms, 1 marriage, 7 burials, and 24 were confirmed by the Lord Bishop of the diocese on October 12. The average attendance at each Sunday service was 180, and at week-day services 47.

The number of public celebrations of the Holy Communion was 46. There are 117 communicants on the roll, and the attendance per month has averaged 95. Besides these 17 services were held in "Brooklyn," and three in Puslinch.

The total receipts from the Sunday School were \$105.64.

The churchwardens' report stated that the total receipts from offertories amounted to \$1,619.07, and expenditure \$1,572.56, leaving a balance on hand of \$46.51. The report also referred to the favorable manner in which the envelope system had worked. There were now 54 persons who contributed in this manner.

Mr. E. Harvey was appointed the people's churchwarden and the rector appointed Mr. T. W. Saunders as his warden.

The following gentlemen were appointed sidesmen for the year: Messrs. W. R. C. Foster, G. A. Richardson, John Ogg, R. McKenzie, W. C. Walker, Walter McWilliams, W. C. J. Hill, G. A. Thorp, J. E. Perry, W. E. Cutten, A. E. Smith and Fred Harvey.

Mr. E. Harvey presented the report of the Building Committee as follows: Cash received to date, \$1,044.91; disbursements to date, \$643.33. The amount of subscriptions due with balance on hand amounted to \$3,500. The report was adopted.

The old Building Committee was re-appointed, with Mr. Benalick in place of Wm. Slater, resigned.

The motion of Mr. F. J. Chadwick and J. E. Perry, that the stipend of the rector be \$900 per annum, dating back from the time he took charge of the parish, was carried. After the usual votes of thanks, including a very hearty one to the Board of Education and Capt. Clarke for the continued use of the gymnasium, the meeting adjourned. At a congregational meeting held afterwards, Mr. W. M. Stanley was elected lay representative to Synod for three years.

The ground for the new church has been broken and building operations have begun in earnest.

HURON.

OIL CITY.—On Monday, the 6th inst., a Young Peoples' Guild was started in connection with the English Church in this place, when the Rev. M. M. Goldberg, by way of starting the Guild, delivered a telling lecture on "Martin Luther," which was listened to attentively by all. There was a large attendance of the young people of both sexes. A collection was taken up at the close of the lecture in aid of the S. S. library.

ST. MARY'S.—The self-denial offerings of the children and young people of the Sunday-school during Lent amounted to over fifty-two dollars.

TILSONBURG.—The Easter services in St. John's church passed off very successfully. There were three celebrations of the Holy Communion at 8.00, 9.30 and 11 a.m., the last of which was semi-choral, the Sanctus Agnus and Gloria in Excelsis being sung. There was full choral Evensong. The surpliced choir of 25 men and boys assisted at both services, and a processional and recessional was sung. The congregations at both services were very large, and a goodly number received. The church was beautifully decorated. On Monday, the annual vestry meeting, the largest and most harmonious ever assembled, was held in the church. A vote of confidence in Rev. W. Dixon, and thanking him for his untiring labours on behalf of the church, was unanimously passed.

LONDON.—*St. John the Evangelist.*—The Lenten services at this church have been more than usually well attended, specially those of morning and evening during Passion week, at which collections were made for the relief of the sufferers at the Spring Hill Mines, amounting to \$18. Easter Sunday commenced with Holy Communion at 8.30 a.m., and again at midday, with a larger number of Easter communicants than on any former occasion. The chancel was beautifully decorated with flowers, with two vases of white lilies on the altar. The services were most attractive and devotional. The congregations, both morning and evening, were very large. This day was most appropriately chosen to enliven the service, on this joyous occasion, by the first use of the beautiful new organ lately placed in the chancel, the construction and melodious tones of which reflect great credit upon the builders, the Messrs. Lye, of Toronto. The thoroughly trained choir of men and boys, under the able management of Doctor Jones, the organist, added greatly to the services. The Easter offerings amounted to \$80, part of which will be devoted to the organ fund. Two most impressive sermons suitable to the day were preached by the esteemed rector, Rev. W. T. Hill. In the afternoon a Sunday school service was held which was largely attended by both parents and children; the special hymns were well sung, assisted by the choir boys in their surplices, which added greatly to the heartiness of this little ones' service. The Lenten and Easter services have been more largely attended than usual in all our city churches, showing that this part of our Church's year is being more valued and appreciated by her members.

GALT.—*Trinity Church.*—Large congregations filled the sacred edifice on Easter Sunday. The services were very bright and hearty, and everything specially appropriate to the Easter festival. There was a large number of communicants at the early and mid-day services, and the other services, both morning and evening, were equally well attended. The sermons preached by the Rector had special reference to the "Resurrection," and the hymns, anthems and selections by the choir were all thoroughly in harmony with the occasion. The liturgical service of the Church of England never seemed more beautiful, and certainly its Easter celebration was never more joyously commemorated. The musical portion of the services was exceptionally good, and the organist and his choir are to be congratulated upon the result. The chancel of the church was beautifully decorated by Mr. John Wells, florist, the Bermuda lilies being especially attractive, and their fragrance filling the whole church. The annual vestry meeting was held in the school room on Tuesday evening, the rector in the chair. It was most harmonious and satisfactory. The report presented by the wardens, while showing a decrease in the ordinary collections,—yet with the special collections, including the jubilee offering,—showed an actual increase over last year of more than \$1,000, which, considering the somewhat trying year, is most encouraging. Total raised in the parish for all purposes being \$4,600. Capt. R. G. Dickson and A. Bisset-Thorn, Esq., were appointed wardens, and the following gentlemen were elected sidesmen:—Messrs. A. Thom, G. Tolton, J. Gileland, F. Mellish, A. Strickland, J. W. Scott, C. R. H. Warnock, G. Woods, J. E. Warnock, G. Oliver, S. Wells, A. Ruff and J. Tylor. Messrs. R. S. Strong, sr., and James Wood, delegates to the Synod.

CLINTON.—*St. Paul's.*—The Easter services were very bright, and the musical parts were well rendered. The church was beautifully decorated with flowers. Notwithstanding many removals and the pressure of hard times, the offertory was the largest which has been made at Easter. It is most gratifying to mention also that at the two celebrations on Easter Day there was the largest number of communicants in the history of the parish. The annual vestry meeting was held on Easter Monday. Messrs. W. W. Farran and W. Jackson were re-elected wardens; Messrs. John Rainford and S. G. Plummer delegates to Synod; Messrs. H. B. Combe and H. T. Rance, auditors; Mr. F. Alcock, vestry clerk. The Churchwardens' and Rector's Reports were held over till the adjourned vestry meeting. It is understood, however, that the past year has been a fairly prosperous one. The offerings for missionary objects, including the work of the Woman's Auxiliary, are much in excess of other years. The Church Woman's Guild have collected a considerable amount to meet a small floating debt. The past year has been a successful one for the Sunday School. A good deal of money has been raised, but not more than is needed, for the library papers, magazines and prizes. The teachers and officers are enthusiastic, and are earnestly endeavoring to increase the efficiency of the Sunday School. A Chapter of the St. Andrew's Brotherhood has been instituted, and begins its existence in favorable circumstances. Altogether the rector and others interested in the spiritual and temporal welfare of the parish, have much, amid many difficulties, to encourage them and make them thankful to Him "from whom all good things do come."

ALGOMA.

SAULT STE. MARIE.—*St. Luke's Parish.*—On Palm Sunday the incumbent presented 23 candidates for confirmation, 13 female and 10 male, mostly married people. In the afternoon the incumbent drove the Bishop to Christ Church, Korah, where 8 candidates were confirmed, 5 females and 3 males. The Lenten services at St. Luke's Church have been extremely well attended, especially during Holy Week. The services on Easter Day were very beautiful, especially at night, as the music was full choral. There were about 90 communicants present at the early and mid-day celebrations. A very beautiful altar-cloth and dossal have been presented to the church and were used for the first time at Easter. The committee of the Indian Homes met at Bishophurst on Friday, March 17th. The new Shingwauk hall is completed; the upper part is to be used as a school-room, the lower as a gymnasium and drill hall. Mr. Wilson stated that, owing to economy during the winter, he hoped to open in May with full numbers. He also said that an appropriation of \$2,500 had been made by Government and placed on the estimates for the erection of the laundry, and the commencement of the new Wawanosh house near the present Shingwauk.

ILFRACOMBE.—At the close of the sermon on Good Friday in Christ Church, the Rev. L. Sinclair made special reference to the conversion of the Jews, and

the offertory was given for that object. The Easter vestry was held on Easter Monday at 3 p.m. Mr. C. J. E. Crump was appointed secretary and auditor *pro tempore*. Mr. C. Smith was re-elected clergyman's warden, Mr. H. Johnson, people's warden, and Mr. E. Malkin vestry clerk. The Rev. L. Sinclair expressed his appreciation and pleasure in the continued harmony of the congregation and the faithfulness of his officials.

HOODSTOWN.—The offertory for the Jews was taken on Easter Day, and the Easter vestry was held on Easter Tuesday at 11 a.m. Mr. H. Malkin was re-elected clergyman's warden, Mr. L. Goldthorpe people's warden, and Mr. W. Goldthorpe vestry clerk. The auditors were Capt. Whiddon and Mr. William Tipper. The Rev. L. Sinclair addressed the meeting with expression of sincere thankfulness for the continued devotion of the congregation of St. Jude's Church and the unfaded loyalty of its members.

HUNTSVILLE.—The vestry of All Saints' was held on Monday evening. The attendance was moderately good. The serious illness from gripe of Mr. Kinton, people's warden, was sincerely regretted. The vestry clerk presented the financial statement. The income from offertories, regular and special, was \$588.91. The expenditure was \$568.69, balance in hand, \$21.22; but it was shown that there was a present liability of \$70.83, which caused a deficit of \$49.61 in the working expenses of the year. The burial board showed \$90.15 receipts from sales of grave plots since laying out the ground, and an expenditure of \$50 for improvements and grave digging, leaving in treasurer's hands a balance of \$40.15. The Sunday School report showed marked progress had been made during the year. A new Karn organ had been purchased and paid for, and that a balance of \$8 was in the treasury. The church building fund had received from all sources \$1,040.75. The committee reported 200 cords of building stone laid on the site and paid for, leaving a balance of \$355.44 in the treasurer's hands. The Church Woman's Committee reported \$100 in hand to their fund for heating the church, and the Young Woman Communicants' Guild reported \$50 in hand to the window fund, making a total of \$505.44 to the credit of the church building fund, exclusive of cost of stone laid on the site. The congregation has paid in \$260.61 of its pledged \$1,000 to the church building fund; when the balance of the pledge is in hand, the rest of the material will be laid on the site, after which the problem of erecting the structure will compel us to again turn our eyes for help to the many and sympathetic friends of Algoma in the front dioceses.

CALGARY.

CALGARY.—The Lord Bishop of the Diocese has returned from an extended and successful trip to the Eastern Provinces. The interest in the work of the Territories is much increased by the Bishop's visit.

MACLEOD.—The Lenten services have been very well attended in Christ Church. The incumbent, the Rev. Ronald Hilton, delivered a series of addresses on the "Seven last words from the Cross." On Good Friday, both at matins and evensong, the church was well filled. On Easter Sunday the church was crowded to the doors. A large number of communicants attended Holy Celebration. The Easter meeting was held on Monday evening and was well represented. The churchwardens' books showed a balance in hand of some \$102 and everything paid for. The report of the auditors was passed and accepted. The election resulted as follows: Priests' warden, John Cowdry, re-nominated; people's warden, Mr. R. B. Barnes, re-elected; vestrymen, His Honor Judge Macleod, Major Steele, Capt. Matthews, Corp. Brown, E. C. Miller, R. Evans, F. Clarke, C. G. D. Wood, J. Hollies, R. Pattersen; delegates to Synod elected are Col. Macleod and Mr. W. J. Cochrane. Before the meeting closed Col. Macleod, in a neat speech, proposed a hearty vote of thanks to Mrs. Miller for her kind, voluntary and regular services as organist, which position she has so ably and faithfully filled for over four years. The incumbent, Rev. R. Hilton, having pronounced the benediction, the meeting adjourned.

LETHBRIDGE.—The congregation of St. Augustine's faces the responsibilities of self-support from this date. They feel very grateful for the long-continued support of the S. P. G., and intend now to allow their grant to be spent on some less able mission field.

PINCHER CREEK.—The Church of St. John the Evangelist has been very much improved by putting in a handsome stained glass East window. The central figure is St. John. The colors are delicate and show great taste in the selection. The incumbent, the Rev. H. Haveleek Smith, is to have a par-

sonage erected for him by his people. The Easter meeting of this parish is to be held some day this week.

British and Foreign.

Mission Notes.

SOUTH AFRICA. The *Church Review* informs us that "two new sees are about to be founded in Africa to complete the link between Zululand and the Universities' Mission on the north of the Zambesi. The sees will be Lebombo and Mashonaland. The former will include the north-east of the Transvaal and the Gaza country south of the Sabi river, together with Delagoa Bay; and the latter the northern part of the Gaza country, together with Mashonaland, Matabeleland and the north of Bechuanaland and up to the Victoria Falls," and that "Mr. Rhodes has promised £500 for mission work in Mashonaland." At length a successor has been found to the late Rt. Rev. Douglas Mackenzie, Bishop of Zululand, in the person of the Rev. W. F. Puller.

The Rev. J. G. Chater writes to the *Net* of the work at Isandhlwana going steadily on. He speaks of the missionaries, Messrs. Smyth, Gallagher and Wheeler, making progress in the knowledge of Zulu, which is apparently difficult to learn. Mr. Smyth is able already to preach in it a little. Mr. Wheeler takes the day school for boys and girls, and seven boys are under training with Mr. Smyth. Mr. Chater goes three times a week to Hlazakazi to hold services. Mr. Smyth every third Sunday in the month has an English service at the Nodweni gold fields, two hours distance, combining with that a service for natives at one of Mr. Johnson's out-stations. He also has a class for Bible reading and exposition for catechists at Mafitlong, about the same distance in another direction, every Saturday. Mr. Chater does what may be called the regular parish work—the services, classes and visiting. The Rev. C. Johnson, who visited Forbes' Reef and the Usutu in the north of the diocese, wrote that Mr. Carlsein had great and good influence among the natives, and was surprised at the way in which they all came together to their nice little church for matins and evensong, and found them very kind and thoughtful. At the Usutu, where Mr. Jackson is, it was a busy and anxious time. It was expected that there would be great bloodshed, for the whole of the Swazi army had assembled at the king's kraal "to cry" for the dead King Mbandeni, and at the full moon to crown his son and successor, Bunsu. He was astonished at the influence Mr. O. Shepston had with the tribe. Over 1,200 men were assembled, and were orderly and quiet, so different from the wild Zulu army. Mr. Jackson is building a church. Mr. Johnson was welcomed at the gold fields, but had to hasten his return to his family before this warlike party met. On his way, passing the king's kraal, he found the country black with people, who, though rather noisy, did not molest him. Half the sum, viz., £500, required for the memorial of the late bishop, has been sent to the treasurer. The memorial will take the form of a school for the training of elder Christian native boys.

DIOCESE OF GRAHAMSTOWN.—At the St. Matthew's Mission, Keiskama Hock, there is a Girl's Boarding School taught by Miss Lishman and her sister, supported by the Ladies' Association of the S. P. G. Twenty-one girls are boarded and taught, among whom are six orphans. Besides these there are 38 apprentices and 60 day scholars; £90 were earned in the past year by the "Girl's Industries." From the general report of the mission it is learned that native services are held at thirteen out-stations, each being the centre of a number of small kraals. One of the out-stations is 25 miles north-east and another 21 miles south-west. In the whole district there are 1,500 members of the Church, including 850 communicants. The heathen population is from 8,000 to 10,000. At Keiskama Hock there is a small English congregation. Two English clergymen serve this mission, the Rev. C. Taber and the Rev. A. H. Cass, and one native deacon, Peter Kawa, a student from the Kaffir Institution, Grahamstown, who has charge of the important out-station at the Kabousie, where about 40 acres of land have been secured to the church. There are twelve native catechists, six paid and six unpaid. Their duties and reports are all considered on the Saturday preceding the first Sunday in every month. On the morning of the latter there are no services at out-stations, as catechists, teachers and Christians generally then assemble at the home station. About 700 are present at this service, from 150 to 200 being unable to find standing room in the church. On the books of seven schools are 720 names, with good average attendance, boys and girls being about equal. Trades con-

tinue to be taught to the native lads. Forty applications for apprenticeship were refused for want of room during the last six months. A total of £3,426 9s. 7d has been earned by the various industries. The warden of Keble's College, Oxford, has issued an appeal for the completion of the Grahamstown cathedral. The fund for the completion of the choir is nearly all raised, and of the sum which the Bishop asks from friends in England, £6,000, £5,400 has been collected, leaving £600 still wanted. As an anonymous donor offers £500 on condition that the required sum be raised by the 1st of May, it is to be hoped that this will be met.

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.

Easter Day.

SIR,—I usually give a glance at your *Notes and Queries*, which are most helpful in these busy days. But I think you are not quite accurate as to the years in which Easter Day has been and will be on March 22. In 1890, Easter Day was on April 3, and 1817 on April 6. If we count back we shall find Easter Day on March 22 in 1883, 1478, 1573 and 1668 (old style), also in 1598 and 1693 (both Gregorian or new style), and 1761 and 1818. It will not again be on the same day until 2285, 2353, 2437, etc.

JAMES GAMMACK, LL.D.

East Toronto, April 9, 1891.

Itinerancy of the Clergy.

SIR,—Your correspondent on this subject in a recent number wishes to import into the Church's system the Methodist lay-preachers' plan of changing places frequently, on the ground that said plan has a tendency to increase the number of adherents in Canada. Now, it so happens that the existence of the said plan is given as the cause of the decrease of Methodist members in England and elsewhere. What is the explanation, if both theories be correct? The fact is that the practice of frequent changes is a good plan for catching, but a bad plan for retaining people. It catches shoals of restless fish, always floating round loosely, on the lookout for "something new," that is the whole rationale of the thing. In well settled communities and established congregations, where generation follows generation in the same place of worship—something solid, substantial, permanent, is desired; change is deprecated very strongly. What is the remedy? Wesley's original plan is the remedy—a large band of mission preachers or "missioners" (lay-men if you like, or monks or "friars"), constantly in circulation, as an aid to the settled pastors of flocks, supplementing their regular efforts, making extraordinary efforts to bring in new members and recover the straying ones, as their special function. We need both agencies. Yours,

SMILAX.

Notes and Queries.

SIR,—Will you allow me to enter, very reluctantly, a protest against two of your replies this week?

1. I think that in reference to the celebration of Holy Communion on Good Friday, there is no valid reason whatever why we English Churchmen should not offer the Sacramental Memorial of the Great Sacrifice on that day. The Church of England plainly directs a daily celebration of the Holy Eucharist on every day of her great week of prayer, Holy Week, including Good Friday. The question was discussed some 15 years ago by very eminent clergymen in London, and it was then clearly established that the rule of the Church of England required. I know what the argument is from Romish or Mediaeval usage, but this is no guide to English Churchmen. The prayer book is our standard.

2. Lay delegates are not elected by the vestry, but by the congregation. This is an important distinction. I know that, as a matter of fact, it is at or after the vestry meeting, that delegates are elected, but it is not the vestry they represent, but the much wider body of all persons composing the congregation, and care should be taken by the chairman of the meeting to make it clear that the vestry, as such, is closed, and that an entirely new meeting of the congregation is held for the specific purpose of electing the synod delegate. This is the law, at least in the Diocese of Ontario, and I fancy it is the same in all the dioceses of the province.

T. BEDFORD JONES, Archdeacon.

Bröckville, April 3, 1891.

[NOTE.—(1) We are quite aware that the Prayer Book provides a Collect, Epistle and Gospel for Good Friday, but these belong to the Ante-Communion office, which may be said by itself without a celebration of the Holy Communion. The latter is therefore not obligatory on that day, or every time the former is said, and we think it has ever been the common feeling and opinion of the Church that a consecration of the elements, though not wrong, is nevertheless not in keeping with the prevailing thoughts and feelings of the day, which are not joyous, and would make the setting forth of "Christ evidently crucified," before the eyes of the people unduly and perhaps irreverently realistic. We are not aware that the custom deprecated by us has prevailed widely in the English Church since the Reformation. We should be glad to publish any statistics that Dr. Jones may have or obtain that would inform us and our readers. 2. The error was a mere slip of the pen which we are glad to correct.—ED. C. C.]

The Church's Progress.

LETTER II.

RESPONDING IN CHURCH.

SIR,—It is not uncommon to hear those who travel much saying, "I stayed at——over Sunday, and attended service there, but it seemed to me to be lifeless and cold," meaning as I understand that the service was not hearty, or in other words that the congregation did not take their part of the service. The clergyman may take his part well and give a pleasing, touching, interesting or instructive sermon, but yet in such cases there is something felt to be wanting to make the services what they should be—heartily and attractive. Our services, as all know, are constructed for the priest and the people to take part in, but if we have but half of them given, of course we must feel them to be defective in the manner of their performance, and hence the reputation of being lifeless and cold. I have been in some churches when twenty or thirty, or even a larger number of men were present, and but very few had either Prayer Book or Hymn Book; evidently they had only come to listen to others worshipping. Now if all these men had come prepared to take their part in the sacred duty, and did so audibly and heartily, could any one go away and say "the service was lifeless and cold"?

If we are to have progress in the Church in numerical strength and in spiritual growth, will it not be absolutely necessary for every clergyman in charge of a congregation to regard it as one of his most important duties to urge it upon members of the Church, and see to it, that they take their part in public worship? And from experience I can say that merely an occasional reference to the subject is not enough. It must be a duty of every week in public and in private. If this duty was faithfully attended to there would be much less reason to recommend the "Itinerancy of the Clergy" or the introduction of vulgar eccentricities into sermons to make our worship attractive.

A. HENDERSON.

Orangeville.

Notes and Queries.

SIR,—Will you please explain—(1) Why St. Paul did not allow Titus to be circumcised, but afterwards voluntarily circumcised Timothy? (2) Why was Timothy not circumcised in his infancy?

QUERIST.

Ans.—(1) Timothy's mother was a Jewess, and he was brought up as a Jew, though his father was a Greek. He was to be a companion and helper to St. Paul in his intercourse with the Jews; and the "circumcised could not eat with the uncircumcised." Had he not conformed to the Jewish custom he would have been a hindrance. St. Paul, by allowing this conformity, disarmed prejudice that he might gain the Jews. His declared view was that "circumcision or uncircumcision is nothing," and as he was then promulgating the decree of the Council of Jerusalem, he was in no danger of being considered a Judaizer. Titus was a Greek, a Gentile convert from heathenism to Christianity, and was a representative of the Gentile portion of the Church at the Council of Jerusalem (Acts xv.), which decided against the circumcision of the Gentiles in the face of the Judaizing Christians, who insisted upon the observance of the Mosaic law as necessary to salvation. To have yielded to their clamor would have been treason to Christ. (2) It is not certainly known; but probably it was owing to the mixed marriage, just as in cases of mixed marriage among ourselves, the baptism of children is often postponed indefinitely owing to some disagreement in regard to it, or neglected through fear of raising the question.

SIR,—Will you kindly answer the following questions through your valuable paper: (1) What are the qualifications of a churchwarden, if any? (2) Define the meaning of an English Church member. (3) Must a churchwarden be a communicant? (4) If a member, or supposed member, leaves the English Church and takes a prominent position, or mover, in the Methodist Church for three or four years, and then after that time attends a vestry meeting and gets elected by some chance as churchwarden, is the electing legal? or can such election be set aside? if so, in what way?

CHURCHMAN.

Ans.—He must be a member of the Church of England and of the vestry of the church to which he is appointed warden, and of the full age of twenty-one years, and must reside within twenty miles of the church.

2. A baptized person who adheres to the doctrine and discipline of the Church of England.

3. Wardens should be chosen from among the communicants, but if this be impracticable it is not insisted on, as it would not be right or legal to dispense with these officers.

4. If the law be carried out there can be no "chance" in the matter. His action outside the church in relation to other religious bodies does not debar him from being a member of the vestry (1) in a pewed church, if he be a pewholder by purchase or lease, or by holding a sitting therein, by the same being let to him by the churchwardens, and holding their certificate of lease; or (2) in "free" churches, if he sign the prescribed declaration provided for the constitution of the first vestry of a new congregation, or in the case of a parish where more than one vestry and meeting has been held; if he qualify in the same manner as electors of the lay representatives, he thereby becomes a vestryman and so eligible to the position of churchwarden. His right to become a vestryman can only be disputed in the case of first vestries of new parishes. In such case the Rural Dean appoints three referees, members of the Church of England, whose decision is final. We presume that in case a person obtains the position of churchwarden through irregular proceedings, the matter would have to be investigated and the appointment annulled by a court of law.

(1) What are the duties of vestry clerk? (2) Is it legal or proper for the vestry to direct that the vestry clerk perform the duties of treasurer? (3) Has the vestry the power to appoint or elect a treasurer in addition, or independent, of churchwardens?

SUBSCRIBER.

Ans.—(1) The duties of the vestry clerk, if the position is only occupied *pro tem.*, is to act as secretary to the vestry; but if it is permanent and he is paid, he is required to attend, in addition to such other duties as the churchwardens may assign to him, such as the selection of burial plots, the collection of fees and their registration; seeing that the altar and vestry linen is kept in seemly condition; seeing that the church is kept clean and is properly lighted and heated, etc. (2) No. The churchwardens are the only legal custodians of the church's funds. (3) No. We find no provision made for a treasurer apart from the churchwardens.

SIR,—Are male members of the congregation who are communicants, the only ones who may vote for election of church officers and vote on other church matters at vestry meetings?

Ans.—No. All male members who sign the declaration prescribed, in free churches, or pew holders, are entitled to vote on all matters at vestry meetings.

Sunday School Lesson.

3rd Sunday after Easter.

April 19th, 1891.

SECOND LESSON—THE NEW TESTAMENT.

As the First Lesson is always taken from the Old Testament, or from the Apocrypha, so the Second Lesson is always taken from the New Testament. The Table of Second Lessons is so arranged that the whole of the New Testament (with the exception of the Book of the Revelation) is read through twice every year; and when the Morning Lessons are taken from the Gospels, the Evening Lessons are taken from the Epistles, and *vice versa*. Usually the course of reading is continued from day to day, Sundays included, but on the Great Festivals and on All Saints' Days appointed to be religiously observed, and also on Ash Wednesday and Good Friday, special Second Lessons are appointed to be read, in order that the Lessons may harmonize with and illustrate the special teaching of the day. Thus

when we celebrate (as we have been lately doing) the great and joyful fact of our Blessed Lord's Resurrection, the Second Lessons for that day are taken from parts of the New Testament which relate to that momentous event. Thus each great truth or duty of our religion is, in regular order, year by year, brought to our attention, not only in sermons, but in the very words of Scripture. The more carefully we follow the teaching of the Lessons, the more clearly shall we see how faithfully it is reflected in the teaching of the Prayer-Book.

We must admit that if some company of learned and godly men were to meet together, and make out for us a very careful scheme for daily reading our Bibles, in the way best calculated to teach us the great truths of our religion, and our duty towards God and our fellowmen, so that each important truth and duty should have its due place and order, we should be very thankful; for we should find it very difficult to do such a thing for ourselves. That is exactly what has been done for us in the Tables of Lessons which we find in the Prayer-Book. Nothing has been left to chance or caprice. We are not dependent on the fancy of ourselves, or of any individual clergyman; and if we carefully follow out this plan, we shall find that we shall not be dwelling on this or that particular chapter or doctrine, to the exclusion of others, but we shall be gaining a good, all-round view of the teaching of the New Testament, and shall thus escape those errors which result from a distorted or one-sided reading of the Scriptures, which has been the origin of many of the heresies and schisms with which the Church is afflicted.

The New Testament is composed of the writings of at least nine different persons. These writings, however, are very different from other religious writings, because the writers were inspired by the Holy Ghost. They may be divided into three classes: (1) The *historical* part, which includes the four Gospels and the Acts of the Apostles; (2) The *Epistles*; and (3) The Book of the Revelation. These various parts of the New Testament were written at different times and for the instruction and edification of different parts of the Church, or of individual Christians. By degrees they were copied and disseminated throughout the whole Church, and were ultimately gathered into one book. The earliest written part of the New Testament is supposed to be the Gospel of St. Matthew, which was probably written about A.D. 38, or about five years after our Lord's Ascension. The gathering together and preserving these precious writings was the work of the Church, guided, as we may believe, by the Holy Ghost (St. John xvi. 13). Thus informed by a divine instinct, it was enabled to select those writings proper to be included in, and classed as, Holy Scripture, and to reject all others.

This great work was happily accomplished before the Church had been rent by any serious schisms; and no writings which the church has included in the New Testament have ever been proved to be spurious, while none which have been rejected have ever been proved to be the authentic writings of any of the Apostles. Notwithstanding the divisions which now prevail in Christendom, there is still an almost unanimous agreement among all Christians in the acceptance of the New Testament as the Word of God.

Family Reading.

Third Sunday after Easter.

THE PLAIN FOOTSTEP.

If you had to find your way alone up a steep, rugged mountain, and it was all new and unknown to you, there would be no greater help than seeing the footmarks of some one who had gone just the same way before.

(This is not a new subject, we had it last Sunday to think about. Never mind, there is more yet about "footsteps" which I want you to get into your mind.)

Now and then, perhaps, as you went on, the marks would be rather faint and difficult to make out, and you would feel puzzled, and not altogether clear which way you had to go. That would make it all the more of a relief to come suddenly

upon a plain deep footmark that you couldn't possibly doubt about. How joyfully you would follow that, and how bravely and cheerily you would push on.

Well, there's something like that in your Christian journey. For in that there are not only the common daily steps that want a little looking for to see clearly (although we generally can see them if we try), but now and then we come upon a clear plain footmark of our dear Lord's that there is no mistake about, and which we cannot doubt for a moment is His.

Do you know what that plain footmark is?

"This is thankworthy, if a man for conscience towards God endured grief, suffering wrongfully. For what glory is it, if when ye be buffeted for your faults, ye take it patiently? But if when ye do well and suffer for it, ye take it patiently, this is acceptable with God. For even hereunto were ye called: because Christ also suffered for us, leaving us an example that we should follow His steps."

So the footmark is, "Suffering for doing right."

"Ah," you say perhaps, "that is hard lines. It's surely unjust too. When a fellow tries to do right (and it isn't any too easy!) he oughtn't to suffer for it, he ought to be praised. People should suffer for doing wrong, not doing right."

Well, before our Lord Jesus Christ came the world thought very much as you do—that if people did wrong they should be punished, but if right they ought to be rewarded.

Now that is true; but then, don't you see it is possible to go a step farther? Jesus did that. He taught the world a higher, grander lesson than any they had learnt before.

He taught them that though bearing a punishment which is deserved is right, there is yet something higher and nobler still.

What is that? Why, bearing the punishment which is not deserved; doing a good thing, and yet suffering for it. That (He taught us) is noble and heroic, or "thankworthy," whichever name you like best to call it.

How did Jesus teach us that?

Why, in the best possible way. By suffering Himself for right-doing.

Do you suppose that when the thorns ran into His brow, and the terrible lash made wounds upon His flesh, that He deserved all that pain?

No, it was all undeserved, you know that very well.

That is how the footmark came. And it is such a plain, clear one. I am sure you will love to follow it, and do that thing (perhaps the only one we ever can do) which is "thankworthy."

But I'm afraid a good many people don't (or won't) see the footmark, plain as it is. Else why does one often hear this sort of thing?—you have, I dare say—

"It's too bad! I won't bear it! It isn't just! Here am I taking ever so much pains with my work, and he says it's done badly. I won't stand it! I'll give up. Say I'll leave." And at this point some heavy object is probably pitched right across the room.

Ah! there's no thought here of suffering for right-doing being thankworthy! No thought of its being joyful—joyful just because it is following a footstep of our dear Lord's.

What should you do if you were treated a little unjustly one of these days—when you have tried your best, and yet are blamed? Not storm and rave, nor mutter and sulk.

Oh, no. Here is a grand chance, you say to yourself, of doing the thing that's thankworthy. So you bear the injustice in a quiet, manly way, and don't let yourself even feel sulky about it. The Master's step is so plain and clear that you really must think about that, and not your own grievance.

Another instance. There was a good deal of bad behaviour the other day among some of the fellows you are with. You, who are one of the elder ones, certainly took no part in the silly larking; and when it came to a row, you honestly tried to stop it, and get a little sense into your companions' heads.

But you got no credit for what you did, for when the master spoke some stern words about it all afterwards, he included you in the general rebuke, having got an impression that everybody

was equally to blame. That was distinctly unjust, and you felt it a good deal until—the thought of the footstep came to help you. And then suddenly a light came into your face, which those about you couldn't at all understand. For true it is, "The secret of the Lord is among them that fear Him."

One more instance. Doing right is often laughed at. And, as everybody knows, being laughed at is hard to bear. It is a sort of suffering, and rather a sharp sort too sometimes.

I don't think now-a-days boys are ridiculed for saying their prayers. As the author of Tom Brown says, "the old heathen state of things of boys not praying has gone out," he hopes, "for ever."

But still there is laughing at lads who are "over particular," who are "trying to be saints," and so on.

Going to Holy Communion is thought "setting yourself up," "too much like a parson," and "not the sort of thing for boys."

And so if boys persist in going, they are shown pretty plainly what others think of it.

Words can sting, I know, and are painful enough, especially when you are young.

Never mind. People have borne much more than words for the sake of following Christ—the sharp pain of being avoided and hated; so what are a few cutting remarks compared to that?

Only a stronger reason for keeping on with what you know to be right.

By and by, when you are older, you may meet with people who are given to sneering at the Bible, and think it fun to joke about sacred things.

Such talk is bad, all bad, and its best to speak up at once, and say quietly but firmly, "I don't like that sort of thing, I'd rather not hear it."

Yet saying this is not easy, but disagreeable and painful, for there's a contemptuous laugh afterwards, and a volley of remarks, such as—

"Oh, yes, he thinks everybody ought to be an old woman. He can't see a joke, he's so slow."

Ah, you plant your foot bravely in the Master's step, and you even feel that He is very near. For that struggle to follow Him and stick up for the right is helping to make you His, not only by and by, but now.

And what a joyful thought that is!

"O let me see Thy footmarks,
And in them plant mine own;
That hope to follow duly
Is in Thy strength alone."

The Church and the Masses.

Mr. Lewin thus writes:—"Where are we to look for the mind of the Church of England with regard to the relation of the classes to the masses? Shall we not answer in her Book of Common Prayer? In her services for holy baptism—for holy matrimony—for burial of the dead. A saintly bishop, now at rest, once told that as he stood at the font of a country church, two infants—a boy and a girl—were brought to him for baptism, one the child of the owner of the whole district, of noble lineage, as men speak, the other the child of almost destitute parents. Which should he baptize first? The mind of the Church seemed clear. 'All equal are within the Church's gate.' He had merely to consider which was the boy and which the girl, and as it happened he had to take the poor man's child first into his arms, and the noble lady, whose child came but second in order, expressed her thankfulness for the bishop's loyal obedience to the wishes of the Church. Well may Bishop Cleveland Cox sing of the much slandered Church of our country—the mark for so much thoughtless censure:—

Our Mother the Church has never a child
To honour above the rest,
But she singeth the same for mighty kings
And the veriest babe on the breast;
And the Bishop goes down to the narrow bed
As the ploughman's child is laid,
And alike she blesseth the dark-browed serf
And the chief in his robes arrayed.
She sprinkles the drops of the bright new birth
The same on the low and high.
And christens their bodies with dust to dust,
When earth with its earth must lie;
Oh, the poor man's friend is the Church of Christ
From birth to his funeral day;
She makes him the Lord's in her surpliced arms,
And singeth his burial lay."

Christian Thankfulness.

This is the true Christian's motto: As we have received mercy from God we are encouraged to labour in His service from love and gratitude, God's mercy ever coming first, not to reward work done, but exciting us to work to come. And this is so in the great matter of our whole lives; we are forgiven freely, and they are called upon to live as those who are forgiven, as children whom God loves; and it is true also of many particular points and events in our lives, where God's mercies, wholly undeserved, are poured upon us, to quicken us to love Him in return. We know this, indeed; and have all heard it many times over; but the state of the world clearly shows that we do not feel it, or, in Scriptural language, do not really believe it. It is impossible, when we look at society, however hastily, to conceive of it as living in thankfulness to God, as having received great mercies at His hands, and as owing Him its most grateful service in return. We cannot so conceive of society; and if we look to that which concerns us most nearly, if we look into our own hearts and lives, can we more easily conceive it of ourselves?—*Thomas Arnold, D.D.*

The People's Gospel.

Every little while we hear it said, what an interesting time this is to live in, with its eager activities and rapid gains, its marvellous inventions and triumphant forces, its conquests by hand and brain, its telling out aloud of the secrets of the earth and sea and air and stars! But we are living, all of us, in the presence of a far more majestic movement, and it is the old miracle of the Galilean mountain side and the hungry wayfarers over again. Underneath, within, beyond all these mechanisms and expositions of mortal energy and skill, there is building silently another commonwealth, a house of almighty justice and love for the brotherhood of man, a city of God out of heaven, not reared by the builders of roads, or factories, or ships, or empires, or universities. Ministers of the gospel proclaim it; statesmen may help bring it on; scholars may serve in it; but so can every one of us, like the common men who, before they were apostles, handed the bread to the multitude—our young men and boys, like the lad with the loaves. Out of the class-rooms of colleges, out of libraries, lecture halls, work shops and the fields ought to come workmen in that work, and master-workmen. Out of the homes of a believing and thankful people and the arms of gracious mothers should come laborers just as needful and just as true as those of Galilee, who find it honour enough and mastery enough to follow the steps and share the homely lot of Him who is the Master of us all. And all this will be the people's gospel.—*Bishop Huntington.*

General Lee's Indifference to Danger.

When the infantry was hurrying to the support of Fitz Lee's cavalry at Spottsylvania Courthouse, as each division arrived it would form into line on the right of its predecessor. I happened to be near General Lee when a few bullets cut the limbs and struck the ground near him. Some general—I forget who—said:—

"General, this is no place for you; do go away at once to a safe place."

He replied, with a half complaining smile and manner:—

"I wish I knew where my place is on the battle-field; wherever I go, some one tells me it is not the place for me to be."

But he was always deeply touched by these indications of the devotion of his army and people to him. An incident somewhat analogous to that just related, but indicating a different and very noble phase of General Lee's character, is told by an officer who was present on the occasion. General Lee was visiting a battery on the lines below Richmond, and the soldiers inspired by their affection for him, gathered near him in a group that attracted the enemy's fire. Turning towards them, he said, in his quiet manner:—

"Men, you had better go farther to the rear; they are firing up here, and you are exposing yourself to unnecessary danger."

The men drew back, but General Lee, as if

unconscious of danger to himself, walked across the yard, picked up some small object from the ground, and placed it upon the limb of a tree above his head. It was afterwards perceived that the object for which he had thus risked his life was an unfledged sparrow that had fallen from its nest. It was a marked instance of that love for the lower animals and deep feeling for the helpless which he always displayed.

During the hottest portion of this engagement (at Spottsylvania Court-house), when the Federals were pouring through the broken Confederate lines and disaster seemed imminent, General Lee rode forward and took his position at the head of General Gordon's column, then preparing to charge. Gordon spurred hastily to his side, seized the reins of his horse, and excitedly cried:—

"General Lee, this is no place for you! Do, go to the rear. These are Virginians and Georgians, sir—men who have never failed—and they will not fail now. Will you, boys? Is it necessary for General Lee to lead this charge?"

"No! no! General Lee to the rear! General Lee to the rear!" cried the men. "We will drive them back if General Lee will only go to the rear."

As Lee retired Gordon put himself at the head of his division and cried out in his ringing voice, "Forward! charge! and remember your promise to General Lee!" The charge that followed was fierce and telling, and the Federals who had entered the lines were hurled back before the resolute advance of Gordon's gallant men. The works were retaken, the Confederate line again established, and an impending disaster converted into a brilliant victory.—*Low's History.*

A Warning to Dog Owners.

Possessors of canine pets will do well to take warning from certain recently reported observations of Professor Nothnagel. These go to prove that the development of cysticerci in the human subject is in some cases to be attributed to contact with the saliva of lapdogs which have been allowed to lick the faces and mouths of their owners. The explanation is a feasible one, and adds a noteworthy contribution to our knowledge of morbid etiology. The tænia echinococcus, as is well known, inhabits the small intestine of the dog, and it is highly probable that the ova occasionally find their way into the animal's mouth; for example, in vomiting. There are various æsthetic reasons why the kiss of even the most cleanly and most friendly pug or terrier should be dispensed with. We have now, thanks to the Viennese observer, a still stronger argument to urge against this practice. It may, indeed, like the others, fail to daunt the too-devoted master or mistress, but we cannot do less than avail ourselves of this opportunity to forestall if possible, by a timely warning, the sharper teaching of experience.—*Lancet.*

Canon Liddon and Missions.

The Society for the Propagation of the Gospel at its first monthly meeting after the decease of Canon Liddon, adopted a minute in which it stated that "Dr. Liddon became an incorporated member of the society in 1866, and was elected a vice-president in 1888. To take an active part in the deliberations of the society was alien from his retired and studious habits; but his interest in its welfare was shown by liberal gifts of money, by unflinching sympathy, and, above all, by his eloquent Advent sermons, preached year by year, for some years past, in St. Paul's Cathedral. As is well known, the rule of that cathedral excludes collections of money, except at the celebrations of the Holy Communion, lest any worshipper should be thereby repelled from its doors. No one felt this more strongly than Dr. Liddon; but he also felt that the claims of the society were paramount, and it was at his instance that the rule was relaxed; and he himself, with his unrivalled powers of oratory, set forth to the vast congregations which hung upon his words the lessons of Advent-tide, and among them the duty of supporting the Society for the Propagation of the Gospel in Foreign Parts. His humility, which was a pro-

minent feature in his high Christian character, was shown in the letter in which he acknowledged the compliment paid to him by his election as vice-president. He wrote to the secretary: "Pray let me express to you, and through you to the society, my sense of the great—and I sadly feel but ill-deserved—honour which you have done me in making me a vice-president. It will, I hope, be an addition to the many motives that already exist for doing what little I can to advance its work."

Sister Dora.

Sister Dora, whose name is known all over the world, was particularly skilful in her treatment of burns; sometimes she would take two poor little burnt or scalded babies to sleep in her own room. Those who have had experience in the surgical wards of hospitals know what an overpowering and sickening smell proceeds from burnt flesh. Sister Dora never seemed for a moment to think of herself or of what was disagreeable and disgusting in such cases as these. In one frightful accident in which eleven poor men were so frightfully burned that they resembled charred logs of wood more than human beings, nearly all the doctors and nurses became sick and faint a few minutes after they entered the wards where the sufferers lay, and were obliged to leave. Among the nurses, Sister Dora alone remained at her post, and never ceased night or day for ten days to do all that human skill could suggest to alleviate the sufferings of the poor victims. Some died almost immediately, some lingered for a week or ten days; only two ultimately recovered. Her wonderful courage was shown not only in her readiness to accept responsibility, but in the way in which she was able to keep up her own spirits, and to raise the spirits of the patients through such a time of trial as this. She would laugh and joke, and tell the sick folks stories, or do anything that would help them to while away the time and bear their sufferings with fortitude and courage. She made her patients feel how much she cared for them, and that all she did for them was a pleasure, not a trouble. She used to provide them with a little bell, which she told them to ring when they wanted her. One poor man was reproached by the other patients for ringing so often, especially as when Sister Dora arrived and asked him what he wanted, he not infrequently answered that he did not know. But sister Dora never reproached him for ringing too often. "Never mind," she would say brightly, "for I like to hear it."

—Under the heading of "Alms and Offerings 1,500 Years Ago," the *Chester and Liverpool Monthly Paper of the Open Church Association* says that the principle of a box for charitable purposes is nothing new, and then goes on to give a quotation from St. Chrysostom, the great Archbishop of Constantinople, who wrote as follows:—"Let us make a little chest for the poor at home, and near the place at which you stand praying there let it be put, and, as often as ye enter in to pray, first deposit your alms, and then send up your prayer, and, as you would not wish to pray with unwashed hands, so neither do so without alms, since not even the Gospel hanging by our bed is more important than alms should be laid up for you, for, if you hang up the Gospel and do nothing, it will do you no such great good. . . . Only let nothing be cast into the little coffer which is the fruit of injustice. For this thing is charity, and it cannot be that charity should ever spring out of hard-heartedness."—*Prayers and Offering.*

Hints to Housekeepers.

STEWED CRANBERRIES.—Wash and drain one quart of cranberries; add one pint of cold water, cover closely and set to boil for ten minutes, then add one pint of granulated sugar, and stew for ten minutes longer, keeping them covered all the time. Cook in porcelain, and stir with a wooden spoon to preserve the colour of the berries.

RAISIN CAKE, ICED.—One pound of flour, one pound of sugar, one pound of butter and fourteen eggs. Sift and warm the flour. Pound and sift the sugar, wash the butter and cream it well: add the sugar gradually and beat very light. Beat

the eggs separately, add the yolks to the sugar and butter, then gradually add the flour and egg white, alternately, until all is thoroughly mixed. Flavor with lemon, and, just before pouring in the cake-pan, add two pounds of the best raisins, seeded, cut in half and floured. Bake in a slow oven, taking care not to jar the cake when shutting the stove doors. A straw stuck in it will come out perfectly clean when it is done.

ICING FOR RAISIN CAKE.—One pound of best icing sugar, the whites of four fresh eggs and the juice of one lemon. Put the sugar in a bowl and break the whites of the eggs into it, beat thoroughly until it will fall in flakes from the whip. Add the lemon-juice and beat that in well, and the icing is ready for use.

MINCE PIE.—Chop fine one pound of suet, one pound of raisins, one pound of tenderloin of beef or pork, boiled until done; one pound of citron, one pound of apples that have been peeled and cored. Add one pound of currants, one pound of sugar, half an ounce of mace, half an ounce of allspice, a tablespoonful of cloves and one four-inch-long stick of cinnamon. Pound the spices fine and add one grated nutmeg and quart of cider. Bake in puff paste in a deep pan, three inches deep at least. Line the pan with pastry and put on a top crust. *Serve hot.*

SQUASH PUDDING.—Stew a Hubbard squash until tender. Let the water all stew out until the squash is as dry as possible, without scorching. Rub perfectly smooth and add a pinch of salt to one pound of squash, one pound of sugar, half a pound of butter and ten eggs, the yolks and whites beaten separately very light. Beat together the yolks and sugar, add the butter, beat light and put in the squash. Just as you are ready to bake the pudding stir in the egg white. Flavor with lemon and bake in puff paste with no top crust, but only bars of the pastry across.

PUFF PASTE.—One pound of flour, one pound of fresh butter, salt to taste. Divide the butter and flour in half, mix half of each into a pliable dough into cold water. Roll out the dough, cut off bits of the remaining half pound of butter (using each time one-fourth of it), sprinkle about over the dough, sift over this one-fourth of the remaining half pound of flour, fold over again, roll out, but do not roll hard. When rolled, put on another fourth of the butter and flour and roll. Continue until all of the butter and flour has been used. Roll up in a towel for an hour or two, when it will be ready for use.

PUMPKIN PIE.—One quart of fine grained, sweet, nicely stewed pumpkin, rubbed perfectly smooth. To this add half a pound of sugar and half a pound of butter with one small teaspoonful of rich, sweet cream. Flavor with nutmeg. Line a pie-pan with rich pastry, fill with pumpkin, and put on a top crust. Pierce with a fork to let the air escape, or the pastry may blister. Bake in a moderately hot oven.

A Great Blessing.

SIRS.—I have taken three bottles of Burdock Blood Bitters and find it a good medicine for constipation and poor appetite. I will continue taking it as it a great blessing and I feel a great change in my health since taking it. Mrs. J. V. Green, 5 Sydenham Street, Toronto, Ont.

We Claim the Earth.

We claim the earth is round, and we know it's true. We also claim that Hagyard's Yellow Oil cures sprains, bruises, burns, scalds, croup, sore throat, rheumatism, neuralgia, and all painful or inflammatory diseases, and we know this is true. Yellow Oil is a true family remedy for lameness or soreness in man or beast.

Sit Down and Think.

Sit down and think; 1st, that dyspepsia is caused by wrong action of the stomach; 2nd, that Burdock Blood Bitters is designed to correct and regulate the stomach; 3rd, that it always cures dyspepsia and costs less than a cent a dose. Can you afford to be dyspeptic?

Children's Department.

Riches.

"Yes, if I had lots of money, I know what I'd do?" said a little boy one day, and he gave his head a knowing shake, as if he thought a great deal more than he chose to tell.

"Poor child," said a friend, who overheard, "you don't know everything yet; you'll be a great deal wiser when you are older."

"Let me tell you the story of the Duke of Brunswick and his diamonds. He had more than two million dollars worth of diamonds and they made a prisoner of him. He never dared to leave home even for a night, lest some one should steal them. He lived in a house built so he couldn't take any comfort in it. It was much like a prison, it was made so thick and strong, with the doors and windows barred and bolted. A very thick high wall was built outside the house all around it, and on the top of the wall was an iron railing tipped off with sharp points that would cut like a knife, and so contrived that if a person touched one of them a chime of bells would instantly ring. This railing cost a great deal of money, what would seem a large fortune to us.

"He kept his diamonds in a safe built in a thick wall in his bedroom, where he could look at them whenever he wished. And his bed was placed against this wall, so that no thief could get at them without waking or killing him. The safe was very strong, made of stone and iron. If anyone should try to pry it open a number of guns would go off that would kill the person at once, and at the same time bells would be set ringing in every room in the house.

"He had but one window in his bedroom, and that so high up he could not see out, and no one could get in. The door was made of the stoutest iron,

and no one could get in without understanding the very curious lock. Besides all this, he kept a case of pistols, all loaded, on his table.

"What a room! What comfort could that man take, although he was so rich? Poor man! Poor rich man! He didn't have half the enjoyment in life that you children have, who have no diamonds to take care of, and can run in and out and play as you have a mind to.

"You see that it is not money that makes a person happy. No, indeed. Holy Scripture says: 'Better is little with the fear of the Lord, than great treasures and trouble herewith.' It tells us also to lay up for ourselves 'treasures in heaven, where thieves do not break through and steal.'"

A Sprain or Bruise

Should be wrapped with a linen cloth wet with Clark's Lightning Liniment. The pain will leave instantly, and the swelling rapidly subside. Nothing known to medical science will afford such speedy relief and cure, and there is no other remedy that gives the sufferer such quick satisfaction. Where once used—always used. Order from your druggist. There is only one Clark's Lightning Liniment; price fifty cents. Clark Chemical Co., Toronto, New York.

Animals' Toilets.

As a rule, all animals are cleanly by nature. Even pigs will keep clean if they are not confined in a pen or yard. Brushes and combs most animals carry with them, and ducks and divers are always supplied with oil in a handy reservoir.

Birds especially are very particular about the quality of their "toilet dust," and equally nice as to the water in which they prefer to wash. Some use water only, some water or dust, others dust and no water.

Partridges are a good example of the dusting birds, and are most careful in the selection of their dust-baths. Dry loam suits them best, but perhaps their favorite place is a meadow where a few tufts have been removed. There they scratch out the loam, and shuffle

HONEST SOAP.

The Testimony of Half-a-Century.

Pears' Soap

INDISPUTABLE EVIDENCE OF SUPERIORITY.

From Dr. REDWOOD, Ph.D., F.C.S., F.I.C.

Professor of Chemistry and Pharmacy to the Pharmaceutical Society of Great Britain.

BEING authorised by Messrs. PEARS to purchase at any and all times and of any dealers samples of their Soap (thus ensuring such samples being of exactly the same quality as is supplied to the general public), and to submit same to the strictest chemical analysis, I am enabled to guarantee its invariable purity.

My analytical and practical experience of PEARS' SOAP now extends over a lengthened period—NEARLY FIFTY YEARS—during which time—

I have never come across another Toilet Soap which so closely realises my ideal of perfection, its purity is such that it may be used with perfect confidence upon the tenderest and most sensitive skin—even that of a New Born Babe."

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"It promotes digestion and overcomes acid stomach."

Dr. F. G. MCGAVOCK, McGavock, Ark., says:

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Beware of Substitutes and Imitations.

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TENDERS.

SEALED TENDERS addressed to the undersigned and endorsed "Tender for Indian Supplies," will be received at this office up to noon of Saturday, 9th May, 1891, for the delivery of Indian Supplies, during the fiscal year ending the 30th June, 1892, consisting of Flour, Beef, Bacon, Groceries, Ammunition, Twine, Agricultural Implements, Tools, &c., duty paid, at various points in Manitoba and the North-West Territories.

Forms of tender, containing full particulars, relative to the Supplies required, dates of delivery, &c., may be had by applying to the undersigned, or to the Indian Commissioner at Regina, or to the Indian office, Winnipeg.

Parties may tender for each description of goods (or for any portion of each description of goods) separately, or for all the goods called for in the Schedules, and the Department reserves to itself the right to reject the whole or any part of a tender.

Each tender must be accompanied by an accepted cheque in favor of the Superintendent General of Indian Affairs, on a Canadian Bank, for at least five per cent. of the amount of the tender, which will be forfeited if the party tendering declines to enter into a contract based on such tender when called upon to do so, or if he fails to complete the work contracted for. If the tender is not accepted the cheque will be returned, and if a contract be entered into for a part only of the supplies tendered for an accepted cheque for five per cent. of the amount of the contract may be substituted for that which accompanied the tender; the contract security cheque will be retained by the Department until the end of the fiscal year.

Each tender must, in addition to the signature of the tenderer, be signed by two sureties acceptable to the Department for the proper performance of the contract based on his tender.

This advertisement is not to be inserted by any newspaper without the authority of the Queen's Printer, and no claim for payment by any newspaper not having had such authority will be admitted.

L. VANKOUGHNET,

Deputy of the Superintendent-General of Indian Affairs.

Department of Indian Affairs, Ottawa, March, 1891.

backward under the grass roots, until their feathers are full of the cool earth. In wet weather they find, if possible, a heap of burnt ashes on the site of a weed fire, and dust there.

Sparrows, on the contrary, always choose road dust, the dryest and finest possible. Meadow larks, also, are fond of the road, and dust there in the early morning. But they, too, have their fancy, and choose the dry gritty part, where the horses' hoofs tread.

Wild ducks, though feeding by the salt water, prefer to bathe in fresh water pools, and will fly long distances inland to running brooks and ponds, where they preen and wash themselves in the most thorough way.

But though passing so much time on the water, ducks seem to prefer a shower bath to any other, and in a heavy rain they may be seen opening their feathers and allowing the rain to soak in, after which they dress the whole surface with oil from the reservoir which we mentioned above.

Swallows and martens are likewise nice in their choice of bath water; nothing but newly fallen rain water thoroughly pleases them, and if tempted to bathe, it is generally by some shallow pool in the road, which an hour's sun will evaporate.

Cats, large and small, make the most careful toilets of any class of animals, with the exception of the opossums. The lions and tigers wash themselves in exactly the same manner as the cat, wetting the dark India rubber like ball of the fore-foot and the inner toe, and passing it over the face and behind the ears. The foot is at the same time a face sponge and brush, and the rough tongue combs the rest of the body.

Sporting dogs, which are used in mud, snow, and wet, are strangely clever and quick in cleaning and drying their coats, and it is a sure sign that a dog has been overtired, if he shows any trace of mud or dirt next morning.

Most of their toilet is done with the tongue, but they are very clever at using a brush, or the side of a haystack, as a rough towel. One small spaniel which was allowed to live in the house, was well aware that if he returned dirty he would not be admitted indoors.

About an hour before the close of the day's shooting he used to strike work, and begin to clean himself, and if urged to do more, would slip off home, and present himself neat and clean in the dining room.

One day the dog had been left at home, and his master returned and seated himself, wet, and with half-frozen drops of ice sticking to his gaiters, by the fire. Pan rose up and carefully licked off the frozen ice and snow, stopping every now and then to give an anxious look, which said as plainly as possible, "Dear me! If I don't get him clean quickly, he will be sent to lie in the stable."

One Dozen Bottles

Of the best known Blood Remedy will not work such a change in a case of Catarrh as one package of Clark's Catarrh Cure. All the wise talk about Catarrh being a constitutional or blood disease depends entirely upon what the advertiser has to sell. If you have Catarrh in any form, try Clark's Catarrh Cure, and you need not take a cartload of it before any benefit is derived. Druggists keep it and recommend it. Price 50 cents. Sent to any address by the Clark Chemical Co., Toronto, New York.

Very Good Indeed.

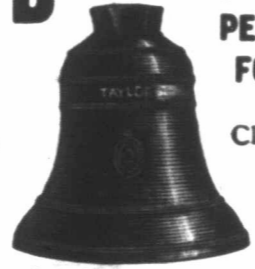
Piety is a good thing. We go to church to get it and then go home to practice it. If piety means anything at all it means being true, honest, upright, pure, gentle, patient, kind and unselfish. We have no more piety than we get into our every day practice. When our devotion is higher than our living, it counts for nothing. It is a comfortable matter to go, suppose to Holy Communion, and there and then get the elevation through faith and the peace and the joy and the blessedness. We underrate these not, though it lasts but a few minutes; but to return home and growl at the children or the servants, or the dinner, is not just the thing after the heights we have ascended. Or to go home to discuss the world and its vanities; this is a terrible descent from the Mount.

It seems as if none of us are perfect; but not to strive for it or care for it even after we have been with Christ, is not according to the beatitudes.

Men pray for holiness as if it were something apart from their everyday life, something that had nothing at all to do with their domestic, social and business relations. They sing, "Nearer, my God, to Thee," with glowing fervour, but never think that the prayer can be answered only by the uplifting of their own lives to the plane of God's requirements. Holiness is not a mere sentiment, not a vague vision of glory overhanging us like a heavenly cloud, not a rapture or an ecstasy, not something that God sends down to wrap us like a garment in its radiant folds. So if being holy means anything, it means holiness at home, and as we attend to our duties away from home.

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AND while it is such a grand cleanser, it cannot injure the most tender skin. Use it; you'll like it.

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- REMODELLED -

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1891.

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1891.

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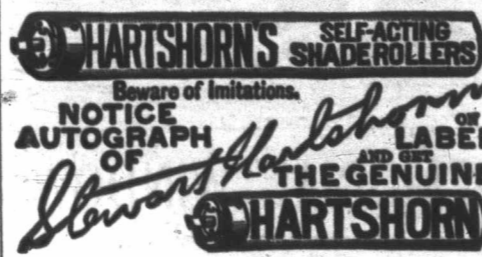
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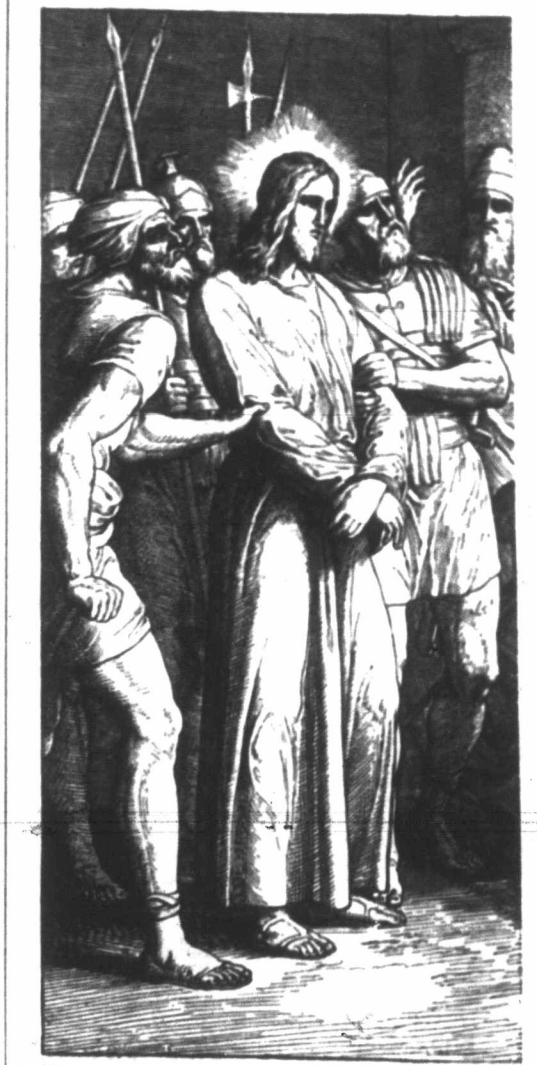
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