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Vol. 20.]

TORONTO, CANADA, THURSDAY, APRIL 5 1894.

[No. 14

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These pictures are large photographs taken by the first artists in Toronto—Messrs. Farmer Bros.—and make a picture suitably framed 18x14 inches. It is almost needless to say that such pictures, besides having great interest attached to them at the present time, will be most highly prized in years to come. The event was an historical one, and any pictures of this kind have historical value.

These photographs are the only ones which were taken during the sitting of the Synod. They are controlled by us, and cannot be procured from any other source, and give excellent likenesses of each of the Bishops, clergy and laity. That of the Bishops is particularly fine, and with its background of Trinity University walls and the cloister connecting it with the Chapel, makes a handsome picture. The price of each, if sold alone, is \$2.

Our aim is to increase the circulation of the CANADIAN CHURCHMAN, hoping that by doing so we are introducing into many families good sound Church teaching, and interesting Church news. We have made great efforts to procure these pictures, and to offer them to all who will aid us in our work at the very lowest possible price. The expense and risk has been considerable, so great, that beyond the usual cost of procuring the photographs, we felt it necessary to have them copyrighted so that the chance of loss might be reduced to a minimum. No profit is made on the pictures, the only advantage we seek is the increased circulation of our paper.

We make the following offer: Any one paying up his subscription to this paper due at the end of the year 1893 and also the subscription in advance for the year 1894 may have either of the pictures for 50 cents or both of them for \$1. New subscribers paying one year in advance, can have the pictures on the same terms. We guarantee that the pictures shall be safely delivered, or if injured and returned to this office, replaced by others. We respectfully hope that in this effort of ours to secure for Churchmen the pictures of those who made up this most important Synod, we are doing them a service, and trust that by accepting our offer they may honour us with a proof of their appreciation.

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TORONTO, THURSDAY, APRIL 5, 1894.

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CORRESPONDENTS.—All matter for publication of any number of the CANADIAN CHURCHMAN, should be in the office not later than Friday morning for the following week's issue.

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

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

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

CANADA AND THE MOTHER COUNTRY.—As things go on at present the Imperial and Provincial elements are affording the world a gigantic object lesson of the proper way to conduct the relations between colonies and the national fountain heads from which they proceed. The energy, enterprise and progress of Canada are remarkable, but how could her splendid public works be carried on without the parental backing of Great Britain? Good mother, good child!

GRADED INCOME TAX—the most effective and reasonable remedy for financial pressure among the poor—is gaining further recognition on both sides of the Atlantic. The principle of "exemption" for beneficial enterprises—as distinguished from merely selfish institutions—is also substantially recognized, even by those who object fiercely to Church exemptions—witness the popularity of the "Homestead Exemption" idea in our Provincial Parliaments and newspapers.

CANADA'S INTER-IMPERIAL POSITION is beginning to be noticed even by our Republican neighbours. Their independent nationality had become prone to exaggerate the idea of their new-born and hard won "independence," of the maternal apron strings. This younger son of the same parentage draws once more nearer together the dis severed links of the relationship. Characteristics and interests in Canada are mixed—hence she is a natural "go-between." She can sympathize and fraternize with both and hold each by separate hands—closer together!

THE PRINCIPLE OF "PROTECTION"—especially of native "infant industries"—is being quite substantially recognized, even in quarters where illogical objections are made to the political manifestation of the principle. It is rather, indeed, a public question of kind and degree, than a doubt or controversy about the principle itself. If "infants" of any kind are to grow at all healthily, they must be "protected" more or less, and for longer or shorter periods of time.

THE OFFICIAL YEAR BOOK is referred to year after year with increasing confidence by Churchmen in England, because its magnificent presentation of Church activities and Church contributions puts to shame the more advertised but less substantial efforts of other religious bodies. Five and a half million pounds (nearly thirty million dollars) was the sum total of Church contributions in voluntary offerings last year. Canadian Churchmen, there is a mother to be proud of!

"SUNRISE" AND "SUNSET"—like a great many other words in familiar use—have lost their proper original significance, as indicating an actual ascent and descent of the sun in reference to the earth. They are in fact now used quite confidently, and as a matter of course, to express the very opposite idea, the contrary of their etymological meaning—that the sun remains stationary while the earth "rises" and "sets!" It is contended that many expressions in Scripture are similarly used—"conventionally," to express apparent facts.

GOOD FRIDAY COMMUNION.—There are very strong letters in Church Review advocating this as the primitive Catholic and proper Anglican custom, as distinguished from the practices of the Churches of Rome and Greece in modern days. The honoured names of Keble, Stuart, Church, Isaac Williams, as well as Bishop Andrewes, are quoted for this view. It is alleged that "the Reformers intended its restoration in the Church of England." If so, opinion has varied much since!

"EDUCATION AND CRIME."—In illustration of our line on this subject, we may refer to Archdeacon Sinclair's recent remarkable sermon in St. Paul's Cathedral, in which he says, "In France in 1882, the schools were secularized. . . . The result has been to start an active propaganda of Atheism. . . . For the want of moral education, the children were losing all thought of God. Juvenile crime had increased to an alarming extent. In Victoria, all the children had been swept into secular schools." With similar results, crime doubled practically!

"FAST OCEAN SERVICE."—The "strong and swift" girdle which Britain's naval supremacy enables her to form gradually around the wide world of nations and waters, so as to join her colonies together—North, South, East and West!—is bound to have untold influence on the future of the world. Canada, by this means, is becoming a very "highway of intercolonial travel and traffic." This alone gives us rare and large responsibility.

"A PENNY A POUND."—A correspondent of the Church Review deprecates the high price of fish in England—where they ought to be cheap, since pilchards, for instance, can be bought in Cornwall and Devon at the above cheap rate. He says,

"Fish are cheap enough at the boats or on the seashore, but before they reach the beautiful marble slabs of the London fishmongers a good many profits have to be made, i.e., fishermen and fish-buyers, and railway company and carters, and Billingsgate wholesale dealers and London fishmongers. How can you wonder if you have 100 or 200 per cent. profit to pay." It cannot be helped—the fish won't come to London to be eaten! Somebody must profit by that.

"OUR FAVOURED COUNTRY!"—How often do we hear this phrase repeated in our happy land of Canada; where it is just cold enough to exhilarate and harden us, just warm enough not to enervate and make us lazy. The extreme rigours of winter and the excessive heats of summer are practically unknown—except as a "nine days' wonder," on the outskirts of our territories. The blizzards and cyclones—it is proverbial that we only catch the tail of them, and only a passing "whisk" at that!

MAGIC LANTERN SERVICES.—The possibilities introduced by the use of the magic lantern in regard to the conduct of Church services of a popular kind are well illustrated by a recent procedure under the auspices of the Church Army in East London. An enormous sheet suspended in mid-air serves the place of one Common Prayer Book for the whole congregation, and has also room to illustrate with explanatory pictures the salient points of the sermon! The singing is led by a trumpet, and solo singers throw "musical light," so to speak, on the pictures. The ideas are surely made plain enough by all these means.

"JEALOUSY OF THE ROMAN CATHOLICS" is given by a Canadian correspondent of the Church Times as the reason—"the real motive power"—of the agitation against tax exemption of churches. This hardly represents the true state of the case. It would be more correct to say that the agitation is caused by a rising party opposed to religious influence generally. Happily, so far, the agitation has not much volume: though the religious sentiment is being undermined by our secular school system.

THE "SEVEN WORDS" COMMEMORATION, by three hours' services or otherwise, has now become a fixed and almost universal Church observance on Good Friday. It is a remarkable instance of modern growth in a ceremonial particular, though some such idea must have always had its place and made itself felt in Good Friday services. The Bible record of Holy Week, culminating on Good Friday, is so full and clear that it lends itself to chronological commemoration as the story is evolved step by step.

DIOCESAN SUB-DIVISION.—A natural and reasonable principle of division and multiplication of dioceses and Bishops is indicated in Church Bells' animadversion upon the incident of a notice issued by the new Bishop of Massachusetts, "that the episcopal work of the diocese is too great (time to divide!) to admit of his visiting each parish annually." C. B. says, "There is no doubt that it is this system (usual in U. S.) of personal episcopal administration, and the taking a regular share by the Bishop in the work of the parish and mission, which has done much to extend the work of the Church."

OUR EASTER VESTRIES.

Canada—or rather the Canadian Church—has good reason to be proud of the general "showing" presented at the Easter vestries of this year. So great and almost universal is the business depression all over the world at present, Canada included, that no one would have been surprised to find that this depression had "told" upon Church finances, as well as other things—whereas the fact stands patent in very conspicuous form and shape that the religious sphere—at least, so far as the Church of England is concerned, in her parochial works—is the one which shows least evidence of the financial pressure which notoriously exists everywhere. We are not sure that other religious organizations can make the same boast to the same extent.

THIS IS VERY GRATIFYING.

It seems to indicate that the interests of religion are so deeply rooted in the hearts of our people as to be like the still depths of the ocean—comparatively free from the financial panics which agitate so unpleasantly all ordinary mercantile affairs. It takes a good deal of solid religious principle to enable a man to say—when beset by financial difficulty—"I will not touch God's portion till the very last resort." We feel sure that a vast number, if not all—that would be, indeed, too much to expect—of our Church members have been saying this to themselves and to each other during the past twelve months. It seemed to be—this religious sentiment—"in the air" everywhere.

WE ARE NOT SUSPRISED,

therefore, as much as we might have been, at the hopeful, cheerful, and prosperous tone emanating from the Easter vestry meetings as reported all over the land—Halifax, Quebec, Montreal, Ottawa, Kingston, Toronto, Hamilton, London, everywhere the same story! Plenty of money for Church purposes—or if not "plenty," at least a very fair and reasonable share, as compared with the small amounts which seem to be usually available for other purposes. We have no doubt a good many people have been astonished, considerably, as they perused these same Easter vestry reports: but we are not, and for the good reason given above—we felt the movement of the sentiment of dominant respect for religion in the very air.

OUR PEOPLE ARE SOLID.

—we do not mean "solid" in any slang sense—but in sober earnest. They are, as a rule, most faithful when most tried. The presence of a great necessity, or a great temptation, or a great difficulty, makes them *nerve themselves*, sit firmly, watch warily, and drive carefully over the dangerous ground. We do not say that all are capable of acting in this way: but we feel sure that the vast majority of people in our Canadian Church naturally settle down in this attitude, and safely ride through the storm, whatever it may be, which happens to assail their religious consciousness. We have abundant occasion, at times, to expostulate with or warn our readers under ordinary circumstances—when they are very apt to fall half-asleep at their posts and let others pass them by.

BUT HERE THEY ARE SOUND!

This is one of the "beauties of adversity"—it brings out the true qualities hidden away in time of prosperity. It is worth while to undergo some such "financial depression" once in a while, in order to have these qualities brought out and tried—otherwise they might not only "sleep," but die out altogether for want of adequate motive for full exercise. Once roused, however, under the

inevitable pressure of a great crisis, these qualities are not so apt to go to sleep again. Such is human nature—history repeats the lesson, has repeated it at least one thousand times. Once roused and tempered by use, the qualities so improved remain.

LET US SEE THAT WE USE THEM

—keep them up to the proper tension, still exercise them well—still "nerve ourselves, sit firmly, watch warily, drive carefully," over the ground of duty. The temptation will come to say "Oh, this is monotonous, tame, without excitement, don't bother yourselves about it": but, Church brethren, don't listen to that temptation. Let the ordinary routine of commonplace duty be marked by the exercise of the same high qualities of moral fibre which have marked our fighting postures in time of difficulty. The financial pressure continues almost if not quite unabated—and will continue, we doubt not—may we not say "we hope?"—till the so necessary lesson of fidelity to God is well learned, thoroughly ingrained for remembrance and use.

REVIEWS.

THE ECCLESIASTICAL HISTORY OF ZACHARIAS RHETOR. Translated by Rev. F. J. Hamilton, B.D., Incumbent of Ranis Episcopal Chapel, Homerton, London. Printed privately.

This is a very interesting and even a valuable book. Zacharias Rhetor was Bishop of Mitylene about the middle of the sixth century, and is, in his opinion, a proof how hard an error dies. The heresy of Eutyches was condemned at the Council of Chalcedon, just as the heresy of Nestorius had been at Ephesus. We all know that Nestorianism still exists, but it exists as an heretical sect; but here is a writer, in Catholic communion, a manifest monophysite, and that a hundred years after the heresy had been condemned at Chalcedon. Apart from the author's opinions, he is generally trustworthy as an historian, and the book is one to which all students of early Church history will have recourse. The translator seems to have done his work with ability and skill.

MAGAZINE.—The *Expository Times* sustains its high character. The March number is an excellent one. We learn from the notes of recent exposition that Professor Sayce has dealt some heavy blows at the "higher criticism," which is not unnecessary. Dr. Moulton writes admirably on the late Professor Milligan. The Books of the Month are carefully criticised in two articles. Mrs. Woods continues her studies on Tennyson's "In Memoriam." The shorter articles are good, and the Great Text Commentary is this time occupied with 1 St. John iii. 2—a great text indeed.

THE RITUALISTS AND THE REFORMATION.

BY THE REV. H. E. HALL, M.A., WITH A NOTE OF INTRODUCTION BY THE REV. T. T. CARTER, M.A., HON. CANON OF CHRIST CHURCH, OXFORD.

(Concluded.)

AN APPENDIX, DEALING WITH FIVE ADDITIONAL POINTS OF THE RECENT CONTROVERSY.

The following additional points, concerning the doctrine of the Holy Eucharist, and intimately connected with that part of my pamphlet, have been lately raised in the correspondence columns of the Church papers.

1. A comparison has been instituted between Holy Baptism and Holy Communion, with a view to proving that the relation of the outward part to the inward is the same in both Sacraments. It has been argued that, since, as all agree there is no objective union between Christ and the element in Holy Baptism, and the outward part is an effectual sign in its use of the inward effect accomplished in the soul of the receiver, which is the inward part of the Sacrament, so in Holy Communion the outward part of bread and wine is only a sign that in the eating of it with faith the soul of the receiver is fed with the Body and Blood of Christ. According to this view, the Consecration is only the setting apart by authority of particular bread and wine for this sacramental eating, and if this is eaten

by persons in faith, expecting the inward effect to take place in their souls, the Body and Blood of Christ are, simultaneously with the eating, communicated by a purely spiritual process to the soul.

But a further study of the two Sacraments shows that, though there is an analogy between them, in that both have an outward part and an inward, there is yet such a distinction between them as to make the above theory untenable.

In Holy Baptism the Sacrament is made in the act of administration.

In Holy Communion the Sacrament is first made and then administered.

The words which, by our Lord's appointment, are needed for a valid Baptism are used in the act of administration, but in Holy Communion the necessary and appointed words are said over the elements in the Consecration.

In Holy Baptism the making of the Sacrament is fulfilled in the effect of the administration on the person baptized, and the inward part therefore is the same as the benefits of the Sacrament. In Holy Communion the making of the Sacrament is fulfilled in the effect of the Consecration upon the elements, and the benefits of the Sacrament in the soul of the receiver have to be considered afterwards, and then explained, as in the Catechism, by a separate and additional question and answer, as I have shown. In Holy Baptism the sign is that of a *virtus* or effect produced by its use. In Holy Communion the sign is that of a *res* or substantial reality made present and afterwards administered. There is nothing in Baptism equal to the acts and words of the consecration prayer, nor, as I have pointed out previously, to the reverent consumption of the consecrated elements after the service. The universal custom in the primitive Church of reserving the Blessed Sacrament for the sick and imprisoned, a custom which was explicitly sanctioned in the Prayer Book of 1549, indicates how differently the consecrated elements in Holy Communion were viewed as contrasted with the element used in Baptism, and how definitely the Presence of our Lord's Body and Blood was identified with the elements in the Holy Communion.

The whole distinction, and the refutation of the suggested view, lie in the words as above,—

In Holy Baptism the Sacrament is made in the act of administration.

In Holy Communion the Sacrament is first made and then administered.

2. The Words of Article XXVIII., "and the mean whereby the Body of Christ is eaten is Faith," are quoted as nullifying any suggestion that the words in the Catechism, "the means whereby we receive the same" imply that the outward part in the Sacrament conveys the inward.

There is, however, no such contradiction between the terms, or ideas, in the two statements. Both statements are necessary, giving the objective and subjective means of reception. The outward part of the Sacrament is the objective means of reception, the means, that is, vouchsafed on God's side by which the inward part or gift is brought within our reach. Faith is the subjective means, whereby we each separately appropriate the gift for ourselves.

3. Those who hold the doctrine of the Objective Real Presence of Christ's Body and Blood have been called Materialists. Materialism is the doctrine which denies the independent existence of spirit, and admits the existence of one kind of substance only, which is matter. A materialist is one who holds this doctrine. It is clear therefore that this word is unjustly applied to those who hold the doctrine of the Real Presence. For by believing that our Lord's Body and Blood are really present under the form of bread and wine, we do not deny that He has a Soul and a Spirit. Nay, we believe that even His Body, though *real and substantial*, is so raised into the spiritual sphere that whole Christ is Spirit. The Second Man is become "life-imparting Spirit." "Bare flesh and blood profit nothing, but the Flesh and Blood of My Ascension are Spirit and are Life." Spiritual in the Bible is not opposed to real and substantial, but to carnal.

There is no materialism here.

4. Closely connected with this is another misapprehension.

If our Lord's Body and Blood are orally communicated to us, what then, it is asked, is to be thought of the union of His Body with ours?

The answer of Theology is very clear. The gift of Christ's Body and Blood is, as the Catechism teaches us, to the soul. Our body is the medium through which the communication is made, our body being the instrument of our soul. The gift is made sensibly *per corpus*, so that we know that it is made. The elements becoming absorbed in the material of our body, the Body and Blood of our Lord part company with them, taking possession of the soul, and through the soul affect our whole man. There is no corporal union between our bodies and Christ's Body beyond the act of reception.*

* "Unio corporalis quia corporalis est sumptis," Suarez, quoted by Hurter, *Theol. Dog. vol. iii. note in*

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The saving of the body is through the dominion which the soul exercises over it. In thinking of the body we must distinguish between

- a. Its permanent principle, which constitutes its identity;
- b. Its carnal clothing, which is in continuous fluctuation.

The permanent principle is that which will be raised again and given back to us, and that in this world, is capable of sublimation or degradation, according as the body is ruled by the soul indwelt by the Spirit of God or not. Christ, by taking possession of the soul, enables it to rule and so be the means for the elevation of the body with itself, in its own ascent towards God, according to S. Augustine: "That man is free whose flesh is ruled by his spirit and whose spirit is indwelt by the Spirit of God," and, "The life of the body is the soul, the life of the soul is God. The Spirit of God dwells in the soul and through the soul in the body, so that our bodies are temples of the Holy Ghost." The body is the door through which the priceless Gift enters the soul; by way of reward the body itself is raised by the dominion of the soul to participate in the glory which shall be revealed.

There is then no corporal nor carnal assimilation of Christ's Body. The communication is corporal, i.e., by means of our body; the assimilation is spiritual, taking possession of our soul. And even here it is the soul which is assimilated to the Heavenly Food, not the Food which is assimilated to the receiver, as it would be after the analogy of carnal food. As St. Augustine again (Confessions, vii. 10), "I am the food of the grown; grow, and thou shalt eat Me; nor shalt thou change Me into thee, as thy corporal food, but thou shalt be changed into Me."

5. It has been asserted that Christ is present in the Sacrament, as opposed to the statement that His Body and Blood are present under the form of bread and wine; and an attempt has further been made by the use of this formula, "Christ present in the Sacrament," to make a kind of general compromise between all views.

a. First of all, the sentence used in such contradiction is false, for Christ is present in the Sacrament, because His Body and Blood are present under the form of bread and wine. It is by means of His Body and Blood that He approaches us in this Sacrament. The Presence of His Body and Blood in this Sacrament is the special Presence of Christ vouchsafed therein. His Body and Blood are not ubiquitous, but are in Heaven, and according to His will, through His Spirit, present in the Blessed Sacrament. Concomitantly with His Body and Blood are also present His Soul and His Divinity.

Our Lord first says, "Whoso eateth My Flesh and drinketh My Blood, hath eternal life, and I will raise him up at the last day." For My Flesh is meat indeed, "and my Blood is drink indeed." "He that eateth My Flesh and drinketh My Blood, dwelleth in Me;" and then, after all this assertion about the Flesh, "He that eateth Me, even he shall live by Me" "He eateth Me" because "he eateth My Flesh."

b. It is obvious therefore that, in the second place, we may not, in loyalty to our Lord, accept the compromise which is attempted. We are not dealing with notions, but with a fact which rests on the veracity of our dear Lord, and we must not acquiesce in anything short of His words. Apart from the reverence which we all desire to feel for the truth as truth, and the obedience of faith which is our duty, there is no more dangerous and fallacious method of treating Divine Revelation than to formulate a notion, and then dovetail Holy Scripture into it. It is the prelude to unbelief. The notion, not founded on fact, after a time must give way; and the real doctrine, confused and associated with the human notion, is supposed to be annihilated as well. We must begin with the positive assertions of Holy Scripture, the facts of Divine revelation, and bring all our thoughts, faculties, and expressions into agreement with them. Holy Scripture tells us that our Lord said of That which He held in His hand, which He blessed, and brake, and gave, "This is My Body, This is my Blood." The Holy Scripture calls the consecrated elements by both titles, the Body and Blood of Christ, and Bread and Wine. In a real sense, not figurative nor imagined, both titles must be true. In complete accord, then, with Holy Scripture, the Church asserts the objective Presence

loc.: "Omnino certum præter hanc propinquitatem vel contactum inter corpus nostrum et Christi mediis speciebus sacramentalibus non intervenire materialem aliquam unionem physicam et veram." Ibid.

Cornelius a Lapide commenting on S. John vi. 54, "And I will raise him up at the last day," says: "Not that through the Eucharist any physical quality causing the resurrection is conferred on the body, but that the resurrection owed to grace is given also to the Saints by a new title, i.e., on account of their union with Christ," and "The Eucharist nourishes grace; grace is the seed of glory."

of Christ's Body and Blood, really, truly, essentially, under the form of Bread and Wine.

Home & Foreign Church News

FROM OUR OWN CORRESPONDENTS.

A large quantity of Diocesan News held over for want of space.

FREDERICTON.

St. JOHN, N. B.—At the annual meeting of the wardens and vestry of St. Luke's Church, North End, the rector, Rev. E. W. Sibbald, announced that he had been ordered by his physician to take a rest for one year, or not less than six months, and that he had obtained from the Bishop a leave of absence of six months. The rev. gentleman added that if his health did not improve when he got away, he would not return to St. John. The meeting recommended to add \$300 to the rector's salary. The rector appointed Mr. W. H. Smith lay reader.

NOVA SCOTIA.

HALIFAX.—St. Luke's Cathedral.—The Lenten and Easter seasons were duly observed in this parish. Besides the daily eucharist at 7.30 a.m., and matins and evensong, the litany was said on Wednesday and Fridays at noon and an address delivered, and addresses were also delivered at Wednesday and Friday evensong by Rev. Dr. Bullock and the rector. These services were well attended. Good Friday began with a special service at 7.30 a.m., consisting of the reproaches, the seven penitential psalms and collects, matins at 9, litany and the pro-anaphora with sermon by Dr. Bullock at 10; the devotion of the three hours, 12 to 3, taken by the rector, and evensong at 7.30 with sermon by Dr. Bullock. The attendance at the three-hours service was very large, about 250 people being present and remaining throughout the whole service. Stainer's "Crucifixion" was sung by the choir, without any extra assistance, on the evenings of Friday in Passion Week, and Wednesday in Holy Week. The solo parts were very well taken by Arthur Robinson, treble, Vernon Ruggles, alto, and by Messrs. Wiswell, Emmerson and Wainwright, tenors, and West, Wyld and Capt. Clarkson, basses. The beautiful composition was most admirably and devotionally rendered. The Easter Festival began with a choral evensong at 8 p.m. on Easter Eve. The church was as usual beautifully decorated with flowers and banners. There were four celebrations of the Holy Eucharist, at 7, 8, 9.45 and at noon. The 8 o'clock celebration was full choral. Agutter's beautiful communion service, known as the "Amphibalo" service, was splendidly rendered, the solos being sweetly sung by Arthur Robinson. There was also a celebration at St. Alban's Mission Chapel at 8 a.m. The total number of communicants for the day was 428. At 3.45 a children's service was held, at which a floral object lesson was given and the Lenten offerings presented. The object lesson was a butterfly all made of flowers, and great interest was manifested by the children as the ugly chrysalis was gradually transformed into a beautiful butterfly. The offerings of the children amounted to \$64. A hearty evensong at 7 closed a day of true Easter joy, a foretaste of the great joy of the Easter to come.

QUEBEC.

QUEBEC.—Easter dawned bright and clear, and the churches were thronged. The large number of communions made is especially noticeable. At the Cathedral, which was beautifully decorated, the Easter rejoicing was ushered in by an early celebration of the Holy Communion at 7 a.m., at which there was a large attendance. Other celebrations followed at 8 and 11 a.m.

St. Matthew's Cathedral was crowded at the Easter services. The festival was ushered in by choral evensong at 8 p.m. on Easter eve. On Easter Day there were celebrations at 5.30, 6.30 and 7.30 a.m. and after matins. The great service of the day was at 10.30 a.m., when, with a full choir and a crowded church, a most beautiful choral celebration was held, at which the Rev. L. W. Williams, M.A., preached an appropriate sermon. The church was a perfect bower of floral decorations which consisted of natural flowers, special attention having been paid to the chancel, altar and font in the decorations. The music was exquisite, both in its selection and rendition. The collections for the day, which were for the rector, were most liberal, and the number of communicants was about 450, an increase on former years of about 75. A most gratifying fact was that the 5.30 and 6.30 a.m. celebrations were the most largely attended, while at the late celebration those who received were for the most part the aged and delicate.

During the holy season of Lent, the services were both frequent and well attended. On the Wednes-

days at 5 p.m. the Rev. I. M. Thompson, rector of Levis, gave a course of addresses, and at 8 p.m. on Fridays, the Lord Bishop of the Diocese delivered an able and instructive course of sermons on "The Way of Salvation," bringing out most clearly the continuity of the Holy Catholic Church, of which we profess to be members each time we repeat the creeds, from apostolic times. On Good Friday, notwithstanding the inclemency of the weather, the church was crowded during the "Solemn Three Hours Service," at which the rector delivered a series of addresses on the "Seven Words from the Cross," of so interesting a character that hardly anyone left the church during the whole time of the service.

St. Peter's.—The decorations in the church were also very handsome, the services most hearty and well attended, and the number of communicants (90) larger than for a number of years past. This same applies to both St. Michael's and St. Paul's, all of which gives Churchmen of this loyal diocese much cause for rejoicing at this happy season.

EASTER VESTRIES.—The Cathedral.—The annual meeting of the pew-holders of this church, which unfortunately are not confined to bona fide members of the Anglican Communion, but has among its number a sprinkling of Methodists, Presbyterians, &c., was held on Easter Monday. During the past year certain improvements have been made in the hitherto cold and bare services, such as removing the choir into the chancel, choral service on Sunday evenings, &c., while at the same time, in consideration for the feelings of the minority of the communicants, the Sunday morning services were left as before. All of the changes had been laid before a general meeting of the communicants, and approved of by them by a large majority. It was felt, with reason, that the services, for a long time past, were quite unworthy of a cathedral, and in fact, there is hardly a single cathedral in the whole Anglican Church in which the services were at such a low ebb as in the Quebec Cathedral. Even when in the cathedral of such a pronounced Evangelical Bishop as that of Liverpool, there are choral services, eastward position, &c., it was high time that improvements should be made, so as to prevent the well informed portion of the congregation from leaving the cathedral, and ending in the almost certain collapse of the congregation at present worshipping in that church. As an instance of the popularity of the improved services, the Sunday evening congregation, which formerly numbered barely 60 or 70, now is quite large, while the week day choral services have more than doubled in attendance. A resolution was passed by the pew holders reducing the rents of pews to \$1, without specifying whether this payment should be for each Sunday or each year; although such well versed legal gentlemen as His Honor Judge Andrews and Jas. Dunbar, Q.C., had stated that it would not be worth the paper it was written on. "At the same time the mover hoped that the members would be liberal in their contributions, and thus remove the stigma which was heretofore held that it was a church for the rich who could pay high rents, to the exclusion of the poor. It is to be trusted that the next move may be to do away with pew rents altogether and make it a free church, adopting the envelope system, which has proved such a great success in hundreds of other churches. The Dean made a statement, fully going into all the changes made, feeling that they were just, equitable and expedient, and while not intending to make any more, made it quite clear that he would make no retrograde steps.

The Dean then appointed Mr. E. E. Webb as his warden, and Mr. E. J. Hall was re-elected people's warden. The sidesmen elected were mostly new men taken from among the mal-contents, while those who have been for many years active in the work of the cathedral, and the most liberal contributors, were left off. If the usual low church policy of stopping the finances were adopted by these gentlemen, the newly elected officers would find a most difficult task before them. But they are too well known as loyal supporters of their Church to leave any doubt as to their action. The whole matter, in fact, is not as to whether the services shall be high or low, but simply shall everything be done decently and in order, and according to the plain teaching of the Prayer Book, although a well known extreme party man residing in Toronto had the audacity to issue a circular in the name of a society lately established, which is really a branch of the notorious Church Association, which has such a reputation in England that not a respectable or loyal Low Churchman will belong to it, which was privately circulated among the pew holders just a short time before the meeting, to prejudice them and try to make it a party question. This society has been and is now trying to do all it can to destroy the Church in the motherland, and to place it on a par with the latest invented schism, and as a certain proof of its unpopularity it is so much ashamed of its colours that they keep the names of their members secret and dare not publish a list of them, as other Church Societies do. It was of this society that the late Lord Bishop of Peterborough spoke in the House of Lords some years ago as the

"Church Persecution Society, Ltd." If they were loyal Churchmen they would support the Book of Common Prayer, with all its beautiful rites handed down by holy men of old, and oppose those who are trying to do away with the Prayer Book (and who actually have done away with it six days out of seven). It was the members of this society who, for 15 or 20 years past, spent their money in hiring spies, and prosecuting faithful priests, some of whom they sent to prison, until within the past year they found that public opinion was so much opposed to them they decided to change their tactics, and now they are actively engaged in travelling about the country, trying to stir up strife and discord in otherwise united and happy parishes. But enough has been said on this point, as all well informed Churchmen are too well acquainted with their doings to need any further comments. Suffice it to say that only for those they are attacking, the grand old Church of England would be a wreck to-day. The time is fast approaching when people in Canada will see them in their true light as the greatest enemies the Church has.

St. Matthew's.—The vestry meeting was largely attended and everything was most harmonious, as is always the case in this parish. The finances were in a most satisfactory condition, the return showing a very considerable increase in the offerings, in those adopting the envelope system, in the number of communicants, etc. A bequest of \$2,000 from the late Mrs. O'Kill Stuart, widow of the late judge of the Vice-Admiralty Court, was received. It was decided to erect in the church a handsome baptismal font in memory of the late Bishop Williams. Some \$1,200 have already been subscribed, and the contract awarded to Messrs. J. & R. Lamb, of New York. Arrangements are also to be made for the introduction of the electric light at an early date. John Hamilton, Esq., was re-appointed rector's warden, and J. A. Ready, Esq., was re-elected people's warden. The sidesmen elected were, Hon. Geo. Irvin, Q. C., Capt. W. H. Carter, Col. Geo. R. White, Messrs. C. Judge, Geo. Lampson, E. Pope, R. Campbell, B. A., Dr. H. D. Ross, F. Johnston, W. B. Scott, J. Laird, jr., Jas. Winfield, E. A. Hoare, and W. H. A. Eckhardt. Messrs. F. J. Cockburn and E. A. Evans were elected auditors.

St. Peter's.—Alderman E. T. D. Chambers was appointed rector's warden and W. Scott, Esq., people's warden. Sidesmen: W. W. Martin, A. Borland, W. Elliott, and Jos. Brown. The reports were most satisfactory, the financial condition being better than for years past, and the number of communicants showed a decided increase.

St. Paul's.—The rector named E. H. Taylor, Esq., as his warden, and James Piper, Esq., was re-elected people's warden. Messrs. O. Kennedy and Edwards were appointed sidesmen. Everything in the parish is in a most prosperous condition, and the utmost harmony prevails under the care of the much esteemed rector, Canon Richardson.

Unparalleled.—On Easter Sunday a certain clergyman in this city, who is in open rebellion against his Bishop and all lawful Church authority, actually admitted fourteen members of his congregation to the Holy Communion without being confirmed. This is, we believe, unparalleled in the whole history of the Anglican Church.

MONTREAL.

MONTREAL.—Easter Sunday the churches were decked with fair and fragrant lilies and other flowers, while the musical services were exceptionally uplifting and sweet. The congregations were large, many of the churches being filled to overflowing at both services.

VESTRY MEETINGS.—*Christ Church Cathedral.*—The financial report showed that there had been an increase from pew rents and offertories during the year, and also that extensive restoration work had been done. Messrs. Thomas Hiam and W. S. Kerry were re-appointed wardens, and Mr. Justice Tait and Mr. Robert Evans were re-elected delegates to the diocesan synod.

St. George's.—The accounts for the past year, presented by Mr. R. W. Macdougall, showed the receipts to be \$19,180, not including \$1,627.50 uncollected pew rents. The expenditures were \$21,678.69, and of this salaries were \$7,751.60; music, \$971.85; heat, light and taxes, \$1,495; special collections and appropriations, \$5,257.13; interest, \$458.50; sundries, \$5,054.06. The special offertories for the poor of the parish were \$691.05. The deficit for the year is about \$700, and against this there are about \$1,400 extraordinary expenses. The statements were received and adopted. Messrs. A. F. Gault and Richard White were re-elected delegates to the diocesan synod. Messrs. G. F. C. Smith and R. W. Macdougall were re-elected churchwardens.

St. John the Evangelist.—The past year has been one of the most successful in the history of the

church. The receipts were \$8,092.37, and the expenditure \$7,464.89, leaving a balance of \$627.98. The ordinary expenditure amounted to \$4,219.04, on school account \$1,407.54, choir and organs \$729.01, and the balance for the south aisle extension and other special objects. The following officers were elected for next year: Rector's warden, A. R. G. Heward; people's warden, J. J. M. Pangman; delegates to the synod, F. Wolferstan Thomas, D. R. McCord.

All Saints' Church.—Mr. Horace R. Ridout was appointed rector's warden; Mr. Geo. E. Seymour, people's warden; Mr. W. H. Jordan and Mr. E. A. Northing, delegates to synod.

St. Martin's Church.—A most satisfactory financial statement was presented. The church debt during the year was reduced by \$1,500, and now stands at \$15,500. The churchwardens' report contained the following: "The members are to be congratulated upon the fact that during the five years just closed \$8,600 of the original mortgage of \$24,100 has been paid off. The total voluntary envelope contributions for the year amounted to \$3,763.69, and the regular offertory and the contributions for missions and other outside objects to \$6,240.14, as against \$3,577.01 and \$5,978.21, the corresponding sums for 1893 showing an aggregate increase of \$448.61 from both these sources." The receipts from Easter, 1893, to Easter, 1894, were \$10,917.74, and the expenditure \$10,886.77, leaving a cash balance on hand of \$30.97. Rector's warden, Strachan Bethune, Q. C.; people's warden, Ald. R. Wilson Smith; delegates to the synod, Messrs. Strachan Bethune and J. P. Cleghorn.

Trinity Church.—The Rev. Canon Mills still being confined to his house, the chair was taken by the assistant rector. The wardens' report and those of the various societies connected with the church were received and accepted. The usual votes of thanks to the several officers were then passed by the vestry. Touching reference was made to the serious illness of the rector and the sympathy of the congregation was embodied in a resolution. Wardens—Mr. Henry Miles and Mr. Charles Garth. Messrs. Charles Garth and Andrew Baile were elected delegates to synod.

St. Stephen's Church.—Wardens—C. E. Cook and Mr. George Carson. Messrs. James Oliver and John Cox were appointed delegates to synod.

L'Eglise du Redempteur.—After the wardens' report had been received the following were elected: Wardens—Jean Boudoux, C. Bastien; delegates to synod, U. Picard, G. LePage.

Grace Church.—The churchwardens' accounts were submitted and found satisfactory, after which votes of thanks were accorded the officers and choir and to the delegates to synod for their services. Wardens, Mr. C. Manning and Mr. H. Holt. Mr. W. McWood and Mr. Geo. Outram, delegates to synod.

St. James the Apostle.—The reports presented were most satisfactory. That of the wardens stated: "Your wardens, in submitting their annual report, beg to state that the services of the church have been well attended during the year; there is only one pew not leased, and in this connection the necessity for increased accommodation, so soon as the finances will permit, should engage the attention of the congregation. The enlargement of the Sunday-school ought also to be undertaken with as little delay as possible, additional space being urgently required. Plans for two transepts were prepared some years ago, and information regarding the cost can be supplied by the architect. The debt on the church has been reduced by \$850 during the year out of the general revenue, and now stands at \$2,150. It was resolved to increase the salary of the assistant minister, the Rev. G. Abbot Smith, from \$1,200 to \$1,400 per annum. Wardens, Mr. S. O. Shorey and Mr. G. H. Balfour; Messrs. J. W. Marling and E. P. Hannaford, delegates to synod.

St. Jude's Church.—Wardens—James H. Redfern, John Forgrave; delegates to synod, Messrs. Henry J. Mudge and Norman Wight. The committee in charge of the free reading rooms, which are open for two hours every evening, presented a satisfactory report. The meeting was adjourned until April 24, when the report of the wardens will be presented.

COTE ST. ANTOINE.—*St. Matthias.*—Wardens, Mr. Charles J. Browne and Mr. John Young. Messrs. John Macfarlane and Turner Sweeny, delegates to synod.

St. Thomas.—The financial statement showed that \$2,675.61 had been collected during the year, leaving a balance at present of \$14. Two hundred dollars were realized at the Easter service, and this money will be devoted to the mission fund of the diocese. Wardens, Mr. George Haysey and Mr. S. W. Martin. Delegates to synod are Messrs. W. Drake and J. H. Spicer.

St. Luke's.—The financial statement proved most satisfactory. Seventeen hundred and eighty-four dollars and seventeen cents was received during the year, and there is a balance on hand of \$90. Three hundred and thirty-three children were present at Sunday-school recently. Wardens, T. E. Lamb, jr., Mr. W. Petts; delegates to synod, Messrs. T. Lamb, sr., and James Elliott. The salary of the rector was

increased to \$1,000, and a bonus of \$90 was allowed him for the past year.

HOCHELAGA.—*St. Mary's.*—There was a good attendance and a most satisfactory annual statement was presented by the wardens, Messrs. E. Chippendale and J. Walsh, which shows a considerable reduction of the debt on the church, and also an increase of contributions. The officers elected were as follows: delegates to synod, C. Ernest Gault and A. Plow.

LONGUEUIL.—*St. Mark's.*—Wardens, Mr. Dan Cameron and Mr. T. Blakie. Mr. W. Gear and Dr. Butler delegates to synod.

ONTARIO.

BROCKVILLE.—**EASTER VESTRIES.**—*St. Peter's.*—The financial statement of the churchwardens, which was of a satisfactory nature, showing a reduction of the church's liabilities, was received and ordered to be printed for the information of the congregation. Wardens, Jonathan Green and Lieut. Col. Jackson. Sidesmen, Messrs. Judge McDonald, R. Lipsett, Weatherhead, R. H. Bowie, A. Hume, A. T. Snider, Charles A. Fitzsimmons, Thos. Wiggins, C. E. J. McConkey, H. Rath and A. G. Bowie. Messrs. H. Rath and John McConkey were elected auditors. Plans for the increased accommodation of the choir, and the addition of much needed vestry rooms for clergy and choir, were submitted and approved, and the churchwardens were authorized to effect the necessary alterations, and make the improvements, provided no debt was incurred by the parish. The Hon. Judge Macdonald was elected delegate to synod.

Trinity Church.—The accounts having been duly audited and printed, were distributed and the auditors' report adopted. Wardens, Charles W. Decario and John N. Young. The Executive Committee was re-elected. A resolution of regret at the loss sustained by the church in the death of C. I. Buell (who at the time of his death was the rector's churchwarden), and expressing sympathy with his widow and family, was passed by a standing vote. D. F. Cordingly and Thomas Shaw were elected delegates to synod.

St. Paul's.—The churchwardens' report was read by G. W. Baker, the rector's churchwarden, and the auditor's report by John Webster, auditor. The rector presented his report detailing the work done during the past year, and spoke of the present flourishing condition of the church. The financial report showed that the temporal affairs of the church were in a healthy condition. Wardens, G. W. Baker and W. H. Davis. Sidesmen, J. E. Fletcher, H. Shepherd, H. Y. Farr, T. Gibbons, W. H. Timleck, T. J. Mowat, R. Eden, John A. Barr, N. B. Colcock, Hugh Wilkinson, T. B. Steacy and John McMullen. Delegate to synod, John McMullen.

OTTAWA.—There was a very large attendance at all the churches on Easter Sunday. The floral decorations in most of the churches were very extensive, and the music, as a rule, bright and effective. The offertory at all the services in Christ Church, amounting to over \$3,000, was given as self-denial offerings from the congregation. On the first Sunday in Lent, the Archdeacon had asked the congregation to make an offering on Easter day of \$3,000 as a result of their self-denial during Lent, to be devoted to the reduction of the debenture debt of the parish. This magnificent collection of \$3,000 in aid of the building fund was creditable to the congregation, and must have been specially gratifying to the Venerable Archdeacon Lauder, the beloved rector, who has spent so many years in the service of the congregation—always cheerfully and ungrudgingly rendered.

Christ Church.—At the vestry meeting churchwarden Rowley was elected lay delegate to synod. The churchwardens' report was not presented, not having been ready.

St. George's Church.—The wardens' financial report was read, showing total receipts for the year \$6,258. The wardens elected were W. F. King and C. Butterworth. The rector's report showed the number of families in the congregation to be 523, baptisms during the year 52, marriages 15; candidates for confirmation, about to be confirmed in April, 50; calls made during the year 1,800; number in Mrs. Edwards' Bible Class for young ladies 90. Mr. W. H. Morgan read a report of the Sunday school, showing a balance on hand of \$101. The number of pupils now is 400, average attendance 300. The library has 600 volumes. The expenses of the picnic were \$119. The report from St. George's Chapter of the Brotherhood of St. Andrew was read by the director, Mr. W. F. King, showing a membership of 29, the largest of any chapter in Canada; the number of visits for the past four months 429, or 19 a week. In the men's Bible Class, conducted by the rector, there are 90 members. Reference was made to the recent convention held in this city, which has had an inspiring effect on the members. A report was read by the rector from the Dorcas Society, showing the good work done by that organization. Total receipts \$600, balance on hand \$64. The

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Girls' Friendly Society's report was also read. It has a membership of 36. Work is done among the poor, attending sick members, etc. Mr. Thos. Macfarlane was re-elected delegate to synod.

St. John's Church.—The wardens' report showed the receipts for the year to be \$6,797.28, and a balance on hand of \$46.80. The building report showed receipts of \$1,068.07 and an expenditure of \$1,919.57. In the estimates an increase of \$60 was given the organist. Messrs. George Forde and H. K. Egan were elected wardens, and A. Cole re-elected delegate to synod.

Grace Church.—The annual statements of the wardens showed the finances of the church to be in a prosperous condition, the receipts being \$4,028.85 and the disbursements \$4,020.26. In addition to this the annual instalment of \$500 on the building fund had been paid. The Rector re-nominated J. Travers Lewis as his warden and Mr. F. Chase Capreol was re-elected Peoples' Warden. F. W. Avery was elected lay delegate to Synod. Referring to the recent production of the "Mascot," Rev. Mr. Gorman, in his address to the vestry, said he regretted that there had been so much annoyance in connection with it. As a matter of fact he was not in favour of raising money for Church funds by such means. The outlay in the "Mascot" was very large, and should nothing have been realized from it, there would be no fund to draw upon to make up the actual indebtedness of the church. Then again, there was considerable worry and much time spent in getting up such entertainments and operettas. In the case of the "Mascot" he was "pestered with reporters the whole time," so much so that life was scarcely worth living. He trusted they would avoid a repetition of anything of that kind. The expense in connection with the production of the "Mascot" was simply out of proportion to any outlay the church should make without having something to fall back upon. Even to this day bills were coming in for the "Mascot." It was to be hoped some other means would be devised to provide funds for any special emergency, and they had no other way unless the congregation realized the dignity of their profession as Christians and subscribed liberally to pay off the church's debt. If Christ Church raised over \$3,000, surely they could raise \$500 or \$600. He hoped that the members of the congregation would in the future meet the liabilities of the church in a spirit of Christian charity.

St. Alban's Church.—The only business transacted at the vestry was the re-election of Mr. W. L. Marler as delegate to the Diocesan Synod. As the accounts of the church had not been audited, an adjournment was made for a fortnight. Owing to the unavoidable absence of the vestry clerk, the St. Bartholomew's Church, New Edinburgh, vestry meeting was postponed. The meeting of St. Barnabas was adjourned for two weeks.

ROSLIN.—Three services were held in this parish on Good Friday, and were fairly well attended, but still there is much room for improvement in regard to the proper observance of this holy day in our country parishes. Four services were held here on the festival of the Resurrection. On Easter morning there were two celebrations of the Holy Communion—an early celebration in Christ Church, Thomasburg, at which over thirty communicated, and a second celebration at 11 in St. Paul's, Roslin, where out of a large congregation about forty made their Easter communion. We were thankful to notice the devout and attentive congregations at both these services. A beautiful white altar frontal, richly embroidered by a member of the congregation, was used in Christ Church, for the first time at the Easter celebration. In response to the Archbishop's pastoral, and the incumbent's appeal, liberal offerings were made at all the services.

TORONTO.

St. James' Cathedral.—Wardens—Colonel Grasett, R. N. Gooch. Delegates—J. G. Hodgins, LL.D., W. T. Boyd, O. A. Howland.

St. Alban's being a cathedral—as is the case with all bona-fide cathedrals—is governed by a chapter, consequently at this church there was no vestry meeting.

Church of the Messiah.—Wardens—Grant Helliwell and J. D. Armstrong. Delegates—Jas. Patterson, T. H. Turner, Richard Reynolds.

St. Luke's.—Wardens—H. J. Caulfield, H. E. Caston.

St. Peter's.—Wardens—E. T. Malone, A. E. Gooderham. Delegates—Hon. S. H. Blake, R. T. Tomlinson and Thos. Hodgins.

St. Thomas.—Wardens—Wm. A. Medland, W. D. Gwynne.

All Saints.—Wardens—T. J. Jermyn, F. A. Thayer. Delegates—J. Haywood, W. Logan, T. D. D. Lilwyd.

St. Anne's.—Wardens—Wm. Williams, A. H. Richardson. Delegates—S. Shaw, Major E. Leigh.

Trinity.—Wardens—C. A. Cooper and C. H. Revis.

St. Stephen's.—Wardens—W. T. Mitchell, Edmond E. Temple.

St. Paul's.—Wardens—W. R. Smallpiece, Reuben Millichamp.

Church of the Redeemer.—Delegates—A. H. Campbell, Alfred Wilson, Robt. Parker.

St. John's.—Wardens—Jas. Wilson and C. W. Postlethwaite. Delegates—A. R. Boswell, Jas. Wilson and D. M. Harman.

St. Barnabas.—Wardens—Dr. Lennox, H. Bovel. Delegates—J. C. Donaldson, Frank Wootten and Dr. Heimsted.

St. Simon's.—Wardens—Major Pellatt and Dr. Kertland.

St. Matthias.—Wardens—G. St. V. Morgan. Delegates—Dr. W. H. Pepler, Dr. H. J. Young, J. De Gruchy.

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

St. Mark's.—Wardens—S. W. Black, F. S. Mingay. Delegates—I. J. Cooper, G. J. Mason and Geo. Hallen.

St. Matthew's.—Wardens—F. W. Thomas, Joseph Taylor.

Church of the Ascension.—Wardens—C. E. Ryerson and J. B. Fitzsimmon. Delegates—T. D. Delamere, R. C. Bickerstaff and Dr. Baldwin.

Grace Church.—Wardens—B. Jackes, H. C. Fortier. Delegates—Mr. Wallis and John S. Barber.

St. Mary Magdalene.—Wardens—H. Chick and C. B. Murray.

St. Mary's.—Wardens—Geo. G. Mackenzie and F. Daws.

St. Margaret's.—Wardens—A. Harvard, J. R. Cole.

St. Cyprian.—Wardens—L. J. Bland, F. J. Goodman. Delegates—Messrs. Price, Harniman and W. Smith.

St. Bartholomew.—Wardens—R. H. Stewart, Thos. L. Bucklee. Delegates—Alderman Allan, J. Blacklock, C. K. Unwin.

St. Clement's.—Wardens—F. Jordan, Dr. Passmore.

Church of the Epiphany.—Wardens—Jas. G. Boyce, Herbert Mortimer, Jr. Delegates—Messrs. McLean, Shark and Wilson.

Grace Church.—Brightness, good music, and large congregations characterized the service at this church on Easter Day. There were three celebrations of the Holy Communion, viz., 7 o'clock, 8 o'clock, and after the 11 o'clock morning service. There were 216 communicants, the largest number in the history of the church. A children's service with catechizing in the afternoon. The choristers, ladies, as well as gentlemen and boys, appeared for the first time in cassocks and surplices. There were sixty-five choristers in all, who, by their bright appearance and cheerful music, added to the beauty and joyousness of the service. A boys' choir undoubtedly furnishes delightful music; but the ladies add strength to the tone and steadiness of the tune. At Grace Church the effect was excellent. There was all the sweetness of the boys' voices and the expression which the ladies are so well able to give. The ladies wore the cassock and surplice and purple velvet cap. Their presence was quite in harmony with the surroundings. The music for the day included the Te Deum, written by Mr. Fisher of Toronto, Hopkin's "Why seek ye the living among the dead?" Martin's "As it began to dawn," and the Kyrie by Mr. Cyril Rudge, the choir master. Although the music was difficult, it was admirably rendered. The singing was a triumph for Mr. Rudge, who has had the choir in hand for a comparatively short time. The sermon in the morning was preached by the Rev. C. H. Rich, and in the evening by the rector, the Rev. J. P. Lewis. At the vestry meeting on Monday, the churchwarden, Mr. H. C. Fortier, made the usual financial statement, which was found extremely satisfactory. The election of officers resulted:—Churchwardens, Mr. B. Jackes and Mr. H. C. Fortier; Sidesmen, Messrs. H. A. Knowles, T. R. Clougher, Major Manly, C. H. Hubbard, J. Barnes, P. G. Goddard, H. A. Taylor, C. Somers, J. Shortt, J. Shields, A. F. Wallis and F. Weston; Church Court, Messrs. J. W. S. Corley and L. Rawlinson; Representatives to the Synod, Messrs. John S. Barber and A. F. Wallis.

Holy Trinity.—At the Easter vestry meeting the following resolution was passed in reference to the recent resignation by Rev. Canon Mockridge, D.D., of his position of assistant minister of the parish:—The members of the vestry of the Church of the Holy Trinity, at this their first meeting since the resignation of the Rev. Canon Mockridge, assure him on behalf of the congregation of their sincere congratulations on his appointment to the important office of Secretary-Treasurer of the Domestic and Foreign Missionary Society, and also of their sincere regret that it has occasioned the severance of his connection with this parish. They desire to place on record their high appreciation of the good work done by him by his eloquent and earnest preaching, and as superintendent of the Sunday school, director of the Brotherhood of St. Andrew, and in other departments

of parochial work. A warm tribute is also due to Mrs. Mockridge in recognition of her labours of love in the work of the Sunday school, and of the parochial branches of the Girls' Friendly Society and the Women's Auxiliary—in all of which her influence and efforts are remembered with affection and esteem. This vestry wish Canon and Mrs. Mockridge every success and bid them God speed in their new sphere of Church work. Mr. Edmund Wragge was nominated as churchwarden by the rector, and Mr. H. P. Blachford elected to the same office unanimously by the vestry. Messrs. William Ince, S. G. Wood and J. A. Worrell, Q.C., were elected delegates to the synod of the diocese.

All Saints.—A memorial occupying two of the nave windows has just been placed in this church by Mr. Harry Goulding, who was for many years Churchwarden. The work, which was executed by Messrs. Elliott & Son, of this city, has been pronounced by several critics superior to many specimens of the same work imported of late from England.

TORONTO JUNCTION.—*St. John's.*—Wardens—Geo. Nichols and Tiffan Harris.

CHESTER.—*St. Barnabas.*—Wardens, Henry Talbot and Alderman Frankland. Delegate, Alderman Frankland. The churchwardens' report showed a continued progress both in attendance and revenue.

WESTON.—Wardens, M. H. Keefer and R. J. Holley.

STREETSVILLE.—The annual vestry meeting of Trinity Church was held on Easter Monday evening in the basement of the church. The Rector presided over a most harmonious meeting. After the reports were read, Mr. Robert Graydon was elected peoples' warden, and Mr. James McClintock was appointed rector's warden. Messrs. J. L. Cockill and Thomas Ballinger were elected peoples' sidesmen. Messrs. James Davidson and Edward Goodison were appointed rector's sidesmen. Lay representatives to the synod, Messrs. H. E. Caston and J. R. Cartwright; auditors, Messrs. J. L. Cockill and James McClintock. The meeting adjourned for a fortnight, when the auditor's report will be received.

OSHAWA.—*St. George's.*—The Easter services were of the usual joyous nature and calculated to serve as a stimulus for greater things in this the beginning of the ecclesiastical year. An early celebration took place at 8 o'clock and also at the later service. The music throughout the day was exceedingly well rendered, and evinced careful training. The floral decorations were all that could be desired and reflected credit on the committee of the Women's Guild. Altogether there is much encouragement, seeing so much has been accomplished recently. The Guild has been for the past two years raising funds for a New Williams organ and have about \$500. This was supplemented on the last practice night by the choir to the amount of \$100, a most generous offering. So much enthusiasm has been shown that the congregation feel warranted in arranging for its construction and the raising of the balance of the funds necessary, and the probability is we shall soon have a magnificent organ erected. A most gratifying report was made at the vestry meeting on Easter Monday. The finances are in a healthy state, and funds for other purposes than the maintenance of the church have been generously contributed during the year. Wardens, A. Hinds and H. T. Carswell.

NIAGARA.

MILTON.—The Easter of '94 will long be remembered in this parish. Bright and beautiful services were held in all the churches on this day. The beautiful floral decorations in Grace Church, Milton, told an eloquent story of willing hands and generous hearts. There were two celebrations of the Holy Communion in this church, one at 8 o'clock a.m., and the other after the mid-day service, the rector, Rev. P. T. Mignot, being the celebrant. For the mid-day service the choir, under the able management of their leader, Mr. Gollins, had prepared some excellent special music which they rendered very acceptably. At three o'clock p.m. was held a children's special service conducted by Mr. A. H. Lord of Almonte; now a divinity student at Trinity University, Toronto, and assistant to the rector of this parish. Evensong was one of the brightest services ever held in Grace Church, being almost a full choral service. The choir quite eclipsed any of their previous efforts. The rector preached an eloquent and deeply impressive sermon on the lessons of the Resurrection. The seating capacity of the church was taxed to the utmost in accommodating the very large congregation which had assembled. At Oragh, one of the out-stations, matins was conducted by Mr. Lord. Notwithstanding the almost impassable state of the roads, a large congregation had gathered and

the service was a very bright one. At Hornby, the other out-station, the service was conducted by the rector in the afternoon. Here a very large congregation had assembled and the service was quite in keeping with the joyous occasion. The total number of Easter communions made in the parish was 153.—*Laus Deo.*

ANCASTER.—The Easter services at St. John's Church were well attended, despite the cold. The church was very pretty in its festal garb, the white hangings and some lovely flowers; a box of Bermuda lilies had been sent for Easter by Mrs. Leith. The Easter music was bright and good. There were some eighty communicants. The vestry meeting on Monday was well attended, and gave a most satisfactory showing. Mr. Clifford and Mr. Beavan were elected in place of the retiring wardens. To Mr. Kenrick, warden for many years, a hearty vote of thanks was tendered for his most efficient and loving help in the past. There was a good attendance at all three services on Good Friday.

HURON.

THAMESVILLE.—The special Lenten services in St. Stephen's Church were well attended throughout, the incumbent taking up the subject of the Prayer Book; the interest culminating, however, in Passion Week, when daily services were held at 7.30 a.m., with the following special preachers in the order named: Rev. Horace E. Bray, incumbent; Revs. W. Lowe, Glencoe; W. Johnson, Wardsville; Arthur Murphy, Holy Trinity, Chatham; H. R. Diehl, Florence; R. McCosh, Christ Church, Chatham. The average daily attendance was over 70, and this out of a Church population of some 26 families. These services have not only deepened the spiritual life of those within the church, but have been also a perfect revelation as to the true meaning of Lent, and the depth and fervor of the Church's teaching services to the thinking Christians of the denominations of this place. On Easter Day both St. Stephen's Church, Thamesville, and Grace Church, Bothwell, were beautifully decorated with flowers, and the children's Easter service at 3 p.m. in St. Stephen's Church was particularly bright, attractive and well attended.

GALT.—The Easter services were very bright and hearty and attended by large congregations. At the early and mid-day celebrations there was a large number of communicants. The floral decorations were very chaste and in keeping with the festival. The Rev. John Ridley, rector, officiated. The Easter offerings amounted to \$320. At the vestry meeting on Monday evening, Mr. G. V. Greenhill was appointed rector's warden, and Mr. A. Bisset Thom for the people. The total amount actually raised in the parish for all purposes was \$4,227.88, of which the sum of \$951 (including \$335 collected for the mission church at Hespeler) was contributed to objects outside the parish. During the past few years five special offerings have been presented, amounting in all to the large sum of \$3,600, or an average of \$720 each, being a practical proof of the success and wisdom of direct giving through the offertory. During the present rectorate over \$14,610 have been placed upon the plates during divine worship, irrespective of the funds derived from other sources, such as pew rents, etc. It is hoped the day is not far distant when pew rents will be abolished. Messrs. G. V. Greenhill and Jas. Woods were elected lay delegates to the synod. The Rev. J. Ridley, rector of the parish, together with Mrs. and Miss Ridley, leave for England about the 12th inst. The Rev. Arthur Kent Griffin will officiate in his absence.

SEAFORTH.—The closing of the year at Easter was a very important event in the history of St. Thomas' Church. The reports of the rector and churchwardens were most encouraging. The total amount received during the year was over \$2,200, all of which, with the exception of \$625 for pew rents, was received through the regular offertory. The parish has now a comfortable church, rectory, and school-room, all of which have been enlarged and improved at an expense of over \$3,000 since the present rector assumed charge, and it is one of the few parishes so well equipped that is out of debt. The congregation has increased during the last four years from an average of 91 to 157, and the average number of communicants from 27 to 58. The rector's stipend was raised two years ago to \$900, and the salary of the organist doubled. On Easter-day the services were good. The church was beautifully decorated with flowers, while the choir rendered some choice music, the solos by Mrs. MacLennan and Mrs. Peters being particularly good. The rector's two very effective sermons on the Resurrection were listened to with pleasure by large congregations. The number of communicants was 109, and the offertory \$181, both of which were the largest for a single day in the history of the parish.

PARKHILL.—*St. James.*—The annual vestry meeting was held in the new parish room on Easter Monday evening. The attendance was not large, but those who braved the storm had the pleasure of hearing read one of the most encouraging wardens' reports in the history of the parish. The incumbent, Rev. Dr. Beaumont, in his address took occasion to thank the vestry for the improvements made to the parsonage during the past year, and furnishing a building suitable for holding meetings necessary to the church's progress. The contributors' list is gradually increasing, the Sunday School is growing, and the attendance at all the services shows a marked improvement. The church is entirely free from debt, and we have a small balance to commence the year with. One of the most gratifying marks of progress exhibited in this parish is the greatly augmented amount of money sent to the Synod treasurer for special collections during the year. The clergyman appointed J. F. Roberts, warden; and the vestry elected E. E. Bigg, M.A., peoples' warden; E. F. Manes, vestry clerk; T. L. Rogers and Col. Goodman, delegates to Synod; C. Barrett, E. Manes, R. Rogers, T. Simpson, W. Watson and T. L. Rogers, sidesmen; G. M. Wedd, choir-master; Miss Jennie Watson, organist.

ST. MARY'S.—On Monday evening last the annual vestry meeting of St. James' Church was held. The attendance was the largest that has been seen for years. Not only was there a good attendance of men, but also of ladies. The minutes of the previous meeting were read and confirmed. The financial statement for the year showed the total receipts from all sources to be \$2,485.73 (including a legacy of \$500 from the late Mrs. F. S. Hill.) After the payment of every indebtedness there was a balance on hand of over \$100 and the debt decreased by \$500. Wardens: Mr. F. W. Wilson, Mr. W. C. Montizambert; treasurer, Mr. C. S. Rumsey; delegates to synod, Mr. F. W. Wilson and Major White; sidesmen, Messrs. F. Robinson and A. Johnston; vestry clerk, Mr. W. Bennett; envelope clerk, Mr. F. Robinson; organist, Miss Howard; auditors, Messrs. W. Hutton and F. W. Wilson; sexton, Mr. Routley. This church enters upon another year with the brightest prospects of success.

BRANTFORD.—*Grace Church.*—There was a very enthusiastic meeting of the vestry; the wardens' report showed the total receipts for the year to be \$7,525, leaving a deficit of \$600. It was decided to secure a deacon as assistant at a salary of \$600, against \$900 paid to Rev. Mr. Macfarlane. The position will be given to Mr. Alcott, of Huron College, London. Wardens—A. J. Wilkes and Geo. Hately. Mr. J. Creaser gave a most satisfactory report of St. Paul's mission, Mr. Shadbolt of St. John's, and the rector of St. James', showing that they have greatly added towards their own maintenance during their brief existence. Delegates to synod—Messrs. Dymond, Cockshutt and Shadbolt.

ST. JUDE'S.—The vestry meeting was well attended. The report of the wardens was most gratifying, showing all current expenses for the year paid and a balance on hand to begin the new year with. The debt on the parish has also been considerably reduced. The work of the Brotherhood of St. Andrew, the Auxiliary, the Kings' Daughters and Mission Band was very gratifying. The communicants on Easter Sunday nearly doubled the number of former years. Wardens—G. H. Goulding, G. G. Lambden. Delegates to synod—Col. Gilkinson and J. Roberts.

STRATFORD.—*St. James'.*—Out of eight official reports presented in connection with this church, that of the wardens is the only one showing a deficit. To account for this we quote their own words. "The deficit of this year, \$307.22, arises from the fact that the wardens began the year with a debt of \$190 56, and also from the fact that an unavoidable expenditure was incurred during the year for repairs and improvements to the church property, amounting to \$382.46, which has been paid for out of the revenue of this year. As the church property has been put in a thorough state of repair, and as the expenditure under this head will for some time be merely nominal, the wardens have every confidence that the present deficit will be wiped out during the coming year." The Women's Chapter, in addition to having applied \$550 in payment of interest on the mortgage debt, shows a balance of \$36.65. The Women's Auxiliary, after having furnished two valuable bales for the N. W. Mission and expending \$62.78 on other missionary work, shows a balance of ninety-three cents. The Local Relief Fund, after having distributed \$50 69, has on hand \$1.59. The treasurer's statement of the Sunday school shows a thoroughly healthy condition of affairs, and the Brotherhood of St. Andrew gives as its balance \$3 80. For the last year the choir offertory has been devoted to strictly choir purposes and consists of an offering purely additional, which would not be given to ordinary church needs, individual responsibility towards the general fund never being allowed to suffer thereby.

After meeting handsomely all choir purposes during the year, including the expenses of their part in the Choir Guild Festival at Brantford, purchasing Church music, repairing of books, etc., this organization has a balance on hand of \$4.36. The strength of the choir has been increased, the average attendance improved, and everything appears eminently satisfactory to organist, choir master, treasurer and librarian. The eighth report is from the Young Women's Guild, which shows a gift of \$100 towards the extinction of the principal of the church debt, and a balance of 20.84. The rector's general appeal to the congregation towards this last object was handsomely responded to on Easter Sunday morning in a special offertory, over \$500. Easter Day falling thus early was by no means the typical one portrayed in the hymn "Welcome, Happy Morning." In spite, however, of the advent of a second winter, the early celebration had the largest attendance which has yet been reached, one hundred and twenty-seven communicants; and it is but a few years since those wishing for the service felt they had gained great things when the attendance reached sixteen; four was no uncommon number on ordinary Sundays. Besides this early, and the usual eleven o'clock service and celebration, there was held the children's quarterly service, which took the form of procession and hymn, choral litany, and a short address upon the Resurrection. The music, good throughout, was especially appreciated at evensong, and reflected credit upon all engaged, such difficult numbers as Sullivan's *Te Deum*, Field's *Jubilate*, Sudd's *Cantate*, Lloyd's *Nunc*, and other anthems, which contained fugue passages and other technical difficulties, proving the capacity of the choir, their method, attack and finish doing justice both to composition and choir master. The two sermons treated of the subjects peculiar to the day, and were listened to with attention and pleasure by large congregations.

THORNDALE.—*St. George's Church.*—A series of special services was held during Holy Week in the above church by the Rector. A goodly number was present each evening notwithstanding the unfavourable condition of the roads. Addresses were delivered on the following subjects:—"The Mystery of Sacrifice," "The Mystery of Death," "The Mystery of Sorrow," "The Mystery of Peace." The service on Thursday evening closed with celebration of the Lord's Supper, thus leading the mind in solemn retrospect to the sad incidents of the "Upper Room" and "the night in which He was betrayed."

Easter Vestry.—The annual general vestry meeting of this church was held on Easter Monday evening, 26th. The Rev. A. Corbett, Rector, in the chair. The attendance was large and enthusiastic. The minutes of last meeting having been duly confirmed, the wardens' report was read and adopted. The following officers for the ensuing year were then elected. Wardens: senior, Mr. A. Crawford; junior, Mr. A. Abbott, both re-elected; delegates to synod, Messrs. M. N. Wright and E. Large; sidesmen, Messrs. R. Wright, B. Harding, G. Belton, and F. Lee; auditors, Messrs. C. Harrison and W. Lee; select vestry, Messrs. W. Bryan, W. Lee, E. Large, J. Cunningham, C. Harrison, C. Lee. Amongst the important matters discussed was the advisability of abolishing the pew rent system and the substitution of the voluntary. The feeling pervading the meeting was in favour of the latter system, and the Rector was requested to summon a special vestry in order that active steps may be taken forthwith in the matter.

ALGOMA.

HUNTSVILLE.—The services in All Saints' Church on Easter Sunday were well attended, particularly in the evening, the Rev. Rural Dean Llwyd officiating. An impetus to the heartiness of the services was given by the choir's initial rendition of "Jackson's *Te Deum*," which it did in a most gratifying manner. The organist was Master H. C. Llwyd, the blind son of the incumbent, who most efficiently and musically maintained his important position. The Rural Dean preached in the morning and evening most eloquently: in the morning on the "Facts of the Resurrection," and in the evening on the "Necessity for the Resurrection," and was listened to very attentively by the congregation, which in the evening was very large. The offertory for the Sunday was \$84.44. There were 55 members communicated at the morning celebration. A most gratifying heartiness entered into both services.

At the Easter vestry, the wardens submitted the financial statement. The incumbent made his annual statement of parochial work, which, among other items, embodied 66 families in parish, 47 baptized, 29 confirmed, 46 celebrations of Holy Communion, 122 communicants and 1180 parochial visits. Other reports were also presented from the Sunday School, Church Women's Committee, Young People's Communicant Guild, and the Burial Board, all of which were exceedingly satisfactory. The financial statement being accepted, the incumbent nominated his warden. Mr. C. A. Watson was elected lay read

er, after which usual officers. An interesting erection of cost is \$4,000 obtained.

QU'APPELLI vices at St. P bright and he gation have service. The out by the of men and b in the nave o been re-organ been without lack of memb time, they de in which they as they shoul of seeing the most satisfact during the (choral matine ren's service: At the 8 o'clo cants, at 11 a cants; at eve congregation. two magnific ducted the cl offertories fo organ was ac by Messrs. thanks are di their valuabl

All Letters con the signat We do not hold correspond N. B.—If any ment, or h the Church's statement.

Church

The follow Lord Bishop To Lay Helpe compare My LORD your notice I beg to send y object and m those of the S are four succe est only of wl of St. Andrew they must be definite Chur public and pr daily, of spre added certai with compar the effort to s out. Bearing the nation, w purity and ur ance. The c members, me the workers i the accompa d Branch," pe the Society adapts it, no amongst mer for connecti ganizations f would refer y pamphlet, " Even Noncon is found that and of bringi teaching, gra who have lay own careless for membersh readily under membership i the work rest that two or tl possible), wh work, should workers, sole

purposes during their part in the reorganizing Church organization has strength of the age attendance eminently satisfactory and from the Young of \$100 towards church debt, and was handsomely in a special service. The musical part was excellently carried out by the surplined choir of 20 persons, composed of men and boys, besides an auxiliary choir of ladies in the nave of the church. The surplined choir has been re-organized only since February, after having been without one for a year or more, on account of lack of members—and having practised for so short a time, they deserve great credit for the hearty way in which they have tried to make the services bright, as they should be. They have now had the pleasure of seeing the fruits of their labours, which must be most satisfactory to them. There were four services during the day—Holy Eucharist at 8 a.m., full choral matins and Holy Eucharist at 11 a.m., children's service at 3 p.m., and choral evensong at 7 p.m. At the 8 o'clock celebration there were 35 communicants, at 11 a congregation of 92 with 46 communicants; at evensong there were 120 present in the congregation. The vicar, Rev. J. P. Sargent, preached two magnificent sermons during the day and conducted the children's service in the afternoon. The offertories for the day amounted to about \$35. The organ was accompanied by two violins manipulated by Messrs. Blackwood and Prizeman. Our best thanks are due both to the choir and violinists for their valuable services.

—A series of Ly Week in the number was delivered the Mystery of "The Mystery." The service celebration of the and in solemn "Upper Room" ayed." vestry meet- aster Monday Rector, in the an duly confirm- opted. The fol- re then elected. nor, Mr. A. Ab- od, Messrs. M. srs. R. Wright, iditors, Messrs. ry, Messrs. W. ham, C. Harri- rtant matters ishing the pew the voluntary. as in favour of s requested to t active steps

aints' Church l, particularly Lwyd offic- of the services ion of "Jack- ost gratifying C. Lwyd, the efficiently and position. The and evening he "Facts, of on the "Ne- as listened to which in the 7 for the Sun- bers communi- most gratify- es. submitted the nt made his hich, among arish, 47 day- f Holy Com- rochial visits. a the Sunday oung People's Board, all of The financial nt nominated cted lay read

er, after which followed the appointment of the usual officers and the filling of the several committees. An interesting discussion took place concerning the erection of the proposed church. The estimated cost is \$4,000, of which fully \$2,500 needs yet to be obtained.

QU'APPELLE.

QU'APPELLE STATION.—On Easter Sunday the services at St. Peter's pro-Cathedral were particularly bright and hearty; it is some time since the congregation have had the opportunity of enjoying such a service. The musical part was excellently carried out by the surplined choir of 20 persons, composed of men and boys, besides an auxiliary choir of ladies in the nave of the church. The surplined choir has been re-organized only since February, after having been without one for a year or more, on account of lack of members—and having practised for so short a time, they deserve great credit for the hearty way in which they have tried to make the services bright, as they should be. They have now had the pleasure of seeing the fruits of their labours, which must be most satisfactory to them. There were four services during the day—Holy Eucharist at 8 a.m., full choral matins and Holy Eucharist at 11 a.m., children's service at 3 p.m., and choral evensong at 7 p.m. At the 8 o'clock celebration there were 35 communicants, at 11 a congregation of 92 with 46 communicants; at evensong there were 120 present in the congregation. The vicar, Rev. J. P. Sargent, preached two magnificent sermons during the day and conducted the children's service in the afternoon. The offertories for the day amounted to about \$35. The organ was accompanied by two violins manipulated by Messrs. Blackwood and Prizeman. Our best thanks are due both to the choir and violinists for their valuable services.

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.

Church of England Men's Help Society.

The following was addressed to the Right Rev. Lord Bishop of Montreal:
To Lay Helpers and Lay Workers' Associations: Please compare notes.

MY LORD BISHOP.—Will you allow us to bring to your notice the Church Society for Men, of which I beg to send you particulars? You will see that the object and method of the Society are very similar to those of the St. Andrew's Brotherhood, but that there are four successive orders in this Society, the highest only of which—workers—answers to the Brothers of St. Andrew. The qualification for workers is that they must be communicants, and undertake some definite Church work. Their Rule of Life enjoins public and private prayer, and "to seek opportunity, daily, of spreading God's kingdom"; to which are added certain rules for daily life in the home and with companions at work, in order to show where the effort to spread God's kingdom may be carried out. Bearing in mind that the family is the germ of the nation, we believe that efforts to preserve the purity and unity of family life are of national importance. The other orders of the Society—guardian-members, members and associates—are of service to the workers in their work for others, as described in the accompanying leaflet, "Suggestions how to start a Branch," paragraph 4. The comprehensiveness of the Society by means of these successive grades adapts it, not only as a means of church union amongst men of all ages and classes, but as a basis for connecting, one with another, all the various organizations for men in a parish. On this point I would refer you to page 13, paragraph 3, in the pamphlet, "Object and organization of the M.H.S." Even Nonconformists may join as associates, and it is found that this plan of fellowship with Churchmen, and of bringing them under Church influence and teaching, gradually draws those back into the Church who have lapsed from the neglect of others or their own carelessness. As they have certain qualifications for membership in their own chapels, Nonconformists readily understand that they are not eligible for full membership in a Church Society. But the heart of the work rests with the workers, and we recommend that two or three good Churchmen (working-men if possible), who can be trusted to do definite mission work, should be admitted by their clergymen as workers, solemnly, with prayer. Each would then be

asked to try to get one more worker to be admitted at the next meeting, and we recommend that, whilst organization is going on, and the foundations are being laid, these little gatherings should take place weekly. When a small band of hearty workers is thus formed, then authority would be given to each to nominate as associates, men, who, although not coming up to the standard of workers, yet are striving to lead good lives; and their names would be reported at the next meeting, in order that the president may give out the cards of admission, signed by himself. And when the subordinate orders of the Society are thus begun, it is necessary to appoint a secretary, whose business it is to keep a careful register of all who belong, with the name of their order, date of admission, and by whom nominated. This last is important, because each worker should be responsible for those whom he nominates, and should strive to help them in every possible way to lead Christian lives, reporting at the monthly meetings what he has done, and all cases of difficulty. I have described the plan in full, that you may understand how useful these subordinate sections are to the workers in our Society; and we venture to suggest that they may be of equal service in carrying out the objects of the Brotherhood of St. Andrew in your diocese. If the idea meets with your approval, we would recommend that the Men's Help Society be adopted, wherever a Chapter of the Brotherhood exists, without its highest order for workers, as the purposes of that order are fulfilled by the Brothers of St. Andrew; or, that if workers are appointed, they should be the elder and married men of the parish, if, as we understand, these are ineligible as Brothers of St. Andrew. We believe that the Brotherhood would find this organization not only helpful in "folding their converts" and deepening the spiritual life of those they are seeking to influence, but also a valuable feeder to their own ranks, as membership in the Men's Help Society would be a steppingstone to joining the Brotherhood. I will only add that our Society would esteem it a high honour if its organization were to be adopted as an auxiliary to the excellent work of the Brotherhood of St. Andrew in Canada. I need scarcely say that we will gladly furnish any further particulars, and send specimen cards and badge, should you wish us to do so. Believe me, my Lord Bishop, yours very faithfully,

E. C. PAPILLON, Hon. Secretary.

Church House, Dean's Yard, Westminster, London, S.W. March 6, 1894.

The Order of Deacons in Scripture.

SIR,—Your learned and respected correspondent, Dr. Gammack, whose letters are so full of instruction for ordinary readers, seems a little off his usual correct and exact line when he says that the idea of an existing "order of deacons" at the time of the selection of the seven, as our ordinal intimates, is "not a Scriptural one." On the contrary, it seems the natural background of the narrative in Acts 6. There was expressly existing a "daily ministration," under which the Hebrew widows were said to be neglected, and the Hebrews (as implied) administrators are accused of partiality. Presumably, the Hebrew widows were being well cared for. By whom? Some officers! As a remedy for the complaint, two alternatives presented themselves: either (1) the Apostles must assume the duty of this administration themselves, or (2) then some other suitable officers must be added to the already existing ministration staff—"ministry," diaconate. It was decided (*non placet*) by the Twelve that the former alternative, involving a temporary desertion of their higher duties (the word of God)—was not reasonable. Therefore the latter alternative was chosen. There is no trace of a new order being instituted, but only new men appointed; this was all the circumstances demanded to satisfy the Hellenist complaints "against the Hebrews." The Apostles would not break the "continuity" of their own high functions (v. 4), but reinforced the "Diakonia" supply, so as to "give themselves continually" to their proper duties. It is hard to see—*pace* Dr. G.—how the idea ever arose that this was the foundation or first institution of the Order of Deacons. The circumstances and mere wording of the records imply the existence of such officers already on the ground, and the performance of their functions alleged to be unsatisfactory.

SMILAX.

Toronto, March 24th, 1894.

BRIEF MENTION.

A coal gas street car motor has been invented in Germany.

The total income of the Church of England is about \$1,000,000 per week.

Australia has more churches in proportion to the population than any other country.

Some of the largest ocean steamers can be converted into armed cruisers in 80 hours.

About 400,000,000 mummies were made in ancient Egypt.

The engines of a first-class man-of-war cost nearly \$700,000.

The Assiniboines use a kind of seed to stop nose bleeding.

The Chinese claim to have possessed the art of enameling metals from at least 2000 B.C.

Roots of trees are often as extensive as their branches.

The first Portuguese railroad was opened in 1854, from Lisbon to Carregado, 22 miles.

In Germany and France political offences are punishable with imprisonment in a fortress.

The hydraulic pumps at the combination shaft at the Comstock mine cost \$3,000,000.

There are 10 "fruit schools" in France, where pupils are instructed practically how to cultivate and husband fruit.

Bull fighting is in full swing in Spain at present, fights taking place in all villages of importance.

An absolutely fire-proof chimney, 50 feet high, has been built of paper in Breslau. It is the only one of the kind.

A piece of iron was found in an air passage of the Great Pyramid, which may have been there since 3700 B.C.

Linnaeus had a flower clock, a circular plot planted with flowers that opened at different hours of the day.

The Rev. T. J. Stiles has resigned his position as rector of Frankville, to take a parish at Ottawa.

In Belgium prisons a reward of good behavior is the privilege of smoking.

St. George's Church, Montreal, will add a tower to cost \$17,000.

The mean annual temperature of a tree is nearly the same as that of the surrounding temperature.

A butchers' union was incorporated by Nerva, and splendid marble abattoirs were constructed. Nero built a meat market as large as the Coliseum.

The Rev. E. M. Bland, Hamilton, is suffering from an attack of tonsillitis.

Mulhall says that the life of a locomotive is usually fifteen years and its earnings \$300,000.

Massowah is the Egyptian Venice. It is built on three coral islets close to the mainland.

The strongest candidate for Pope to succeed Leo XIII. is said to be Monsignore Dominico Jacobini, the papal nuncio in Lisbon.

A company with a capital of \$10,000,000 has been organized to work the anthracite coal lands of Sonora, Mex.

The Needle-makers' Society was formed at Nuremberg in 1870. The eyes of the needles were made by looping the wire at the head of the needle.

Soap is first mentioned in the ninth century. It was alluded to as in use in Germany for cleansing clothing and as an excellent medicine.

The most useful of trees which have a milky juice is the Ficus Elastica, which produces India rubber.

The number of reformatory schools in Great Britain at present is fifty-two, viz., forty-three in England, and nine in Scotland—a decrease of ten schools in the last fifteen years.

Father A. Lambert, New York, one of the active missionary priests of the Redemptorist order of the Roman Catholic Church, has withdrawn and announced his conversion to Protestantism.

There were thirty-five candidates confirmed by the Bishop of Niagara at St. Thomas' Church, St. Catharines, Monday, March 19.

Inmates of English prisons are employed in picking oakum, making coal bags for the navy and mail bags for the general post-office.

The Bishop of Algoma has been advised by his physician to try the invigorating air of Colorado for a few weeks, in the hope that the change may benefit his health.

Lady Henry Somerset is at present raising funds to establish in England an Inebriate Home for Women. Such a home for men has been in existence for some time.

The Queen does not spend more than £10 a year on gloves. She is "careful" with all her wearing apparel, and, it is said, often wears a dress until it is quite "shiny."

K. D. C. Pills tone and regulate the Bowels.

A Chinaman counts his birth from the first day of the year in which he was born. The child that is born the day before New Year's is two years old on that day. New Year's Day is a national birth-day, and is the only popular holiday in China.

We regret to learn that the Rev. W. S. Westney, M.A., rector of Uxbridge, has for many Sundays been unable to take duty, owing to illness. He is contemplating a visit to Clifton Springs, N.Y.

The flower badges of nations are as follows: Athens, violet; Canada, sugar maple; Egypt, lotus; England, rose; France, fleur-de-lis (lily); Ireland, shamrock leaf; Italy, lily; Prussia, linden; Saxony, mignonette; Scotland, thistle; Spain, pomegranate; Wales, leek leaf.

K. D. C. Pills the best all-round family pill on the market.

The fund raised in Boston to erect a statue in memory of Bishop Phillips Brooks amounts to \$79,625 in actual cash, \$70,000 of which is loaned at 5 per cent., while the remainder is drawing 2½ per cent. interest on deposit.

The Earl of Rosebery is the most extensive milk dealer in London. He does not, however, have his name on his milk wagons, as Lord Rayleigh does, but carries on the business under the names of his managers.

Chicago has 626 churches of all denominations. Of these the Methodists have 105 churches and missions, the Roman Catholics 101, the Congregationalists eighty-four, the Baptists seventy-two, the Lutherans sixty-four, the Presbyterians fifty-six, the Episcopalians forty-four.

The head masters of Eton and Harrow schools in England receive probably the largest salaries of any educators in the world—from \$30,000 to \$40,000 per year. With these exceptions there is little difference in the wages paid the English and American teachers of the same grade.

For nervous headache use K. D. C.

British and Foreign.

We are glad to hear that the Church of England Waifs and Stray Society has received an anonymous donation of £1,000.

During the month ending January 28rd, six "denominational ministers" who are "seeking the Church," approached the Bishop of Ohio, the Right Rev. Dr. Leonard, asking information.

The thirty-fifth anniversary of the English Church Union is now fixed to be held in London on June 13th and 14th.

The Bishop of Derry will preach the sermon at St. Paul's Cathedral on May 25th in connection with the united festival of the Association in aid of the ten South African dioceses.

It is announced that Bishop Bickersteth is to be styled for the future "Bishop in Central Japan." There is no truth in a report which has been current of his intended resignation.

The receipts from Ireland of the auxiliary to the C. M. S. will exceed this year by £1,000 any previous year's collections, and last year's was in excess of the year before.

Much of general interest may be expected in Mr. Stanley Lane Poole's *Life of Sir Harry Parkes*, who began life as a farm labourer on Lord Leigh's estate at Stoneleigh. The work will be published by Messrs. Macmillan.

The congregation of old Catholics at Berlin, which for some years past has been endeavouring to obtain its recognition by the State as a duly organized parish, was legally so constituted by a Ministerial decree of the 2nd ult., with restriction, however, for the present to the area of the city of Berlin proper, which does not include the suburbs.

The Church of Ireland Young Men's Society has a splendid block of buildings, which is valued at £20,000, including hotel-room for young men. A correspondent of the Irish *Ecclesiastical Gazette* is grieved that this Church Society should have held a conversazione on the second Tuesday in Lent.

Father Kneipp, of water-cure celebrity, is reported to have made a medical examination of the Pope, and given it as his opinion that his Holiness may live beyond the end of the century. Cardinal Monaco is said to have improved considerably since undergoing Father Kneipp's treatment.

The Archbishop of York has now formally notified to the clergy of his diocese, in reference to the recent controversy about placing glass shades and flowers on graves, that he is prepared to sanction the use of the following notice throughout the diocese:—"No glass shades or memorials of any kind can be placed in this churchyard without formal permission being obtained from the proper authority according to law. Flowers may freely be laid on the grave wherever desired.—By order of the Archbishop."

The Ven. Archdeacon Brooke, of Halifax, states that the Halifax Deanery Poor Benefice Augmentation Fund is aiming to get the whole of the livings of that deanery up to £800 a year. Over £1,100 in different sums has been granted towards the augmentation of some eight livings, and this had been increased by grants from Queen Anne's Bounty, etc., to £6,000.

The lantern in St. Mary-at-Hill Church, London, on Sunday evenings, is a novelty introduced by the Rev. W. Carlile, of the Church Army, which has attracted large audiences. The Prayer Book service is thrown on an enormous sheet suspended in mid-air, as also pictures illustrating the sermon. The music, accompanied by a magnificent organ, is led by a trumpet, and a solo is sung by a well-known singer, with special reference to the pictures.

They have a novel way of circulating religious tracts at one of the Liverpool churches. A large box of such literature is provided, and worshippers and visitors are invited to "take a tract and drop a penny in the poor box. It is stated that during the last few months a large number of tracts have not only been taken, but paid for in the way suggested.

It is perhaps not so generally known as it should be that the clergy are very liberal supporters of Church societies. One is at any rate a little surprised to come across such a fact as is stated by a correspondent of the *Times* with regard to the Colonial and Continental Church Society. Out of a list of 77 subscribers in aid of a special deficiency fund, no fewer than 39 are clergymen. Three of these gave £50 each. The writer asks the pertinent question, "Ought the laity to allow the clergy to pay the salaries of missionaries and chaplains in anything like this proportion?"

It was elicited during the libel action against the trustees of the British Museum that they had an average of 640 readers a day, or 220,000 visits in a year; that 95,000 books were received last year, with newspapers, music, and other publications, which brought up the total to 317,000. This included all books, of which 20,822 were obtained by purchase. The assistant-keeper of the library said that if all books received had to be examined for libel it would occupy 110 readers working every day except Sunday. The verdict will make the responsible persons connected with both national and local libraries feel uncomfortable.

Bishop Lawrence, of Massachusetts, has had to inform his people that the episcopal work of the diocese is too great to admit of his visiting each parish annually, as his predecessors have been in the habit of doing. The Bishop does not think that it would be advisable to divide the diocese, and there are certain reasons against the appointment of an assistant-bishop. The Bishop's notification is a reminder of the fact that it is the rule of the American Bishops to make regular

yearly visitations of their dioceses. There is no doubt that it is this system of personal episcopal administration, and the taking of a regular share by the Bishop in the work of the parish and mission, which has done much to extend the work of the Church in the United States.

Lord Dufferin is usually happy in his public utterances, and a speech which he made recently, when both English and French politics are passing through a peaceful crisis, was very opportune. He congratulated his hearers at the annual banquet of the British Chamber of Commerce in Paris, upon the total abstinence of any adequate motive to impel any of the great European Powers to enter, or to think of entering, upon war. England desires, and will continue to desire, peace, and will not be inclined to allow peace to be broken, save for the defence of her empire. Russia, Lord Dufferin thinks, will continue, in the hands of the present Tsar, to be possessed with a persistent peace policy. The interest of France, more especially just now, is obviously in the same direction. All this is hopeful and satisfactory. Lord Dufferin is a shrewd man, and his words carry weight.—*Church Bells.*

I am glad in the interest of any who may be suffering from Dyspepsia, to bear testimony to the fact that I have been greatly benefited by the use of K. D. C., when other medicines prescribed as remedies afforded no relief.

REV. JOSEPH HOGG,
Minister of St. Andrew's Church,
August 16, 1893.
Winnipeg, Man.

Free Samples mailed to any address. K. D. C. Co., New Glasgow, N. S., and 127 State St., Boston, Mass.

Family Reading.

Love's Mastery: Or the Gower Family.

"I call that scarcely fair of a fellow," Somerset said, laughing, as Lora led her tall lover away towards the library, but looked back to smile at her brother, and remind him that there was more than an hour to dinner-time, and that he must go and make himself amusing to the young ladies during her absence.

Stella had retreated quietly to her own room; and, as Alice dressed her, she thought of the evergreens and Dr. Lyon's words, and wondered whether, indeed, a blessing might be on its way for her.

It was Christmas-eve; and after dinner, on going out into the hall, the ladies found it brilliantly lighted; and on a centre-table lay Christmas gifts for all. The gentlemen soon joined the party, and there was much amusement and discussion, each seeming to have a mystery for each. No one could at all decide from whom his or her presents came; and the conclusion at length arrived at was pretty sure to be the wrong one.

Stella herself felt very much perplexed. Being the youngest in the house of their entertainment, all the guests had felt it their place to remember her; and her gifts were by far the most numerous, if not the most costly. Only one could she be sure of; and that was a new five-pound note, inclosed in a plain envelope, and directed to her. That was from Somerset: she had received the same on former Christmas-eves. The gold locket and "neglige" she fancied must come from Lady Trevannion; but there were other glittering ornaments of the same description; so that she could not possibly decide; and all inquiry on the subject was laughingly but positively forbidden and refused.

One book, and one only, was among the other presents, and this Stella immediately and gratefully recognized as the gift of her future brother-in-law. It was a copy of "Herbert's Poems," magnificently bound in the antique style, with exquisite frontispiece and illustrations, a costly and elegant work. Stella felt more real satisfaction in this than in all the others. She knew, the moment she opened it, that the book itself would be a treasure to her; and, then, she could not but

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feel that, among them all, this might be the only real token of personal attachment and affection; except indeed her aunt's gift, whatever that might be. She seemed to read Captain Flamank's kind thoughtfulness and consideration in every leaf. The other costly presents were willingly given over to the admiration and envy of less fortunate recipients; but the book Stella kept lovingly in her own hands, and, as soon as an opportunity offered, retired to a quiet corner of the drawing-room to examine it more at leisure.

But she was not left long undisturbed. Harry Luxmoor loitered up to her.

"May I be allowed to see the offering which appears to afford you some little pleasure, for once?" he asked, languidly extending his left hand.

Stella felt a little pang in giving up the beautiful volume into his hand, but politeness bade her comply. Besides, she knew very well that the book was not one suited to Mr. Luxmoor.

"You are afraid to trust it with me, I believe," he continued, carelessly. "Nay, I won't let it fall. If I sit down, it can rest upon the table."

Ashamed of her momentary failure in courtesy Stella pulled forward a seat for Mr. Luxmoor's accommodation. Out of consideration to the disabled member, many little attentions were accorded him by his lady-friends which would not otherwise have been rendered; and these Mr. Luxmoor received gratefully indeed, and with many thanks, but still very much with the air of one who considered them but as his due.

"And this is really to your taste, Stella?" he asked, when he had turned over several of the leaves with a little more interest than he usually chose to manifest.

"I am quite sure it will be," Stella replied; "though, how much, I can hardly tell until I know it better."

"And you do truthfully prefer it to that pretty bauble, locket or whatever it may be, over which Miss Raye is just now going into raptures?"

"It was very kind of some one to give me that locket," she answered, feeling a little awkward in not knowing who the donor might be, "and I think it very pretty; but the book is different; and she drew it towards her again lovingly.

Mr. Luxmoor smiled one of his dreamy languid smiles; and then, looking up into her face, "Tell me, Stella, are you an evangelical?"

"Yes," she answered simply; "I think I am; at least if I know what you mean by the word."

"I have no doubt you know very well. And you are not ashamed to own it?"

Ashamed? Ashamed of what was daily becoming dearer and more precious to her? Ashamed of the great light and hope which had dawned upon her life, giving new energy and strength and purpose to her being? Ashamed of her greatest treasure? The very question startled her, and she answered earnestly,

"Ashamed! Mr. Luxmoor. O no! Why should I be?"

"Some would. And you condemn all pastime and amusement and laughter as reprehensible, frivolous, and ungodly?"

"Do I?" Stella inquired, with some surprise.

"That is what I was asking you. I wished to know your opinion."

Stella hesitated a moment, then spoke, meekly but fearlessly—

"O, Mr. Luxmoor, we read in the Bible that for every idle word we speak we shall have to give account; and, when I think of that, and believe it in my heart, I often feel it strange that I should speak so many. And, when we know, as we must do, if we think at all, that not one of this world's pleasures or amusements will give us the least comfort or satisfaction when we come to die, I often wonder that we should love them as we do, and live sometimes as though there were no heaven beyond. Only, Mr. Luxmoor, I did not know that I had been condemning any one, only myself."

"I think there is no need of reproach in that quarter," Mr. Luxmoor said, in a more real tone than was his wont. "You appear to me to steer clear of all temptations."

"The amusements and pleasures of the world are not our only temptations—are they, Mr. Luxmoor? I don't think that to some they are any

temptation at all: there are other things to make them feel ashamed and sorry."

There was a seriousness in Stella's tone and meaning which forbade mockery or banter; and Mr. Luxmoor did not at this time attempt it. Miss Raye came up at that moment, and flung the glittering chain which she had been so admiring round Stella's neck. "You may think yourself a fortunate girl, Stella. It is a perfect little beauty. Shouldn't you like to know who gave it to you?"

"Yes," replied Stella. "Do you know?"

"I make a very shrewd guess. There, bend down your ear, and I will tell you."

The whispered words brought a flush of colour into Stella's face. In thinking over what she had just been saying she feared that, in her higher estimation of Captain Flamank's gift, she might have appeared unthankful for this one. Her glance met Harry Luxmoor's fixed upon her; and she blushed yet more deeply.

"O, you need not blush about it: I am sure there is no occasion; only you seemed so very indifferent, I thought I might make you appreciate it a little better, and I am glad I have succeeded. Mr. Luxmoor will forgive you."

Glad rather was Miss Raye in having succeeded for once disturbing Stella's quiet equanimity; but, whether annoyed at this disclosure, or suffering from a sudden access of pain in the wounded arm, Mr. Luxmoor seemed indisposed either to rally Miss Raye, or render himself in any other way agreeable; and her allusion to himself passed unheeded. Stella shortly after gathered up her precious things, and quietly made her way to the drawing-room. Crossing the hall, Captain Flamank stopped her.

"Just one minute in the library, Stella. See, I have not had the opportunity of giving this before," and he held out the little letter.

"That and a kiss from Tracy, and one more on the bearer's own account."

He could not stay another moment, for Lora was wanting him to sing with her.

"O thank you, Captain Flamank—thank you for all," and she thought of the beautiful book she had deposited carefully for the time on the hall table. But he was gone before she could mention it by name; and Stella, holding the precious paper up to her lips as she walked slowly up the great staircase and along the gallery to her own room, prepared herself to receive with smiles and tears the Christmas love and greeting of her little darling.

Christmas morning came, cold and bleak and frosty—too cold and bleak by far for some of the Croombe party to venture forth to church, even under the shelter of plaid and fur and carriage.

Nevertheless the large pew was well filled. Sir Charles and Lady Raye, with Adeline Cathcart (her mamma having a cold, and fearing to go out), Lora with Captain Flamank, Mr. Douglass, and Stella. The Misses Raye were late as usual in coming down stairs, and found the rest of the party just starting. They must reserve their church-going for the afternoon, they said; but, when afternoon came, they were as indisposed as in the morning they had been too late.

(To be continued.)

"Make Haste to Help Us."

Fallen from our first estate
Thy power alone can reinstate—
Oh Lord make haste to help us.

We are not worthy of Thy care,
But yet we seek it in our prayer,
Oh Lord make haste to help us.

Our lives are short, our duties many.
Without Thy speed can we do any?
Oh Lord make haste to help us.

Our way is rough. The pathway straight,
By which we reach the narrow gate;
Oh Lord make haste to help us.

Hood's Pills are purely vegetable, carefully prepared from the best ingredients.

Mother.

The sun shines on
And midnight moon and stars retain their loyal sway;
Green grass and brilliant flowers glow under light of day;
Bright plumed birds hold carnival in every tree,
And happy children's voices are attuned to glee—
The sun shines on.

The earth moves on,
Moves on—and yet, beneath its dark and heavy sod,
Bending below affliction's with'ring, crushing rod,
Her soul's sweet tenement we lately laid away.
As dark to us that grave—so seemed our earthly day:
But earth moves on.

All life goes on.
That this would ever be, I did not, could not think,
I thought all feet would tarry as hers pressed the brink;
All earthly hands be folded as hers waved goodbye;
All human eyes look heavenward as hers turned on high:
But life goes on.

Must we live on
Without the light of eyes whose brightness paled the stars,
Without the help of hands that softened all earth's jars,
And feet that never faltered in this life's earnest tread—
Her whole life weaving with, and strengthening our life's thread?
Must we live on?

Yes, we live on,
While from the frail, worn clay her soul is free,
Her eyes, angelic now, look down on you and me,
She still is busy through celestial hours,
Weaving a heavenly life that links with ours,
Thus we live on.

Antioch.

This city has been called by several names, Antakia, Antigonis, Theopolis, Seleucis, Epiphane, and Rehlata. It is situated on the banks of the Orontes, a river of Syria, about twenty miles from the Mediterranean and about fifty miles east of Aleppo. It was a magnificent city, richer and greater than Rome, and celebrated as one of the first cities of the East. It was the residence of the Macedonian kings of Syria and of the Roman governors. It was founded by Antigonis and captured by Seleucus, who called it Antioch, from his father, Antiochus. In the seventh century it was taken by the Saracens, and in the eleventh century by the Crusaders, who established a principality under the name of Antioch.

Antioch was often ruined by severe earthquakes, and was finally razed by the Mamelukes in 1269. This "Queen of the East" hardly shows any of its former splendour; even the ancient ruins are often thrown down by earthquakes. Now it is only a very small town, with a population of about six thousand persons. The houses are low, the streets narrow, and its whole appearance dull and melancholy.

The banks of the Orontes are covered with fruit trees, mulberries, figs, and olives, but the plain of Antioch is quite uncultivated. The governor is called "Mohassel," appointed by Turkey, but dependent on the Pacha of Aleppo; it is also the residence of the Greek Patriarch. The thing of greatest interest to us about Antioch is that there the name of Christians was first given to the disciples of Christ, and it was really the first centre of the missionary labours of St. Paul and the early Church.

There was another Antioch, in Pisidia, where Paul preached his memorable sermon to the Israelites of the ten tribes who were "scattered" or "dispersed among the Gentiles" (see 1 Pet. i. 1, John vii. 35, and Isa. xi. 12), and whom he addressed as "men of Israel," and "children of the stock of Abraham."

The Superiority

Of Hood's Sarsaparilla is due to the tremendous amount of brain work and constant care used in its preparation. Try one bottle and you will be convinced of its superiority. It purifies the blood, which is the source of health, cures dyspepsia, overcomes sick headaches and biliousness. It is just the medicine for you.

Words.

Words are lighter than the cloud-foam of the reckless ocean spray,
Vainer than the trembling shadow that the next hours steals away.
By the fall of summer rain-drops is the air as deeply stirred,
And the rose leaf that we tread on will out-live a word.

Yet, on the dull silence breaking with a lightning flash, a word,
Bearing endless desolation on its blighting wings, I heard:
Earth can forge no keener weapon, dealing surer death and pain,
And the cruel echo answered through long years again.

I have known one word hang starlike o'er a dreary waste of years,
And it only shone the brighter looked at through a mist of tears;
While a weary wanderer gathered hope and heart on life's dark day,
By its faithful promise shining clearer day by day.

Words are mighty, words are living: serpents with their venomous stings,
Or bright angels crowding round us, with Heaven's light upon their wings;
Every word has its own spirit, true or false, that never dies;
Every word man's lips have uttered echoes in God's skies.

A. A. PROCTER.

India Forty Years Ago.

In the course of a lecture on India on the 22nd ult., in Dundee, Lord Roberts gave an interesting description of that country as he saw it in 1852. The mode of travelling was almost as primitive as it had been a hundred or probably five hundred years before. The post was carried by runners over the greater part of India, and letters from Calcutta to Peshawur, a distance of nearly 1,500 miles, took about 12 days en route. There was only a monthly mail with England, and less than fifteen millions of letters passed through the Indian post office annually, as against nearly a hundred and eighty millions at present. Little had been done in the matter of railways before he reached India, and the only line completed was that between Bombay and Taana, about 20 miles in length. Even in 1857—the year of the mutiny—only 273 miles were open for traffic. Now there were nearly 17,000 miles of railways in India, and upwards of 600 miles in Burmah alone. There was no telegraph in India when he landed, and even in 1857 there was only 3,044 miles of telegraph throughout the country. Now there are 40,000 miles of wires. Lord Roberts briefly described the changes which had taken place since 1857. They were, he said, indeed marvellous, and many of them owed their origin to the foresight, determination, and administrative ability of that great statesman, Lord Dalhousie, who had been for more than four years at the head of the Government of India, when Lord Roberts first joined his regiment at Calcutta.

Jerusalem and its Golden Gate.

No one can look on Jerusalem without feelings of deep interest, such as gather round no other city in the world. The city where David lived, and where the temple stood which was filled with the presence of God; where Solomon lived in such glory, and which was afterwards so terribly besieged. What sights and sounds must Jerusalem have seen and heard! The cry of joy when the foundation of the temple was laid at the time of Ezra, when "the joy of Jerusalem was heard afar off"; and the cries of despair and pain at the sieges; the gentle voice of the Son of God in its streets, and His loud cry, "It is finished!" when He was crucified just outside the city walls.

Since that time what sorrowful days have come on Jerusalem, taken and re-taken by the Saracens, Turks, and other nations,—drenched in blood and burnt with fire. Such scenes will the city see again; and then, when the Lord Jesus returns, happier days will dawn for that city which God has chosen for His own; for He has promised, "Thou shalt call thy walls salvation, and thy gates praise," and "Jerusalem shall be safely inhabited."

The Golden Gate of Jerusalem, still standing, is in the eastern wall of the city, situated just above the valley of the Kedron, and overlooking the Mount of Olives. It forms a conspicuous object, as it projects several feet from the wall, and rises to a considerable height above it. It is now built up, but must have been at one time a splendid double-arched gateway.

The portico is now used as a Moslem place for prayer, and the stones are accounted sacred. Solomon's temple stood just inside the Golden Gate, on the top of Mount Moriah, part of which may still be seen inside the Great Mosque.

It is suggested by Mr. A. R. Hunt, in *Nature*, that the depth of the horizon above which deep-sea fish do not rise, is controlled rather by the matter of wave-motion than of the penetration of light. It is doubtful if sunlight ever penetrates to the depth of a hundred fathoms, which Gunther has indicated as marking the beginning of deep-sea life; but that depth has been indicated by Mr. Hunt as the extreme depth to which wave-action reaches. This view is fortified by the fact that, though the deep-sea forms do not usually ascend above the hundred-fathom line, the shallow water forms go far below it; and there is no reason why they should do so; for although a form unfitted to withstand wave-currents cannot face them, there is nothing to prevent a flat fish, fully equipped as to this condition, from passing at will from the disturbed to the tranquil horizon, and returning.

Right Aims.

With all our boasted education, we have yet to utilize those lessons of self-knowledge and self-respect which should inspire each young boy and girl not to look forward with greedy eye to the possibility of becoming a great statesman or leader of fashion or star, but to search diligently for his or her capability, and to develop it, whatever it may be, in all earnestness, faithfulness and loyalty. Both in home-life and in school-life our effort should always be in this direction. It is not a depressing effort—on the contrary, it is ennobling and full of the brightest hope. It is the only path to happiness, for no one is ever so happy as when he is successfully engaged in doing that which he can do well. It is the only path to value, for assuredly the worth of an individual to society depends upon his being in the right place and doing his own appropriate work.

The marvellous success of Hood's Sarsaparilla is based upon the corner stone of absolute merit. Take Hood's throughout the spring months.

Character.

It is in the minute circumstances of a man's conduct that we are to inquire for his real character. In these he is under the influence of his natural disposition, while in his more open and important actions he may be drawn by public opinion and many other external motives from that bias which his disposition would have taken.

—Science, says Sir James Paget, will supply the natural man with wonders uncounted. The author had once heard Mlle. Janotha play a presto by Mendelssohn. She played 5,595 notes in four minutes and three seconds. Every one of these notes involved certain movements of a finger, at least two, and many of them involved an additional movement laterally as well as those up and down. They also involved repeated movements of the wrists, elbows and arms, altogether probably not less than one movement for each note. Therefore there were three distinct movements for each note. As there were twenty-four notes per second, and each of these notes involved three distinct musical movements, that amounted to seventy-two movements in each second. Moreover, each of those notes was determined by the will to a chosen place, with a certain force, at a certain time, and with a certain duration.

—Purity of heart and life gives a clearness to the mental horizon which nothing else can; it clears away a vast number of clouds and shadows.

Sowers.

The man who plants a tree by the wayside may never see its abundant foliage except in his imagination, and those who enjoy its welcome shade in future years may never know to whom they owe it; yet he has filled a real need and created a real happiness, the very possibility of which should be at once his inducement and reward. So whoever plants a new idea in the mind of another, though he may see no obvious result, has a right to believe that the seed will grow and develop into some future mental harvest for the nourishment of man's spiritual nature.

Hints to Housekeepers.

Alcohol is distilled from sweet potatoes, a bushel of potatoes yielding a gallon of the fluid.

FRIAR'S BALSAM.—This is compound tincture of benzion. A little spread on a piece of linen and bound on a fresh cut will heal it. It can also be applied to sluggish sores that will not readily heal. Wash them with bichloride solution and apply the balsam. If white spots or ulcers in the throat are touched with a brush dipped in it, they will heal.

SAUCE TARTARE.—Put in a salad bowl two eggs' yolks, salt, pepper and nutmeg; mix with a wooden spoon while adding to this, slowly and gradually, a pint of sweet oil, dropping in a spoonful of vinegar at a time. When the sauce appears thick add some finely chopped gherkins, capers, parsley, chervil, two tablespoonfuls of prepared mustard, mingle well and serve in a sauce bowl.

A Russian salad of cucumbers differs from our way of serving this melon. They add fennel-seed or caraway-seed, which counteracts the chill which cucumber is said to produce (catarrh of the stomach), and then dress simply with oil and vinegar. Cucumbers are sometimes boiled, being first pared and sliced, with the seeds removed. In this way they are used around hash.

FRIED SMELTS.—Clean the smelts, dry and season them with salt and pepper. Skewer them in shape by putting the tail of the fish into its mouth, and fastening with a small wooden skewer. Dip in flour, in egg, in bread crumbs, and fry. The kettle should then be set back on the stove, and smelts cooked five minutes for large ones, four for small ones. Drain on brown paper, and serve with sauce tartare. The smelts may be prettily served with the sauce in a small dish in the centre of the platter, the smelts arranged around it, and garnished with parsley and lemon.

COFFEE CAKE.—Make a sponge of one cupful of lukewarm water, one and three-quarter cupfuls of flour, three tablespoonfuls of sugar, and half a yeast cake dissolved in half a cupful of lukewarm milk. When risen, add a cupful of melted or softened butter, one egg and two yolks beaten until light, half a teaspoonful of salt, the grated rind of half a lemon—if this flavouring is liked—and one and three-quarter cupfuls of flour. Beat well and turn into a shallow pan, spreading quarter of an inch thick. Let it rise again until it doubles its bulk, and bake in a moderate oven twenty minutes. When half done brush over the top with beaten egg and spread with half a cupful of butter, three-quarters of a cupful of powdered sugar, and two-thirds of a cupful of blanched almonds chopped fine. This is the recipe for German coffee cake, and is delicious.

Burdock Blood Bitters cure Dyspepsia.

Burdock Blood Bitters cure Constipation.

Burdock Blood Bitters cure Biliousness.

Burdock Blood Bitters cure Headache.

Burdock Blood Bitters unblock all the clogged secretions of the Bowels, thus curing headaches and similar complaints.

Dyspepsia causes Dizziness, Headache, Constipation, Variable Appetite, Rising and Souring of Food, Palpitation of the Heart, Distress after Eating. Burdock Blood Bitters are guaranteed to cure Dyspepsia, if faithfully used according to directions.

Dear Sirs,—I have been using Burdock Blood Bitters for boils and skin diseases, and I find it very good as a cure. As a Dyspepsia cure I have also found it unequalled. MRS. SARAH HAMILTON, Montreal, Que.

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The Sky.

Who does not look up at the sky of-
ten and often, and wish to know more
about it? Even a little child does
this, and thinks perhaps of the hymn
which says—

"There is beyond the sky
A heaven of joy and love."

to which we all hope to go when we
die. God has not told us where heaven
is, but we know we shall go there if we
believe in Jesus, for it says so in the
Bible. It is a happy place, where all is
peace and joy for ever, with no sin nor
sorrow such as we have on earth.
But though God has told us so little
about heaven, He has let us know a
great deal about the sun, moon and
stars, which we see in the sky all our
lives. By day the sun gives light and
heat, ripens the fruit and corn, and
makes the buds and flowers open.
The sun is a world many times larger
than this earth, and though it seems
to us to rise and set, it remains still,
and it is we who are moving round and
round; so that when we see the sun
we say it is day, and when we do not
see it we say it is night. Once in a
year we have gone quite around the
sun, and it is summer or winter ac-
cordingly as we are near it or far off.
The sun is 95,000,000 miles away
from us; so you can fancy what a very
large world it must be, to be so far from
us and yet look such a size. When
night comes on the moon gives her
light, which is paler and colder than
that of the sun. She goes around the
earth in the same way that the earth
goes around the sun, but her journey
only takes a month instead of a year,
as ours does; and in that month she
changes her shape many times, as you
well know, for the moon is very small
and like a crescent, but every night she
gets larger till she is a full round moon,
and then she gets smaller and smaller
till we lose sight of her for a little while,

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than before. In two months time three opera-
tions were performed and tubes inserted to carry
off the impurities, but all in vain. Finally it
was decided that my life depended upon another
operation and that I must be removed to the
hospital. About three weeks previous to this
I had noticed an advertisement in the Daily
News of a case where Hood's Sarsaparilla had
cured a boy somewhat similarly afflicted in
Trenton, N. J., and I decided to give it a trial.
When the time decided upon for me to go to the
hospital arrived I had been taking Hood's Sar-
saparilla about two weeks.

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appetite. Previous to this I had given up to die.
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to sit up and accordingly I was not taken to the
hospital and the final operation was deferred.
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has entirely healed. I am well and go every
where. My friends think it is a miracle to have
me restored to them again so healthy and even
younger in looks than before my sickness.

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heaviest in my life. I do a big day's work and
am gaining in strength every day. My mother
worried and worked herself almost sick in
caring for me. She has since taken Hood's Sar-
saparilla and it has done her much good. We
praise Hood's Sarsaparilla to everybody, for

I Know It Saved My Life.
I am 27 years old, and a stranger to look at me
now would not think I ever had a day's sick-
ness. Even the doctors are surprised at the
success of Hood's Sarsaparilla in my case.
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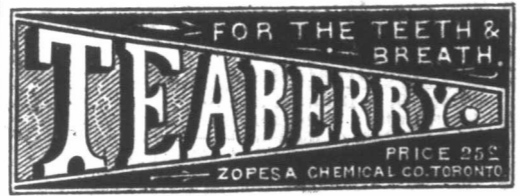
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and then she comes again as a new moon.
And the reason why there are these
changes in her is because the light she
gives us is reflected from the sun, and
the nearer or farther she is from the sun
so much or less of her is seen by us.
We cannot of course tell if any one
lives in the moon, but with a large
telescope (you know what that is like,
and how it brings places and people
who are far away nearer to us) moun-
tains and valleys can be seen on her
surface. Sometimes we see a strange
sight—something black comes slowly
over the face of the sun or the moon,
till part or the whole of it is covered,
and then it moves away; this is called
an eclipse, and the cause of it is this:
the moon coming between us and the
sun hides the sun from us, and we see
only his shadow, and in the same way
the earth coming between the sun and
the moon throws a shadow on the
moon. How far the sky stretches
out we cannot tell; but as far as we
can see it is full of stars, and though
they seem so many and countless even
to our naked eye, when we look up
through a large telescope we find out
thousands more! and all these stars
are moving on in order in the place in
which God has set them. Many of
the stars have had names given to
them. One, which is seen often in
the evening and is very red-looking, is
called Mars; another, which shines
with a softer light in the early morn-
ing, is Venus. Astronomers—that is,
people who study the stars—have
mapped out the stars into shapes and
called them by the names of men and
animals; but unless they were pointed
out to you, you would probably not
know them. When you grow older
you will read books about the stars,
and learn a great deal which would be
too hard for you now; and remember,
dear children, that you are never too
old to learn, for all your life long you
will find something fresh and new in the
wonderful storehouse of nature which
God has provided for us. The cold
frosty nights of winter are the
best for seeing the stars, for then
they shine brightly—the white cloudy
line across the sky called the Milky
Way is then seen very plainly; and
perhaps you will be surprised to hear
that this is made up of little stars,
thousands on thousands of them, but
so far away from us that without a
telescope not one can be seen. An-
other, and that a grand and beautiful
sight in the autumn and winter nights,
is the Aurora Borealis, or northern
light. No one has yet discovered its
cause, but the heated state of the air
is supposed to have something to do
with it. As its name tells you, it is
mostly seen in the northern parts of
the earth, and in the cold country near
the pole it shines as brightly as day.
Sometimes in England it is very
bright; and indeed a very few years
ago in London people thought it was
the reflection of a great fire, and got
out the engines. The Aurora in its
most perfect form is like an arch from
which pillars of light arise; but some-
times only streamers of light are seen,
and these flash in and out of the sky
so quickly that they seem alive. In
Scotland these are called "the merry
dancers." I remember seeing them
one night when I was in the Shetland
Islands. Very beautiful was the
changes of colour too: sometimes the
sky was red, then green, and then it
shone with a white light. But I must
bring this to a close, though I have
not nearly done with the subject, for
I am afraid of wearying you.

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Idol-Making in China.

In all the cities of China there are shops for the making and sale of idols of wood and clay. Crockery and variety stores generally have earthenware idols for sale, and a few brass idols are to be found in the curio stores. There is no standard of size for any idol; the same idol may be had only a few inches in height or as many feet, as suits the purchaser. Prices range from ten cents to fifty dollars, or even more, when made for a magnificent temple. Rarely do they cost ten dollars; and the average price of Chinese idols would probably be less than two dollars. In spite of the many idol temples, the great mass of Chinese idols are kept in private houses.

Tauist, Buddhist and indigenous idols, deifying some local celebrity of old time, often are found in the same house. Usually they stand in a box, or shrine, with open front, on a table in the main room, with a large earthen bowl full of the stumps and ashes of incense sticks just before them.

In temples the principal idol has two or more assistants seated at the right and left, and often ten or more attendant idols in a row on each side of the temple, or portrayed in colours, life size, on the walls.

"On the mountain, where I spent part of the summer, is a rude temple consisting of tiled roof, three stone walls for back and sides, with a low stone wall and doorway in front. It stands in the open field; the path to it passes between rows of mingled sweet potatoes and tea plants. The three idols had long been out of repair, and I saw them in the early summer in the last stages of dissolution. Heads gone or cracked open, hands and legs dropping to pieces. One day, seeing a couple of men there, I found they were repairing the idols. The journeyman idol maker said that an idol had directed a certain literary man of a large village on the plain to repair the idol's temple on the mountain, and renew the images. And he had accordingly agreed with the idol maker to do it, and also to paint the thirty or more figures for about seven dollars. The idol was formerly a Mr. Ahk, who lived near the head of the long bridge of Fuchau; and a Mr. Ting and Mr. Ling were on his right and left. The literary man had been taken with a peculiar sickness, like epilepsy, in which an unclean spirit had come and troubled him—the fox spirit. So he was directed to fix up these idols and get rid of the fox. The idol maker took the old frames of three or four pieces of boards and rudely daubed on handfuls of clay, till they were unshapely forms of mud, three feet high, sitting against the wall. Then he left them several days to dry and crack open. Then he built fires all around them to hurry the drying. He then filled up the cracks and smoothed the surface with a finer coating, and touched up the features. After another drying it was ready for the colouring and fastening in of mustache and whiskers.

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An old physician, retired from practice, having had placed in his hands by an East India Missionary the formula of a simple vegetable remedy for the speedy and permanent cure of consumption, bronchitis, catarrh, asthma, and all throat and lung affections, also a positive and radical cure for nervous debility and all nervous complaints, after having tested its wonderful curative powers in thousands of cases, has felt it his duty to make it known to his suffering fellows. Actuated by this motive and a desire to relieve human suffering, I will send free of charge, to all who desire it, this recipe in German, French or English, with full directions for preparing and using. Sent by mail by addressing with stamp, naming this paper, W. A. NOYES, 820 Powers' Block, Rochester N. Y.

The neighbours of the mountain hamlet nearest this temple have some of them been troubled with strange diseases, and now they fear that the fox spirit has come up to that temple and troubles them.

The itinerant idol maker, upon my asking him if he had faith that the idols he made had power to protect or to harm, said he 'half believed, half doubted.' He also said he had a family and no other way to earn a living for them. His pay was twenty to twenty-five cents a day.—*The Independent.*

The Iron Boot.

There's poor Johnnie Truman with his iron boot; I think it so cruel in his mother making him wear it, when he hates it."

An iron boot! A boot with no give to it must be terribly cramping. How hard to the soft flesh; how rigid to the flexible muscles! Can the joints turn on their sockets? With an iron boot on, can a boy play? Can he run? It must be dragging work even to walk. Poor Johnnie! Did his mother put it on for a punishment? Did she do it to fetter him, as Mr. Day does his horse to hinder him from running away?

"O mother!" cries Johnnie, "do take this iron boot off. It almost kills me. I don't care if I am lame. I don't care if my legs are crooked. I don't care if my ankle is out of joint. I don't care how I am when I grow up. All I want is this off now!" and Johnnie worried and fretted until almost the whole house was out of patience. He behaved as if his mother made him wear it on purpose to trouble him. Did she? Oh, no, no.

The bones of the little boy's right foot and ankle were soft. The bones bent and were growing out of their proper proportions, when his mother consulted a physician, who put his foot into an iron boot. It was done to support the bones, and keep them in place, until they should grow strong and healthy as bones in general. But Johnnie had no faith. He did not believe it would do any good. He was sure, he said, it was no use; and therefore, instead of trusting his mother and the doctor, and trying to be patient, he kept complaining.

"Why don't you pull it off, and let him take the consequences?" said a woman, quite worn out by Johnnie's unreasonable conduct. "I would."

His mother looked grieved; but with eyes of pitying affection she stroked her little boy's hair, and said,—

"I must act for the future good of my child. Johnnie will one day thank me for it. If he would not dwell on it so, it would not be so hard to bear. Johnnie has a great deal to make him good and happy in spite of his iron boot, and that won't last long."

Johnnie hung down his head. He felt a little ashamed, for he well knew in how many thousand ways his mother tried to soothe and make him happy; and as for the boot, it was only for his good.

This year of sorrow and discipline at length passed away, and Johnny grew up to be a tall, handsome man, with strong limbs and a firm tread. And what do you think he oftenest said to his mother?

"Mother, I can't be too thankful that you persisted in making me wear that iron boot. I should have been a poor cripple to-day but for you, mother, who bore so patiently with my complaining."

Have you an iron boot on, my dear child? Every little trial which you have—and children have their trials—is the iron boot which your Father in heaven puts on you. Many a time you feel it pinching, and are ready to cry. Do you fret and worry, and try to kick it off? Such conduct grieves God. He wants you to trust Him and be patient; and as in numberless other ways He tries to make you happy, He desires you to dwell on the mercies which crown your days. That will cause you to exclaim, "Bless the Lord, O my soul; and all that is within me, bless His holy name," and make you happy, very happy, in spite of trial. By-and-by you will know why He tries you, and see and acknowledge how good and gracious were His purposes in every iron boot He caused you to wear.

—Pleasure shortenes life; happiness prolongs it. Take care of your living and your dying will take care of itself.

—It is mind, after all, which does the work of the world, so that the more there is of mind the more work will be accomplished. A man in proportion as he is intelligent makes a given force accomplish a greater task, makes skill take the place of muscles, and with less labour gives a better product.

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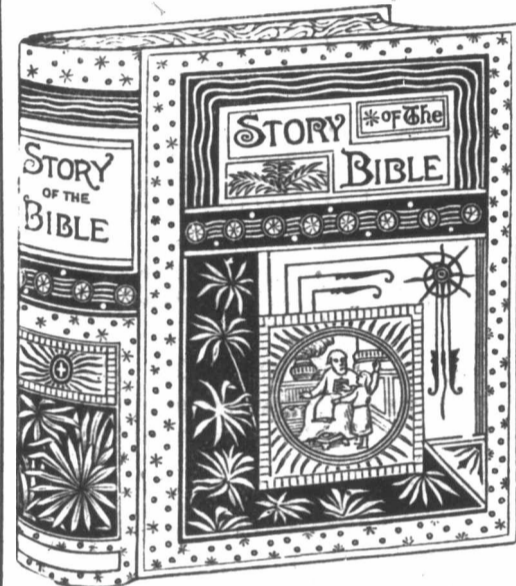
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