

Canadian Churchman

DOMINION CHURCHMAN AND CHURCH EVANGELIST.

The Church of England Weekly Family Newspaper.

ILLUSTRATED.

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TORONTO, CANADA, THURSDAY, APRIL 21, 1898.

[No. 16.



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NOTICE.—Subscription price to subscribers in the City of Toronto, owing to the cost of delivery, is \$2.50 per year, if paid strictly in advance \$1.50.

LESSONS FOR SUNDAYS AND HOLY DAYS.

April 24—SECOND SUNDAY AFTER EASTER.

Morning.—Num. 20, to 14. Luke 18, to 31.

Evening.—Num. 20, 14-21. Philip. 1.

Appropriate Hymns for Second and Third Sundays after Easter, compiled by Mr. F. Gatward, organist and choirmaster of St. Luke's cathedral, Halifax, N.S. The numbers are taken from H.A. and M., but many of which are found in other hymnals:

SECOND SUNDAY AFTER EASTER.

Holy Communion: 127, 258, 313, 556.
Processional: 37, 302, 439, 504.
Offertory: 130, 137, 232, 498.
Children's Hymns: 136, 331, 334, 340.
General Hymns: 128, 132, 410, 434, 499, 502.

THIRD SUNDAY AFTER EASTER.

Holy Communion: 307, 315, 320, 554.
Processional: 140, 299, 432, 435.
Offertory: 126, 129, 138, 436.
Children's Hymns: 135, 339, 342, 571.
General Hymns: 30, 139, 141, 411, 522, 546.

NOTICE

All subscribers to the late "Church Evangelist" must pay their arrears to The CANADIAN CHURCHMAN, who are one year or less in arrears previous to the 1st March, 1898.

OUTLINES OF THE GOSPELS FOR THE CHURCH'S YEAR.

BY REV. PROF. CLARK LL.D., TRINITY COLLEGE.

Gospel for the 3rd Sunday after Easter.

St. John xvi, 22: "I will see you again, and your hearts shall rejoice, and your joy no one taketh from you."

Sorrow and joy the chief constituents of human experience. Words expressing a

great variety of states. A sorrow of the world—death. Sorrow towards God—life. Only that is sorrow indeed which has no bright outlook. Not the sorrow of the disciples of Christ. "Weeping for a night, joy in the morning."

i. The sorrow of the disciples of Christ.

"Because I have spoken. . . Sorrow" (v. 6). Told of personal departure (v. 5). "Now I go my way."

1. We can understand their sorrow. They were to lose the dearest, wisest, best. (1) Some can sympathize; they have lost such—kind, wise, u selfish. (2) But He more than all this. He was everything to them. Now to be parted. Sheep left without shepherd—orphans bereft of parent.

2. But something worse than this. Dashing of brightest hopes. Disappointment of expectations. (1) No destruction of their faith in Master; "He was a Prophet mighty." (2) But now thought themselves mistaken. In an immediate sense they were, remotely they were not. (3) A terrible and immediate overthrow of hope. He was leaving them; and even although He pointed them onwards ("it is expedient that I go away") they understood but little of His meaning. What could they do? Whither turn?

ii. They hear words of comfort, telling of seeing them again. At first with small meaning, yet soon enlarging.

1. Fulfilled on Easter morning. "I will see you again and your heart shall rejoice." They did—believed not for joy. No illusion; many infallible proofs. But this not all. Vouchsafed for a brief period, and a perpetual presence needed, the fulfilment of the promise: "Lo, I am with you alway."

2. Fulfilled on the Day of Pentecost. The Holy Ghost the true Vicar and Representative of Jesus Christ. By Him He truly comes and abides not merely with us, but in us. And for ever.

3. Bringing a joy that does not pass away. "Your joy no man taketh." (1) They were not mistaken—only a temporary eclipse, a more glorious rising. (2) A new meaning to His life and death. Cross no longer a mark of dishonour: "God forbid that I should glory save in the cross." (3) Each event full of blessing. Good Friday—Easter Day—Pentecost. Result, pardon, reconciliation, fellowship, hope. (4) A joy that no one can take away. Temporal things could be destroyed, but these heavenly and eternal.

iii. Yet, a further fulfilment. "I will see you again."

Fulfilled in the resurrection of glory. Much already in the gift of the Comforter.

1. Yet a longing to behold Him in glory.
2. Moreover a need of His presence. Great as have been the conquests of the Gospel, men will doubt until He revealed from heaven. Fiery trial.

3. Distinctly promised (Acts i, 11). "So come in like manner."

4 The expectation of His disciples. "Waiting for the coming."

5. As certain as the first Advent. Surely a joy that no one taketh away. Enemies to be His footstool. Such the hope and assurance of those who see Him now by faith.

ROMAN CATHOLIC UNIVERSITY FOR IRELAND.

Some surprise has been expressed that the Archbishop of Canterbury and the Bishop of London should have signified their approval of the scheme to establish a Roman Catholic University for Ireland. It may be worth while, therefore, to offer some remarks on the reasons which have induced them to favour the plan, and, in so doing, we shall have to notice some of the differences between their circumstances and our own, and perhaps we may also learn some lessons for our own guidance. In approving of the Roman Catholic University the English bishops and clergy are quite consistent, even as the English Home Rulers are quite inconsistent in opposing it. The great difficulty in England, since the establishment of School Boards by the Act of 1870, has been to maintain the National Schools in which the children are instructed in Anglican principles. Our own difficulties in the matter of religious education may show us how unwilling English Churchmen must be to throw away the great opportunities which they have hitherto possessed. But these privileges can be retained only on the principle that the same privileges shall be extended to all—in other words, that, wherever any religious denomination shall set up a school, in which its children are taught in a satisfactory manner the ordinary parts of a secular education, the government grants in support of the school shall be allowed. It is only in this way that the denominational and voluntary schools could be supported—in ordinary cases. It is obvious, however, that no particular denomination could claim any such privileges without conceding them to every other denomination. And this is precisely what the English clergy have made it clear that they do. In this respect no partiality is asked for on behalf of the Established Church, no privilege is claimed which is not conceded. As was remarked some time ago, the Act which provided for the case of voluntary schools and determined their privileges would not need a single phrase to be altered, if the Church were disestablished. It would be impossible, therefore, to maintain the Church of England elementary schools without conceding to all others—Roman Catholics, Presbyterians, Congregationalists, Methodists, and so forth, precisely the same privileges. If, then, this principle is accepted in England, should it not, in consistency, be applied to Ireland? The great University of Dublin is indeed theoretically non-denominational. But, in the first place, it is practically Protestant

and Anglican. It knows of no service officially but that of the Reformed Church of Ireland, and its traditions and tone are Protestant. But even if it were otherwise, it would not satisfy the Roman Catholics of Ireland, who do not want a non-denominational religion, but that which they regard as the true and Catholic faith. All honour to them for their loyalty and devotion, by which they have established their right to give effect to their convictions. The Anglican clergy, in mere consistency, are, on their own principles, bound to allow their claim. On the other hand, the Home Rulers of England are most inconsistent in refusing the concession. It is quite true that they may urge that they are opposed to the support of denominational schools and colleges in every form. But it is also true that they are ready to hand over Ireland to be governed by those who would not hesitate for an instant before setting up a university such as the Roman Catholic clergy of Ireland demand. Now, we are not Home Rulers because we believe that Home Rule would be as injurious to Ireland as to the empire. But for this very reason we would counsel the carrying out of all those measures that would meet the requirements of the country, and so render Home Rule unnecessary, and neutralize the principal arguments in its support. These controversies carry us back to the time when Macaulay was rejected by the citizens of Edinburgh because he had voted for the Maynooth grant. We have travelled a long way since then; but among other things we have learnt to have a little more consistency of thought and action, and we believe that the English bishops are acting on these principles in giving their adhesion to the establishment of a Roman Catholic University. As to the bearing of these principles upon our own position and circumstances we may consider something hereafter.

LAY READERS.

An interesting correspondence has appeared in our columns upon the duties and rights of laymen who are appointed to assist the clergy in various ways in the services of the Church. It would seem that in view of the increasing calls for this kind of assistance that it would be well for the bishops to formulate a definite rule upon this important matter. As things stand, at present the situation is somewhat chaotic, in some dioceses a layman may apparently do as he wishes, the only limit being his own conception of what is right and proper, which conception may be and often is very far from the right one; in others he is held in by certain well defined and clear instructions, such for instance as the rule that he must read a printed sermon duly approved by the Rector or priest in charge. A man may be a most devout Christian and earnestly desirous of advancing Christ's Kingdom, and yet from ignorance entirely destitute of a true conception of the difference between a priest and a layman, and these men naturally from very excess of zeal are the ones who most frequently make mistakes. Another danger which would be guarded against if such definite rules which we are suggesting were in

force is this: There would be less fear of the laity losing sight of the essential grace which is given by Holy Orders, a point that is sometimes overlooked by the reader himself and that is certainly oftener forgotten by the congregation to whom he ministers. Let the lay reader be as his name implies a reader only, let him be thoroughly instructed as to what he may, and what is more important, may not do, and the present difficulty will vanish and the employment of duly qualified laymen become as it should be, a source of strength to the Church they are so willing to serve.

TO CORRESPONDENTS.

We would ask correspondents to kindly keep their valued communications within reasonable length. Letters should in no case exceed three-quarters of a column, and as a general rule should not be more than half a column, but we are sure that our friends will see that to insert communications which cover several sheets of closely written foolscap is an impossibility, and that thus valued ideas may be lost owing to inability to publish them in the shape received. In all cases the name and address of the writer must be furnished with the communication, although not necessarily for publication.

ENCOURAGEMENT.

The reports of the Easter vestry meetings, as far as received, are certainly very encouraging and show a life and vigour in the Church that go far to contradict the pessimism one so often hears expressed. To take the diocese of Toronto as an example, and so far our reports are fuller from that diocese than from any other, two things are especially noticeable: first and most important, as showing a real depth in the Church's life, the decided increase in the number of communicants, not merely on Easter Day, but an increased average throughout the year; this as every priest knows, means more than anything else, as showing an increased spiritual life—a dead Church and a growing roll of communicants are incompatible. Secondly, the better financial state of so many parishes, which indicates a realization on the part of the laity of their responsibilities and privileges in this direction. In the diocese we are referring to it would not have been surprising had the contrary been the case, for the calls upon the liberality of the faithful have been very heavy during the past year—calls to which we are glad to say there has been a noble response.

MISSIONARY SERMONS.

The Archbishop of Canterbury lately expressed a wish that the clergy would preach a certain number of missionary sermons every year, not necessarily in the way of appeals for money, but as part of the requisite training of a Christian people. The advice is well timed and is like all that falls from His Grace, full of sound, practical, common sense; the people do need to be imbued with the missionary spirit, to be taught that it is the duty of every Christian to take an active living interest in the cause, both at home and

abroad. There is, however, another aspect in which the Archbishop's desire might be considered. The average missionary sermon can hardly be called interesting, nor is it calculated to enthuse an ordinary congregation, it is very often terribly long and dull, a mixture of school geography and statistics—perhaps the practice which the clergy would have in the course of the twenty sermons suggested might evolve something better calculated to deepen the missionary zeal of a somewhat unimpressionable laity.

THE ONTARIO EDUCATIONAL ASSOCIATION.

We congratulate sincerely the teachers of the Province of Ontario on the great success of their meetings and consultations during the last week. Of the importance of these conferences there can be no question. Iron sharpeneth iron, and the teacher who comes up from his school, especially a school in the country, feels animated and stimulated by contact with others who are engaged in the same work. Nor is this all. By mutual consultation, by exchange of sentiments, mistakes are corrected, better methods of carrying on the work are suggested and a sense of power and hopefulness is acquired. And the consequences of such meetings extend still further. As the Minister of Education remarked at the reception on Tuesday evening, the teachers are themselves forming and helping to form that public opinion which will ultimately bring about those changes for the better which they wish to see accomplished. It is not easy either to give a general view of the whole proceedings or to single out those parts which seem most worthy of attention and consideration. Yet something may be done in both directions. On the one hand we hear from all sides that the meetings, as a whole, were eminently successful. Each department had a good representation; the papers read were careful and thoughtful, showing generally a well ordered experience and a consequent sense of the needs of the time. Among the papers read we have heard the highest commendation given to the address by Professor Hale, of Chicago, on the importance and value of humanistic studies. This was indeed a subject of the greatest importance, more particularly as there is at present a disposition to disparage the study of the classics, and to assume that every advantage derivable from this may be realized by scientific studies. We say, it is most important that people should be set right on this point, and we hope to return to this subject, when the paper is published. The paper by Dr. McCabe, of Ottawa, on the influence of the character of the teacher upon the child, was no less important. Indeed, there was hardly a word in his excellent address which should not be graven on the memory of the teacher. The necessity of punctuality, of gentleness, of all kinds of good habits in the teacher was insisted upon as a condition of securing the same characteristics in the children. If the teacher was noisy, the children would be noisy too. If there was a lack of courtesy in the instructor, there would almost certainly be the same in the pupil. Professor Clark carried on the same subject in the evening, describing some of the qualifications of the teacher, apart from the character upon which Dr. McCabe had principally dwelt. He spoke of the importance of the teacher being a student, and so gaining a reserve of knowledge and of power in addition to what he has actually required to communicate to his pupils. He further recommended the study of at least one language besides our own, a familiarity with the best literature, and a considerable acquaintance with history. One

[April 21, 1898.]
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point was insisted upon by various speakers, which should not be passed by in this place—the importance of forming habits in the child even before it was possible to communicate the principles on which they were based. Preaching to very little children was generally very useless. Treatment that was loving and rational would commend itself to the heart of the child, and by degrees it would come to know the principles underlying the habits which it had formed. Mr. Jordan, the President, although summoned rather late to his position of eminence, discharged his office with ability, good sense, and a considerable infusion of wit. The speeches of the Lieutenant-Governor on the Tuesday evening, and those of the Minister of Education on Tuesday and Wednesday were admirably adapted to the occasion. On the whole we have to congratulate the members of the Association on the success of their meeting; and we hope hereafter to return to some of the important subjects discussed.

REVIEWS.

Tell them: the Life Story of a Medical Missionary. By G. D. Dowkott, M.D. Price 60 cents. New York: Office of Medical Missionary Record, 1898.

Dr. Dowkott tells us that he has been urged by several friends to make public some account of his experiences and deliverances. He begins with the startling adventures of his father, a non-commissioned officer in the Polish army, who escaped from the Russians, first to Paris and afterwards to London, where he died in 1803, in his eighty-fourth year. The author tells of the sacred influence of his English mother, who died in 1856, (she had been married in 1837), and to whom he attributes, under God, whatever of good he has known or done. Three years later he entered the Royal navy as an ordinary seaman, in which capacity he had many experiences. In 1864, he came in contact with a number of children singing hymns in a Sunday School, and received religious impressions which became permanent. He some time afterwards began to exert himself on behalf of others. He was one of the principal agents in starting the Royal Naval Temperance Society, and had a good deal to put up with in carrying on his work. After working in Portsmouth and Liverpool, he, in 1879 came to the United States, when he soon afterwards became connected with medical missions. There his life has since been spent and his work done. The record is of deep interest, even if we do not always go with the writer's opinions, and we feel sure that his testimony will do good and be a blessing to many.

Students' Edition of a Standard Dictionary. Royal 8vo. New York and Toronto: Funk & Wagnalls. 1898.

The Standard Dictionary, published by the Funk & Wagnalls Company, of New York, has obtained the first place in the first rank of books of its class. It may be safely said that no dictionary of the same dimensions can at all come into competition with it; and in some respects it is superior to dictionaries of much larger size. The present work provides for those who prefer to handle a lighter volume, or who may be unable to afford the larger work. For ordinary purposes, indeed, it will probably be largely used even by those who possess the more extensive dictionary. It consists of more than nine hundred large octavo pages; it gives the orthography, pronunciation, meaning and etymology of more than 60,000 English words and phrases, with synonyms; and the condensation is so skillfully executed that there is no feeling of compression produced. Besides this there is an appendix of proper names, foreign phrases,

faulty diction, disputed pronunciations, abbreviations, etc., etc.; and the volume contains no fewer than 1,225 pictorial illustrations.

Every one knows the difficulty of pronouncing upon the value of a dictionary until after long use. In the case of the present dictionary, however, the difficulty is considerably diminished in the case of those at least who have made frequent and continuous use of the larger dictionary; and for this reason we can speak somewhat confidently of the abridgement. From the time of its first appearance in 1893 we have had the Standard Dictionary in constant use. We have consulted it on questions of spelling, definitions, pronunciation and etymology, and never in vain. The definitions in the various sciences, for example, are surprisingly full and accurate. On comparing the smaller dictionary with the original work, we have arrived at the following results—that the words retained are all that will be required for ordinary use, that the definitions are ample, the etymologies practically as good as before. In the case of the pronunciation, even, although the names of the referees are not given, yet the number of authorities which adopt any particular pronunciation is stated. We can, therefore, confidently recommend this work as a first rate dictionary, full and accurate, and likely to meet all the needs of the ordinary student of the English language and literature.

Home & Foreign Church News

FROM OUR OWN CORRESPONDENTS.

FREDERICTON.

HOLLINGWORTH T. KINGDON, BISHOP, FREDERICTON.

If the very general way in which Holy Week is observed is a sign of revival in the Church's life, we have certainly every reason to feel encouraged. The increased number of services which mark the season of Lent seem generally to centre upon the events of Holy Week, and it is not singular to see Good Friday most religiously observed (perhaps with a 3-hour commemoration of the Agony), in country missions. Many of our missions are so very extensive, that the priest in charge, in ministering to all, finds it impossible to have just the service that he would if he had but one or two congregations, and at Easter, too, the roads are generally at their worst, which naturally forbids that the services should be as bright as they would be otherwise; but no distinction can justly be made between the efforts made in the largest city parishes, and that which is now made generally throughout the diocese. Services are suited to the circumstance to give the best expression to the voice of the Church, and to induce her members to profit by their privileges. The following is a brief digest of the services in some of the parishes.

St. John.—St. Paul's.—On Good Friday there were the following services: Litany, 7.30 a.m., Ante-Communion, 10 a.m.; three hours' meditation, 12 to 3; Evening Prayer, with story of the cross, and an address, 7.30. On Easter Day there was celebration of the Holy Communion at 7 a.m., 8 a.m. (choral), and 11 a.m. There was also a children's service at 3 p.m., and festal evensong at 7. At the choral celebration, Woodward's service was used. Besides the usual Easter hymns, the anthem, "As it began to dawn," (Mauder), was sung.

Trinity Church.—There was a celebration of the Holy Communion at 8 a.m. each day in Holy Week, except on Thursday and Friday. On Thursday there was a celebration at 7.30—corporate communion for the Brotherhood of St. Andrew. At 5 p.m. each day, except Good Friday, evening prayer was said, and an address delivered by the rector, the Ven. Archdeacon Brigstocke, D.D., on the events of Holy Week. On Good Friday litany and ante-communion office were said at 8 a.m.,

morning prayer at 11 a.m., with sermon by Rev. W. Eatough, on the Crucifixion of our Blessed Lord. At 3 p.m. a service of meditation was held which lasted over two hours, at which Ven. Archdeacon Brigstocke delivered addresses on the seven last words from the cross. Evening prayer was said at 7.30, and a sermon preached by Rev. W. Eatough, on the resting place of Jesus, and the last rites paid to the sacred dead. On Easter Day there were three celebrations of the Holy Communion, at 7, 8, (choral), and 11 o'clock. The rector preached at the 11 o'clock service. There was a children's service at 3 p.m., and instruction on the resurrection, by the rector. A full choral evensong at 7, with an address by the Rev. W. Eatough, on subject of day.

St. John Baptist.—The services at the Mission Chapel for Holy Week were, two celebrations daily for the first four days, one on Saturday. Evensong daily with sermon on event of day. On Good Friday, matins 7.30, children's litany, ante-communion and reproaches at 11. Three hours' service, 12 to 3, and evensong and sermon at 8. On Easter Day celebration of Holy Communion at 7 and 8, high celebration at 11, children's service at 3.45, evensong at 7.30. There were anthems and special music for Easter.

St. Andrew's.—All Saints' Church.—The Good Friday services were litany and ante-communion at 10 a.m. Three hour service, 12 to 3, with meditations on the seven last words, and evensong at 7. All through Holy Week there were matins at 9 (excepting Friday), and evensong at 5, excepting Wednesday and Friday, when it was said at 7. On Easter Day there were two celebrations of the Holy Communion at 8 and 11. There was also children's service at 3.15, with catechising on the subject of the resurrection, and evensong at 7. Besides the usual Easter hymns and the choral parts of the communion office, the Psalms were chanted and the anthem, "I declare unto you the Gospel," (Cruickshank), was sung.

Fredericton Junction.—The Lord Bishop of the diocese visited the parish of Blissville, on Thursday, April 7th, and confirmed 18 candidates. Rev. H. G. Dibblee, M.A., is rector, and is doing an excellent work building up the Church in a section of the parish which formerly was neglected. The Seamen's Mission, St. John, was visited by the rector and choir of St. Mary's Church, Easter evening. The Rev. W. O. Raymond gave an address.

NOVA SCOTIA.

Kentville.—St. James'.—On Easter Day there were 40 communicants at the half-past seven a.m. celebration; 52 at the nine a.m. celebration; 70 at eleven a.m., making a total of 162 communicants on Easter Day in St. James' Church. In 1897 the number of communicants at Easter was 105. The third celebration, which was introduced for the first time this year, was highly appreciated, and was doubtless one cause of the large increase in the number of communicants. During Easter-Tide, the rector had five private celebrations, which added 12 more communicants, not counted in the numbers on Easter Day. This makes a total of 174 persons communicating at this festival season, out of 257, who are on the communicant roll of the parish. Recent letters in the Church Times, show that the percentage of those communicating at Easter, in this colonial parish, will compare favorably with the numbers in some parishes in the Old Country. The annual parish meeting was held in the church on Easter-Monday afternoon at three, the rector in the chair. The proceedings were marked by that harmony which for many years past has marked the parish and vestry meetings of St. James' Church, Kentville. Messrs. C. Smith and G. W. Martin were re-appointed wardens. Messrs. T. R. Robertson and F. A. Masters were appointed delegates to the synod.

Charlottetown, P.E.I.—St. Paul's.—On Easter Eve the rector, the Rev. J. T. Bryan, was presented with an address and 30 volumes (the Warner

Library). The Easter services in this church were attended by very large congregations, and the collections for the day amounted to \$327.

North Sydney, C.B.—St. John Baptist.—On Easter Monday a meeting was held for the election of a rector, as successor to the late Rev. Charles Gordon Abbott. After a short discussion the meeting adjourned until Monday, May 10th. Very general expression was made of profound regret at the loss which the parish has sustained in the death of Rev. Mr. Abbott, who had endeared himself to all by his devotion to duty, as well as by his winning personality. Pathetically was he recalled by the reading of the minutes of last Easter's proceedings, at which meeting he read a paper detailing the past year's work, and expressing sanguine expectations for the term then commencing, which he was destined never to realize. Our Easter offerings are to be devoted, in memoriam, to the erection of an altar, pulpit or tablet, as may be determined on later. The present healthy condition of the parish speaks for his zeal, and if his successor proves like unto him, we shall esteem ourselves favoured indeed. Following up on the meeting for the election of a rector, the regular Easter business meeting was held at 8 p.m., Monday 11th. The financial reports, in their divisions of church account, rector's salary, and Sunday School, were quite satisfactory. W. M. Vooght and D. A. Smith elected wardens. The superintendent, W. E. Earle, announced that the outstanding balance of \$280, due upon the Sunday School enlargement account, had been completely cancelled, through the splendid liberality of Thos. Vooght, Esq. The Sunday School is now quite a credit to the parish, fitted with electric lights, and available for meetings of the different branches of parish work. At the close of the Easter meeting, John Vooght, Esq., (would there were more Vooghts, or givers like them), in reviewing and commending the work of the past year, generously donated \$100 towards the rectory fund, which now amounts to about \$700, the grounds, (200 feet front), being already paid for. This feature of our parish requirements is the especial object of the Ladies' Sewing Society, whose efforts are deserving of all praise. A vote of thanks was passed to Rev. R. Atkinson Smith for his very efficient and appreciated services since the death of Rev. Mr. Abbott. A most harmonious meeting was then brought to a close.

MONTREAL.

Montreal.—The Easter vestries were well attended, and the reports generally very satisfactory. We append notes of the majority.

Christ Church Cathedral.—Wardens, Messrs. Foster and Gauntlock. Lay Delegates, Sir M. Tait and Mr. S. Carsley. It was announced that all the expenses of the year had been met, and that the sum of \$777 had been spent on restoration of the cathedral fabric.

St. George's.—Wardens, Messrs. Jas. Crathern and Geo. E. Drummond. Lay Delegates, Messrs. A. F. Gault and Richard White. Fifty-four celebrations of the Holy Communion had taken place, the number of communions made being 3,537. The financial report was very satisfactory.

St. John the Evangelist.—Wardens, Messrs. Hebden and Eckhardt. Lay Delegates, Messrs. Wolfertan Thomas and Brooke Claxton. A very satisfactory financial statement was presented.

Trinity.—Wardens, Messrs. Butterick and Mitchell. Lay Delegates, Messrs. Garth and Baile. The rector was presented with a purse of \$100 and house rent for the current year. The treasurer's report showed a balance in hand of \$700.

St. James the Apostle.—Owing to the accounts not being ready, the meeting was adjourned for a week.

St. Thomas.—Wardens, Messrs. Hardiman and Casey. Lay Delegates, Messrs. Drake and Spicer. The church is free of debt, the total income last year being \$3,614.

All Saints.—Wardens, Messrs. Miller and Swift. A satisfactory report was presented.

St. Luke's.—Wardens, Messrs. Parker and Hayes. Lay Delegates, Messrs. Elliott and Lamb.

Grace Church.—Wardens, Messrs. Hunt and Drake. Lay Delegates, Messrs. McWood and Outram. It was decided to try and pay off the balance of the debt during the ensuing year, and it possible to appoint an assistant to the rector.

St. Martin's.—Wardens, Messrs. Bethune and Wilson Smith. Lay Delegates, Messrs. John Bethune and I. P. Cleghorn. The report showed that the church debt had been reduced to the extent of \$500. The rector acknowledged with gratitude, the gift to the church of a memorial communion table, by Mr. I. P. Cleghorn.

St. Stephen's.—Wardens, Messrs. Carson and Cook. Lay Delegates, Messrs. Oliver and Clark. It was announced that the new chapel at the corner of Dorchester street and Atwater avenue would be opened on the 1st Sunday after Easter, by His Lordship, the Bishop.

St. Jude's.—Wardens, Messrs. Forgrave and White. Lay Delegates, Messrs. Moore and Lockhart. No report was presented by the wardens.

St. Mary's.—Mr. Plow was appointed rector's warden, the election of a people's warden being left over. Lay Delegates, Colonel Gordon and Mr. R. A. Dickson.

Church of the Advent.—Wardens, Messrs. Ross and Fowler. Lay Delegates, Messrs. Marling and Tippet.

St. Matthias.—Wardens, Messrs. Walker and Suckling. Lay Delegates, Colonel Sweeney and Mr. F. W. Evans.

St. Simon's.—Wardens, Messrs. Sellars and Binns. Lay Delegates, Messrs. Cleghorn and Baile.

St. Barnabas.—Wardens, Messrs. Riley and Ancrum. Lay Delegates, Messrs. White and Horsfall. Total receipts, \$1,617.

St. Bartholemew's.—Wardens, Messrs. Mackay and Spindlo. Lay Delegates, Messrs. Spindlo and Kneen.

Longueuil.—St. Mark's.—Wardens, Messrs. McClure and Blajkie. Lay Delegates, Dr. Butler, Q.C., and Mr. H. J. Gear. The reports of the wardens were considered very satisfactory.

Lachine.—St. Stephen's.—Wardens, Messrs. Goucher and Thornloe. Lay Delegates, Messrs. Thornloe and Doran. The revenue amounted to \$1,900.

Huntingdon.—St. John's.—Wardens, Messrs. Hunter and Boyd. Lay Delegates, Messrs. Robinson and Dewich. The financial statement showed that revenue had been \$1,214, expenditure being somewhat less.

Grenville.—St. Matthew's.—Wardens, Messrs. Pridham and Wade. Lay Delegates, Messrs. Dawson, Owens and Welden. The total receipts were \$1,000, and after paying all expenses, a small balance is in hand.

Dunham.—All Saints.—Wardens, Messrs. Curley and Wood. Lay Delegates, the Hon. Thos. Wood and Mr. J. S. Baker.

Cowansville.—Trinity.—Wardens, Messrs. Nesbitt and Doak. Lay Delegates, Messrs. Buzzell and MacKinnon.

St. John's—St. James'.—The wardens' statement at the Easter vestry was very satisfactory, the total receipts for the past year being \$3,517, the expenditure being somewhat less. The rector appointed Mr. I. B. Stewart as his warden and Mr. H. Black was unanimously elected people's warden. The delegates to the synod are Dr. Wood and Mr. E. R. Smith.

Knowlton.—St. Paul's.—Messrs. Belknap and Knowlton were elected wardens at the Easter vestry, the delegates to the synod being Judge Foster and Mr. Belknap.

Waterloo.—St. Luke's.—The Easter vestry of this parish met on Monday the 11th, but owing to

the illness of the rector the business was not completed. Mr. Alfred Gilmour was re-elected people's warden.

ONTARIO.

J. T. LEWIS, D.D., LL.D., ARCHBISHOP OF ONT., KINGSTON

Kingston.—The Rev. Rural Dean Carey, who was invited to take the place of the Archdeacon of Ontario, on the deputation to England on behalf of the diocese of Ontario, has been obliged to decline. At a meeting held last week, the Rev. F. W. Armstrong, of Trenton, was selected, and accepted the position. Mr. Armstrong leaves for England immediately.

OTTAWA.

CHARLES HAMILTON, D.D., BISHOP, OTTAWA.

Smith's Falls.—St. John's.—The congregations at this church, on Easter Day, were very large, and the chancel looked very beautiful with its lilies and palms. At the Easter vestry, Mr. Richey and Dr. Weagant were appointed wardens, and Messrs. Houston and Jones lay delegates to the synod.

Almonte.—St. Paul's.—There were large congregations at this church on Easter Day, when the music was especially good, and the decorations equally so. The sermons were preached by the Rev. Mr. Mitchell.

Ottawa.—St. Barnabas.—At the last monthly meeting of the Ward of the C. B. S., the following was proposed, and carried unanimously: Resolved: "That the members of this Ward have learned with pleasure, that a movement is on foot in England to present to the Rev. Canon Carter, Superior-General of the Confraternity of the Blessed Sacrament, a testimonial indicative of the high esteem and affection in which he is held throughout our Confraternity and the Church at large, and that they would count it a great privilege to be permitted, as a body, to share in such movement, and to make some small contribution toward the necessary funds; and be it further resolved, that the secretary be requested to send a copy of this resolution, together with the amount of our contribution to the Provincial Superior, for transmission to the proper office of the Confraternity in England."

Winchester.—St. Matthias.—On Monday, April 4th, the members of this church waited on Mr. Carson Bradley, who is leaving for Ottawa, and tendered him an address, accompanied by a handsomely bound volume of Professor Clark's "Anglican Reformation," as a mark of appreciation of his services as churchwarden and Sunday School superintendent. During Lent services were held in this church every Wednesday and Friday, and daily during Holy Week.

Cornwall.—Trinity Church.—The services on Easter Sunday in this parish were exceedingly well attended. The chancel and altar had a profusion of plants and cut flowers, Easter lilies being greatly in evidence. There were four services during the day. At the 8 a.m. service there were 192 communicants, at the 11 a.m. service there were 145, at 4 p.m. there was a sacred service of song, illustrating the resurrection, at which there was also a large congregation. The choir more than excelled themselves, under the leadership of the organist, Mr. Geo. Gosling. The annual vestry meeting was held in the Parish Hall on Easter Monday. The financial statement showed a balance on hand of \$18.00 after all liabilities had been met. Besides this balance, the Parochial Guild have on hand \$250, which is to be devoted to improvements on the church. The people's warden, Mr. J. C. Smith, who for many years has filled the post of churchwarden with very great acceptance, was obliged to retire from office owing to ill health, Mr. J. Horsman was elected in his stead. The rector re-appointed Mr. H. Williams. A resolution was unanimously passed that steps be taken to complete and improve the church as soon as possible, and

to this end. At a subsequent meeting elected delegates three years.

ARTHUR

We give vestry meet St. James S. Irving, L.L.D., W. J. J. Freen clerk, and I place. The mittee that used in p adopted. T

Church o I. Campbel \$8,997.48. All Saint Samuel T Lockhart (rison. Tot.

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to this end an influential committee was appointed. At a subsequent meeting, Mr. A. F. Gault was elected delegate to the diocesan synod for the next three years.

TORONTO.

ARTHUR SWEATMAN, D.D., BISHOP, TORONTO

We give the following short notes of the Easter vestry meetings:

St. James'.—Wardens, Messrs. Jas. Scott and A. S. Irving. Lay Delegates, Messrs. J. G. Hodgins, L.L.D., W. R. Brock and R. N. Gooch. Mr. J. J. Freeman retires from the position of vestry clerk, and Mr. T. J. Lawson was appointed in his place. The recommendation of the Musical Committee that hymns ancient and modern, should be used in place of the hymnal companion, was adopted. Total receipts, \$18,459.70.

Church of the Redeemer.—Wardens, Messrs. F. I. Campbell and D. T. Symons. Total receipts, \$8,997.48.

All Saints'.—Wardens, Messrs. Wm. Logan and Samuel Trees. Lay Delegates, Messrs. W. H. Lockhart Gordon, James Hayward and I. L. Morrison. Total receipts, \$9,120.25.

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

St. George's.—Wardens, Messrs. R. W. Barker and R. B. Street. Lay Delegates, Messrs. C. R. W. Biggar, Q.C., H. W. Murray, Q.C., and G. F. Hannan. Total receipts, \$5,590.51.

St. Clement's.—Wardens, Messrs. W. I. Passmore and W. Montgomery. Total receipts, \$1,016.03.

St. Mary's.—Wardens, Messrs. Foster and Mackenzie. Lay Delegates, Messrs. G. B. Kirkpatrick, Sheppard and Mackenzie. Total receipts, \$2,400.00.

St. Luke's.—Wardens, Messrs. L. Robertson and G. de W. Green. Lay Delegates, Messrs. Clarkson Jones, Stanley Pettitt and James A. Young. Total receipts, \$6,330.67.

St. Barnabas.—Wardens, Messrs. Peake and Burns. Lay Delegates, Messrs. Donaldson, Dobell and Wardell. Total receipts, \$1,087.

St. Thomas'.—Wardens, Messrs. W. D. Gwynne and T. Merritt. Lay Delegates, Messrs. C. I. Campbell, I. H. Patterson and A. E. Plummer.

St. Phillip's.—Wardens, Messrs. Smith and Wilson. Lay Delegates, Messrs. I. T. Jones, Sheppard and W. D. McPherson.

Holy Trinity.—Wardens, Messrs. C. I. Agar and W. H. Tippet. Lay Delegates, Messrs. W. Ince, J. A. Worrell and S. G. Wood. Total receipts, \$4,095.97.

St. Peter's.—Wardens, Messrs. Alexander Dixon and R. O. Montgomery. Lay Delegates, Messrs. S. H. Blake, Tomlinson and Stewart. Total receipts, \$7,512.40.

Trinity.—Wardens, Messrs. Cooper and Beavis. Lay Delegates, Messrs. Stagg, Carter and Trent. Total receipts, \$2,225.48.

St. Paul's.—Wardens, Messrs. Mortimer and Harcourt. Lay Delegates, Messrs. Caldecott, Roaf and Evans. Total receipts, \$5,010.01.

St. Anne's.—Wardens, Messrs. Barlow and Matthews. Lay Delegates, Messrs. Coleman and Wagner.

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

St. Stephen's.—Wardens, Messrs. John Alley and Walter Nation. Lay Delegates, Messrs. Temple, Brown, and Cooke. Total receipts, \$7,715.99.

Grace Church.—Wardens, Messrs. I. S. Barber and Edward Still. Lay Delegates, Messrs. H. A. Taylor, W. C. Hall and T. R. Clougher.

St. Mark's.—Wardens, Messrs. Mingay and Harrison. Lay Delegates, Messrs. Gouinloch, Cornock and Smith. Total receipts, \$2,192.22.

Church of the Epiphany.—Wardens, Messrs. Mortimer and Ashdown. Lay Delegates, Messrs. Hutchison, Wedd and Pinkerton. Total receipts, \$2,961.85.

St. Bartholemew's.—Wardens, Messrs. Postaus and Moore. Lay Delegates, Messrs. Allen, Bucklee and Canniff.

St. Cyprian's.—Wardens, Messrs. Prince and Slade. Lay Delegates, Messrs. Ward, Bland and Glover.

St. Margaret's.—Wardens, Messrs. I. R. Code and Chas. Phillips. Lay Delegates, Messrs. Beverley Jones, Beck and Cook.

Church of the Ascension.—Wardens, Messrs. J. D. Delamere, Q.C., and I. B. Fitzsimons.

Church of the Messiah.—Wardens, Messrs. W. S. Battin and Wm. Stone. Lay Delegates, Messrs. Battin, Reynolds and Patterson. Total receipts, \$2,333.91.

St. Matthew's.—Lay Delegates, Messrs. Marshall, Summerhayes and Thomas. The election of wardens was postponed for two weeks. Total receipts, \$3,437.80.

Deer Park.—Christ Church.—Wardens, Messrs. W. R. Williams and W. Muston. Lay Delegates, Messrs. M. Wilmot, F. Snyder and Dr. Parkin.

St. Martin's in the Fields.—Wardens, Messrs. Ffoulkes and Mackay. Lay Delegates, Messrs. Doan and Tecks.

Weston.—St. John's.—Wardens, Messrs. Holley and Keefer. Total receipts, \$528.76.

Toronto Junction.—St. John's.—Wardens, Messrs. I. I. Johnston and H. Byers. Lay Delegates, Messrs. Murray, Constantine and Nicholls. Total receipts, \$1,393.37.

Islington.—St. George's.—Lay Delegates, Messrs. Johnson, Scott and Appleby. The election of wardens was postponed until April 26th.

Norway.—St. John's.—Wardens, Messrs. Bates and Millar. Lay Delegates, Messrs. Sydney Jones and F. V. Phillipott. Total receipts, \$987.90.

East Toronto.—St. Saviour's.—Wardens, Messrs. Markler and Empringham. Lay Delegates, Messrs. Dewney, Jones and Robinson.

York Mills.—St. John's.—Wardens, Messrs. Brown and Chadwick. Lay Delegate, Mr. Chadwick.

Eglinton.—St. Clement's.—Wardens, Messrs. Simpson and Grundy. Lay Delegates, Messrs. Waddington and Waugh. The question of the division of the parish arose, and it was decided to continue the effort in that direction. The number of communicants at St. Clement's shows a decided increase. The average attendance at the forty-one celebrations held during the year being twenty-five.

Peterborough.—St. John's.—There was an unusually large attendance at the vestry meeting held in St. John's school house, on Easter Monday, when a very encouraging report was presented by the wardens, showing receipts in excess of expenditure of \$175. Messrs. Belcher and Campbell were elected wardens. A motion was carried that the vestry appropriate the sum of \$3,500 to increase the Sunday School accommodation.

Ashburnham.—St. Luke's.—The Easter services were very largely attended, and the number of communicants was in excess of any previous Easter in the history of the parish. The special Lenten and Easter offerings amounted to about \$350. On Easter Monday the vestry meeting was well attended. Messrs. Frank Adams and E. A. Peck were appointed people's and rector's wardens respectively, and Messrs. Howden and Nesbitt, assistant wardens. Messrs. Peck, Jameson and Warde were elected lay representatives to synod.

Port Hope.—St. Mark's.—During Lent many extra services were held, which were well attended. A large room in the rector's house was fitted up as a chapel, with every requisite for the reverent performance of the Divine office. The large, handsome altar of white and gold, with its super frontal of rich lace and crimson dossal, gave the room a very church-like appearance. A brilliant Estey organ was played in turn by various musical members of the congregation. Services were held in the chapel every day at 5 o'clock, and during Holy Week at 11 o'clock. During Holy Week there was also service in the church at 8 o'clock each evening. On Good Friday, in addition to the usual services, a shortened "Three Hours' Devotion," was held. All these services were conducted by the rector, unassisted. The services on Good Friday were very solemn, the organ being silent and the choir wear-

ing black. The altar was stripped of its costly draperies and shrouded in black cloth. On Easter Day the church was magnificently decorated with palms and lilies and the music of the most elaborate description. Roland Smart's Communion service, in E flat, was sung at 11 a.m., matins being said plain immediately before. Evening service was also fully choral, with Plummer's Magnificat and Nunc Dimittis, in E flat, and an anthem. The rector preached at all services, but was assisted at the choral celebrations by Rev. Dr. Bethune, who also said matins. There were nearly a hundred communicants at the two celebrations and the offertories during the day came to over eighty dollars.

NIAGARA.

JOHN PHILIP DUMOULIN, D.D., BISHOP OF NIAGARA.

Milton.—The Lenten services in this parish were largely attended throughout, and concluded with very helpful and enjoyable services on Good Friday and Easter Sunday, when the congregations were unusually large. The special music, including the passion hymn, by Vincent, sung on Good Friday, and the Easter anthem, psalms and Te Deum were accurately rendered by a full choir. The number of communicants was large and the offertory for the day amounted to over eighty dollars. On Easter Day the rector was assisted by Mr. Ryerson, of Trinity University, who conducted the children's service in the afternoon, which was largely attended both by the children and parents. At the annual vestry meeting, held on Easter Monday, the accounts presented and passed were, on the whole, very satisfactory, showing a balance of over five hundred dollars, which will be applied to the debt upon the church building. The church officers of the past year were re-elected: Victor Chisholm, people's warden; T. Wilson, rector's warden; W. Panton, vestry clerk; auditors, S. Dice and S. Young, and delegates to the synod, as previously elected, Wm. Panton and E. W. Boyd. The Easter service held at Christ Church, Omagh, the mission part of our parish, was largely attended, and the service was bright and heartily rendered. The annual vestry meeting, held on Easter Monday, resulted in electing F. Lindsay, as people's warden and Robert Fox, as rector's warden. The delegate to synod, as previously elected, is D. T. Beatty. The statement of finance, for the fiscal year, was satisfactory, having a surplus of over eighty-one dollars.

Hamilton.—The various city churches were largely attended on Easter Sunday. The special musical programmes arranged were of a very high order, and the floral decorations most beautiful. Easter lilies and lovely white flowers being everywhere present, filling the air with their sweet perfume.

Cathedral.—There were three celebrations, at 7, 8 and 11, the congregation for the day numbered over 2,000. The Rev. W. Thomas preached most eloquently in the morning, the Rev. W. Bevan took the service in the evening, and the large congregation present gave close attention to his admirable sermon. His Lordship, the Bishop, who was present at both services, gave the benediction. The music, as usual, was excellent, and the altar and other decorations, exquisite. The Easter vestry meeting was adjourned.

St. Mark's never looked brighter than in its Easter dress. There were 104 at the early celebration. The musical services unusually good. The choir were in new cassocks. The Easter vestry meeting was well attended. Kirwan Martin, rector's warden and C. T. Lanfield, people's warden; receipts from all sources, \$1,746.27. The organ fund was reported in a healthy condition, and the whole outlook most cheering. Nine candidates were presented for confirmation in Holy Week.

All Saints' had its usual bright Easter service and a most harmonious vestry meeting. A resolution was passed that all the pews be free after seven o'clock on Sunday evening. The number of com-

municants on Easter was 257, receipts from all sources, \$3,399.28. Rector's warden, Judge Snider; people's, E. H. Lebart. Thirty-four were confirmed by His Lordship in Holy Week.

Church of the Ascension was largely attended Easter Sunday, the music and floral decorations were very good, and some 275 communicated. At the vestry meeting, Mr. Adam Brown was appointed rector's warden, and Mr. Alired Powis unanimously re-elected people's warden. The offertories were \$3,295, and the special collections amounted to \$7,073.49.

St. Thomas' had a very fine musical programme and bright Easter service. The vestry meeting was well attended. The envelope system will be put in operation next Sunday. The collections on Sunday amounted to \$487. Messrs. H. N. Kittson and W. F. Burton, wardens.

St. George's kept Easter with unusually good music and services. The vestry meeting was well attended. The receipts, \$904.10, left a balance to the good of \$8.57. There have been 21 baptisms, 19 confirmed, 2 marriages, 9 burials, during the year, and 45 families had permanently removed from the parish, which was in excess of the new arrivals. Messrs. Cole and Nicholson, wardens.

St. Matthew's Easter services are always well kept. There were celebrations at 6, 8, and 11, which were largely attended. Full ritual all day. The vestry meeting was most satisfactory. On Good Friday the church was filled to overflowing at the three hours' service, when Rev. S. Daw took the service. On Thursday there was a very large class presented for confirmation. The Bishop, in his remarks, alluded to the earnest and self-denying efforts of their parish priest, Rev. C. Whitcomb. There were 300 communicants on Easter Sunday.

St. Peter's had a very bright Easter service with good music and choice decorations. There were two celebrations and well attended services. Messrs. A. Lay and Wm. Hazell were elected wardens at the vestry meeting, which was a most satisfactory one.

St. Luke's had special anthems and hymns for Easter. There were some very beautiful flowers for the altar decorations, and good congregations.

Holy Trinity, (Mountain Top), duly observed Easter. The vestry meeting showed the church finances to be in a most satisfactory state, all arrears in salary paid up to date. Votes of thanks were tendered to the lay readers, to the Ladies' Aid Society, the Young People's Society, the choir, etc., and to Mesdames Filman and Beckett for kind help in entertainments.

St. John the Evangelist.—Hearty services were held at the Church of St. John the Evangelist, Hamilton, on Easter Day. The rector, the Rev. Samuel Daw, received a substantial Easter gift from the congregation, accompanied by the following letter:

Easter Day, 1898.

"Rev. and Dear Sir :

"Please accept the accompanying gift as a slight token of our love and respect for yourself personally and of your estimable wife, and as an expression of our appreciation of your ministrations, which we realize have been most faithful and untiring. And further we wish to assure you that your sermons have been most helpful to us and we trust you may be spared to minister to the spiritual wants of an ever increasing number."

There were 146 communicants at the services held at 7, 8 and 11 a.m.

Ancaster.—St. John's.—Services were well attended, the church beautiful and fragrant with sweet flowers, good Easter music, well rendered by the choir, under Mr. Nicholson. The vestry meeting was most satisfactory, showing no debts. Wardens, Messrs. Clifford and Regan; lay delegate, Mr. Prin.

Dundas.—Here the Queen of Festivals is always most joyously observed; the faithful teaching of its rector tending to its proper celebration; choice flowers and good music, contributing to the brightness of this service. The Easter vestry meeting was largely attended. Owing to financial depression there was a difficulty in meeting expenses, and the rector generously came to the aid of the parish by relinquishing a portion of his salary.

Chippawa.—Easter services were largely attended. At the vestry meeting Messrs. F. J. Macklem and H. Herber were elected wardens.

Niagara Falls South.—A large congregation was present, the services beautifully impressive. About the chancel, font and other parts of the church were placed flowers, emblematic of the resurrection.

Queenston.—St. Saviour's.—A large congregation assembled, with good attendance at Holy Communion. The singing particularly good, and the flowers exquisite.

Niagara Falls.—Christ Church.—There were two celebrations and an unusually large number of communicants. The anthem was, "Christ our Passover," solo part was taken by Mrs. Seymour. The offertory solo in the evening by Mr. J. J. Broughton. At the vestry meeting the financial statement was submitted and found satisfactory. Messrs. Woodruff and Fraser, wardens.

St. Stephen's.—Always most progressive and active, had specially bright Easter services, with good attendance. Mr. P. W. Lyon still doing duty faithfully and well. The financial report was most satisfactory. The flowers and plants were of rare beauty.

Guelph.—St. James'.—The annual vestry meeting was held on Easter Monday, when there was a good attendance and a very satisfactory statement was presented. Messrs. Mackenzie and Ainsworth were elected wardens, and Colonel White as lay delegate to the synod. The rector was granted four months' leave of absence to visit the Old Country in the interests of the parish. During his absence the Rev. Canon Baker will be in charge.

Acton.—The congregation of St. Alban's Church received a very pleasant surprise when, on Easter Sunday, at the 8.30 celebration, they heard for the first time the sound of a bell on their little church. The bell, which was purchased from the "Blymyer Bell Co.," Cincinnati, gives forth a strong and pleasant sound, and can be heard fully three or four miles. The services on Easter Sunday, which were of the brightest and most attractive character, were augmented materially by the welcome music from the belfry. The incumbent, Rev. J. K. Godden, M.A., wishes to take this opportunity of thanking his many friends, in Toronto and elsewhere, in assisting him to procure this gift to his congregation.

HURON.

MAURICE S. BALDWIN, D.D., BISHOP, LONDON.

Brantford.—St. John's Mission.—At St. John's there was a choral celebration of the Holy Communion at 9.30 a.m., with 43 communicants. At evening, at 3.30 p.m., the offertory amounted to \$172, of which \$109 was contributed by the Sunday School, largely the result of the Lenten pyramid boxes. This large amount was a gratifying surprise, as most of the members of the congregation were heavy sufferers and losers by the late disastrous flood. The Easter vestry meeting showed a very promising condition of affairs, the debt on the building being reduced by \$466. This chapel is only three years old, and the debt has been reduced from \$2,440, at Easter 1895, to \$1,100, while improvements in the equipment have been continually added. The wardens for the past year, Messrs. S. Suddaby and George Leinster, were re-elected

and Mr. E. M. Shadbolt was re-appointed as lay-reader in charge.

St. James' Mission.—The morning service at St. James' was taken by Rev. C. W. Hedley, the evening by Principal Dymond. In response to an appeal from the wardens, the proportionately large amount of \$30 was offered. The Easter vestry meeting was very satisfactory, receipts for the year just meeting expenses, in spite of adverse circumstances, and the loss of several families through removal. The wardens for the past year, Messrs. Charles Craddock and Thomas Rendle, were re-elected.

St. Paul's Mission.—The feature of the day was a very bright evening service, in which the choir was assisted by the Darwin orchestra. The chapel was crowded with worshippers. The Easter communion was held on the following Sunday, and the vestry meeting was postponed till the second week after Easter. St. Paul's has been greatly suffering from adverse industrial conditions lately, but changes in prospect are expected to brighten the affairs of the mission.

Brantford.—Grace Church.—The Easter services throughout the parish of Grace Church were all bright and well attended, the exquisite weather falling in well with the joyful spirit of the season. The number of communicants at Grace Church at the two morning services was about 300; at St. John's Mission, 43, and at St. James', 40. The clergy were assisted by the Rev. H. W. Mackenzie, M.A., of Lakefield, who preached at the afternoon children's service, and at the evening service in Grace Church. The annual vestry meeting was held on Monday in Easter week and was harmonious and satisfactory. The ready response to an appeal from the wardens, a few weeks ago, for \$600, changed an adverse balance into a favorable one of \$40. Mr. J. L. Hubbell was appointed rector's warden, and the vestry elected Mr. E. D. Cameron to represent them.

St. Jude's.—The annual vestry meeting of St. Jude's Church was held in the school room on Monday evening, April 11th, the Rev. T. A. Wright, rector, presided. The reports showed that the total revenue of the parish for the year had been \$2,506.54, and the expenditure, \$2,509.87. The parish was shown to be in a very united and progressive condition. The rector appointed Mr. Thos. A. Good warden and the vestry elected Mr. Geo. W. Westbrook. At the general meeting immediately following, Col. J. Gilkinson and Mr. Jno. Spence were elected delegates to the synod.

Kanyengch.—St. Paul's.—Following an unusually bright Easter Day, marked by joyful services, a heavy cloud darkened the congregation, and especially the rectory party, on Easter Monday, when little Bobbie Strong, youngest son of the incumbent, Rev. L. Strong, was drowned by a sad accident. An unusually bright, sweet child of only five years, he was everyone's pet, and especially so among the boys of the vested Indian choir, into which he had lately been admitted, and whom he led in procession. The funeral took place on the following Wednesday from St. Paul's to the cemetery at Paris. Four of the junior choir boys acted as pall bearers, and there was a large congregation present to take part in the service.

Galt.—The special Lenten services closed on Good Friday, the Rev. Canon Dann, B.A., of St. Paul's Cathedral, London, delivered the last of his seven discourses on the "Seven last Sayings" of our Lord on the cross. These discourses were given on the Friday evenings in Lent, and were of great spiritual benefit to the congregation. Daily services were held during Holy Week, followed by the Easter festival, when services were held at 8 a.m., 11 a.m., and 7 p.m. There were two celebrations. The beautiful church was decorated with palms, lilies and other flowers; special music was furnished, and sermons, by the rector, appropriate to the day, were preached. The offertory amounted to nearly \$150. At the vestry meeting held on Monday, Messrs. Jas. Woods and Joseph McCartney

were appointed R. S. Strover from all sources

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were appointed wardens. Messrs. J. Woods and R. S. Strong delegates to synod. The receipts from all sources amounted to nearly \$4,000.

Port Stanley.—Christ Church.—Easter Sunday proved to be a red-letter day. The weather was propitious, and the attendance on morning service was unusually large, numbering about 100 people, nearly altogether Church members and adherents. Notwithstanding the absence of several on their holiday trip, the number of communicants at the Lord's table was fairly good. The choir rendered very creditably an Easter anthem both at morning and evening service, while at the latter the Psalms and the "Amens" were chanted. All our services during Lent were fairly well attended, and on Good Friday a liberal offertory was devoted to the Jewish Mission. On Easter Monday evening the annual vestry meeting was held in the church, when the following office-bearers were elected for the ensuing year, viz.: clergyman's warden, John Clark; people's warden, W. A. Hawkins; delegate to synod, W. A. Hawkins.

Delhi.—The incumbent, the Rev. George McQuillin, gave an illustrated lecture upon the "Life of Christ" on the evening of Good Friday. On Easter Day the services were bright and hearty. The different vestry meetings of the parish were held on Monday and Tuesday in Easter Week, when satisfactory statements were presented.

Ingersoll.—St. James'.—There was a good attendance at the annual vestry meeting, which was held on Easter Monday. Mr. Wilson was appointed rector's warden and Mr. King the people's. The financial statement showed a balance on hand of \$25.50. It was found impossible to get through all the business before the vestry, so the meeting was adjourned until the 25th inst.

Walter's Falls.—St. Philip's Church.—The Easter services were bright and hearty; the flowers beautiful. Mr. W. H. Arkell, who has been in charge for nearly six months, preached his farewell sermon at 3 p.m., Easter. On the previous evening, the Bible Class gathered at the residence of Mr. J. R. Wickham to say farewell. After singing, etc., Mr. Arkell was presented with an album and an address, to which he feelingly replied, thanking them for their kindness to him during his stay in Walter's Falls.

ALGOMA.

GEORGE THORNELOE, D.D. BISHOP, SAULT STE MARIE
Bishop Sullivan begs to acknowledge, with many thanks, the following responses to his appeal on behalf of Rev. A. J. Cobb: W. A. H. \$5; Hill, Esq., \$2; Mrs. Castle, \$5; Mrs. Lett, \$5; Holy Trinity Bible Class, per S. G. Wood, Esq., \$8.

NEW WESTMINSTER.

JOHN DART, D.D. BISHOP, NEW WESTMINSTER, B.C.

Vancouver.—St. James'.—On Good Friday the Stations of the Cross were said in this church at 8 a.m., and the "Three Hours" service from noon to 3. On Easter Day there were celebrations at 7, 8 and 11. On Easter Monday a children's service and procession at two o'clock.

Yale.—The Bishop held a confirmation here on the Feast of the Annunciation, when twelve candidates were presented. The Bishop also addressed the Indians in St. John's Church in the afternoon.

All Hallows' Schools are in a very flourishing condition, and both Indians and Canadians seem to begin to realize what a blessing they are to the diocese. The Sister Superior has had to rent the Trutch Cottage as a dormitory for the overflow of the latter school and utilize the old laundry as an extra dormitory for the Indians. It seems the time has come for the Sisters to ask for a larger building, to enable them the more efficiently to do their laudable work. The diocese, or rather, the Bishop, promised to provide accommodation, but the work

has so increased that what seemed sufficiently large for many years has already become too cramped.

British and Foreign.

The Dean of Rochester has resigned the office of President of the Free and Open Church Society.

Danbury Palace, near Chelmsford, which was formerly the Episcopal residence of the Bishop of Rochester, has been sold.

The Archbishop of Rupert's Land preached upon "The Church in Canada" at the Church of St. Martin's in the Fields, London, lately.

The bishops of Hereford, Rochester, Manchester and Wakefield have declared themselves in favour of the proposed Romanist University for Ireland.

Trinity College, Dublin, has suffered a severe loss in the death of the Rev. G. T. Stokes, D.D., Professor of Ecclesiastical History in the University of Dublin.

Mr. John Kensit, whose name has been prominently before the public lately in connection with disturbances at St. Ethelburga's, Bishopsgate Street, has been arrested for brawling in St. Cuthbert's, South Kensington.

The Bishop of Beverley has received an interesting communication from Beverley in America, enclosing a cheque to fill two niches in Beverley Minster with statues of saints, as a proof of the interest Americans feel in the Old Country.

The Rev. Edmund Lane, D.C.L., formerly rector of St. John-the-Evangelist, Selkirk, who died lately at Broadstairs, at the age of eighty-one, was one of the oldest priests of the Scottish Church, having been fifty-eight years in holy orders.

At the request of the prisons authorities one of the Church Army Staff Missioners—a working-man evangelist—has begun a special mission in Wormwood Scrubbs Prison. The Missioner has already conducted an encouraging Mission in Wandsworth Prison.

Sir William Cunliffe Brookes, Bart., has contributed £2,000 towards the fund for building the new west front and Victoria porch of Manchester Cathedral. In addition to this special fund, Sir J. W. Maclure, Bart., M.P., has raised, mainly by his own exertions, £50,000 already spent on the restoration of the Cathedral.

The Committee of the Additional Curates' Society at the recent annual revision of grants voted a sum of £51,000 towards the maintenance of 1,097 additional clergymen in 913 poor and populous parishes in different parts of England and Wales. Out of this sum £10,200 was allotted to parishes within the metropolitan area.

In answer to often repeated appeals from the ecclesiastical authorities, four sisters of St. Margaret's Community, East Grinstead, left England on March 12th for South Africa to found a branch house in Johannesburg. We also hear that the Bishop of Chichester has consented to become visitor to the Community, the Mother House at East Grinstead being in his diocese.

It is proposed to restore the interesting old Norman church at Wolvey, in Warwickshire. The present building dates from about 1150 A.D., but a church stood here in Edward the Confessor's time. There are some old monuments in the church, but the structure is now in very bad repair, and the Vicar, the Rev. W. Bleiten, is endeavouring to raise £600 to repair and restore one of the most interesting churches in the Midlands.

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. The opinions expressed in signed articles, or in articles marked Communicated, or from a Correspondent, are not necessarily those of the CANADIAN CHURCHMAN. The appearance of such articles only implies that the Editor thinks them of sufficient interest to justify their publication.

TRINITY COLLEGE.

Sir,—A letter signed "Hoosier," appearing in your paper of April 14, contained some statements respecting the teaching in this College so mischievous and unfounded that it is necessary at once to contradict them. As the senior member of the teaching staff and as not being connected with the theological department, I have thought it my duty to declare that there is no foundation for the statements there made. I was present at the meetings in the College at which the subjects of evolution and inspiration were discussed; and, although differences of opinion were expressed, nothing was said which could offend the sensibilities of the advocates of traditional orthodoxy. With regard to the teaching in the College, although there is here, as now everywhere, openness of mind to the investigations of Biblical science, I know that all is done in a thoroughly conservative spirit. If these attacks are renewed, I think we may demand that the assailant shall give his name with his charges.

WILLIAM CLARK.

April 15, 1898.

TRANSFER OF CLERGY.

Sir,—There are usually two sides to a question, although one would almost think, from the correspondence that has already appeared re Transfer of Clergy, that there can be only one side to this very important matter. May I be permitted to ask "Layman," "Philip Tocque," "Mission," and "Viator" if it has really come to pass that the bishops and clergy of the 19th century in Canada, (they have too much change in the United States and practically none in the United Kingdom), are such a clear failure that hereafter a "Board" will administer a diocese, and that "spotters" are to be employed, and that the ministry of all grades, (for justice applies to all), is to be placed on a footing similar to that of the Ontario teachers,—a body utterly degraded as a body, because of the "two stools," authority and change. Thank God I have passed the stage when "wire-pulling" might have a charm for me, so I am not now playing for Bishops or Board as a young curate. It is pleasant to think that St. John of Ephesus, Polycarp of Smyrna, Ignatius of Antioch, and Cyprian of Carthage have passed away before Congregationalism pure and simple was about to be set up in the Church. I am a firm believer in changes and exchanges as allowed in the Church of England at present, but I strongly oppose any "fixed" plan of change, and further hold that the Bishop, and, only the Bishop, should be the medium for exchange. What is most needed in the New World is a little more grace and patience in the pew, and a little less of new schemes and societies to overturn Episcopacy and produce infidelity. I think every man should be ready to change when circumstances require it, but not otherwise. Is it not the case that three-fourths of the parishes in Canada to-day know of nothing so much as change of clergy to their great hindrance in spiritual growth. Some parishes have as many as half a dozen or more clergy in a generation. Get the list from any diocese and this will be shown. One of the results of this change is that if a man gets to an endowed rectory you cannot move him. He knows there is no protection for him in the church, so he simply protects himself. A little Godliness in discipline, in the majority of parishes, which are only too ready to "starve" the parson, is what you need to-day, or Christianity will be a dead failure in Canada. The generous American makes change a delight over there, the miserly Canadian makes it a curse here. There are many parishes to-day in

the Dominion which ought to be closed up until a change be wrought in them. We are simply producing a terribly degraded humanity. We would be better off with fewer parishes. C. A. F.

DR. HORT'S VIEWS.

Sir,—The "Guardian" for March 9th contains an interesting discussion of the late Dr. Hort's views concerning the Church, by Professor J. Armitage Robinson, of Cambridge. As I quoted Dr. Hort on this subject in the C. C. last summer, and have reason to think that the quotations were misunderstood by some of your readers, will you permit me to offer the following summary by Dr. Armitage of Dr. Hort's teaching: "What Dr. Hort appears to me to have specially taught us . . . is that church order is from the beginning a sacred growth, directed by the constant presence within of the Holy Spirit, so as to meet the needs of a living and multiplying society; that it is not a scheme delivered by the Lord to the Apostles and by the Apostles to the Church; that the body of the Christ is an organism rather than an organization; that here as elsewhere, life has its inherent law of orderly evolution; and that the most fruitful lesson of modern Biblical criticism is this—that, in the consideration of all these topics, we connect more closely than ever before our belief in the Holy Ghost and our belief in the Holy Catholic Church." In the same number of "The Guardian" occurs a letter on the same subject by our foremost New Testament scholar, Professor Sanday, who says with reference to recent criticism of Hort's "Ecclesia" by Canon Gore and Dr. Moberly, "that if they could consider the 'Christian Ecclesia' . . . in the extent to which it helps to establish a common ground for the two parties, they might, perhaps, see reason to value more highly those parts of it with which they agree and insist somewhat less on those from which they differ." The two parties to which Dr. Sanday refers, are what may be conveniently called the Protestant and the Catholic. He holds, and Dr. Armitage's summary clearly supports his view, that Hort's view of the church is really of the nature of an Eirenicon. On the one hand his investigations support the Protestant rejection of an Apostolical succession. He believes that the whole body of the Church is the recipient and the instrument of the Holy Ghost, and that the charges to the Apostles in the Gospels, were given to them not as representing the ministry, but as the representatives of the whole Church. On the other hand Hort is at one with the Catholic in his belief in the Church as a living and visible body, the body of Christ. I do not believe this view to be the result of any spirit of compromise, but of the most searching and sustained study of the evidence by a master of New Testament teaching, and most earnestly would I venture to commend this view of the matter to all those who are interested either in the study of the early Church, or of the practical Christian problems of the present day.

HERBERT SYMONDS.

ARE FREE CHURCHES A SUCCESS.

Sir,—The real question at issue between free seats and pews is not one of expediency but of principle. If it be wrong to have rented pews, it is idle to show that it pays. But there are many who quite believe that the seats ought to be free, but who think the other system justifiable if it will relieve a parish from perpetual embarrassment. Lest any such should be inclined to accept the conclusions of "N.N.D." as to the financial results of abolishing pew rents, may I ask for a little more space to examine the charges which he makes against the free seat system, and as to do this in one letter would be tedious to your readers, even if it were permitted by you, sir, I shall confine myself at present to one charge and deal with the others in my concluding letter. He lays the following sins at the door of the system: 1. It does not promote liberality towards missions. 2. It is not a success in Parochial financial affairs. 3. It lessens attachment to rector and parish. (This he quotes with evi-

dent approval as the opinion of a Toronto rector.) If these charges were well founded, all that they would necessarily prove would be that Free Churches were not always thoroughly worked up; as a matter of fact, they are none of them true. In order to establish the first charge, he tries to show that pewed churches contribute more liberally to missions than those which have free seats, and his method of doing this is as unfair as the inference which he draws from his comparisons. Why should the churches be paired off in an arbitrary manner to suit the notions of "N.N.D."? Is he so familiar with all the congregations in the city that he can estimate their relative capacities for giving? Would it not be very much fairer to take the incomes of the several churches and see what proportion of the amount raised in a year each one gives to missions. This would surely be a more reasonable test and I venture to say that on the whole the free churches would compare quite favourably with the others. As an example of the inequality of the churches he places side by side, let me mention St. Stephen's and St. George's. He quite overlooks the fact that the income of the latter exceeds by nearly \$2,000 that of the former and consequently that in this case the free church really gives a larger proportion, though a smaller sum. But he is not even fair in the working out of his own scheme. Why does he not complete his survey? One would suppose from his letter (No. 2) that the Church of the Redeemer was the only pewed church whose offerings to missions compared unfavourably with those of free churches in similar circumstances. But this is not the case, for if the Synod Journal of 1897, from which "N.N.D." derives his statistics, shows that the pewed churches included a St. Peter's and a St. Paul's, conspicuous for their noble liberality to missions, it must be borne in mind that they also included a St. John's and a St. Anne's, both of which churches made a very poor showing in their missionary contributions. So that it will be seen that there are generous and mean churches both among the pewed and the free churches. But even if it were true that the pewed churches gave more largely to missions, would this in any way prove that this was due to having pew rents? Surely not. Let us see where such logic will land us: Out of \$585.87 given by Trinity East to missions, only \$53.92 was for Diocesan Missions; out of \$830.76 from the Church of the Redeemer, only \$172.95 was for Diocesan Missions; and out of \$1,348.03 from St. Paul's, only \$61.46 was for Diocesan Missions. Therefore by "N.N.D.'s reasoning, surely pew rents are most hostile to Diocesan Missions and his Lordship, the Bishop, ought at once to admonish his clergy to use their influence to procure their abolition! What utter nonsense! The pew question has nothing whatever to do with contributions to missions. The enthusiasm of a parish in this matter will be in proportion to the importance attached to it by the clergy or other influential workers. Does "N.N.D." suppose that if St. Peter's were made free (and it will be some day) that its missionary zeal would evaporate? No, sir, the reason for these differences is to be looked for elsewhere. It is not easy to lay one's finger on the weak spot, for many circumstances combine to affect the attitude of our parishes towards missions, but it is surely rather a dangerous thing for "N.N.D." to tell the clergy that their "earnestness, faithfulness and ability" are beyond question and that therefore the shortcomings of their parishes are in no way due to them!

"ANTI-FALLACY."

ARE FREE CHURCHES A SUCCESS?

Sir,—Your correspondent N.N.D. appears to me to misconceive the position of the advocates of free and open churches. Certainly if there are so-called free churches whose "congregations deduce from the system" that they are "free to give or not to give as they please or feel inclined," there can be little cause for surprise if such particular congregations are not exactly a success. By a "Free Church" there is not meant a church where the people are considered absolved from the obli-

gation of contributing to the services. What is meant is that the contributions are regulated, either by each Christian man's capability, according as God has prospered him; instead of being measured by what he obtains from the church in return for his contribution; whether in the form of a particularly desirable "pew," or otherwise. The fundamental endeavour of the advocates of the system—with whatever shortcomings in actual experience their efforts have been put into execution is quite another question—but the effort itself has been to rest the obligation of a Christian man's giving upon some sort of distinctly religious or spiritual foundation. Upon something deeper than the mere commercial idea of receiving a quid pro quo. Surely the real principle at stake is not affected in the least by the question as to whether the country is Christian or heathen. Or if it is so affected, surely it should be the Christian population who give from the higher motives, rather than the people who are still unbelieving. S.

TRACTARIANISM.

Sir,—To those who are quick to discern the signs of the times and to take cognizance of the trend of modern thought, an article entitled "The Decline of Tractarianism," which recently appeared in "The Contemporary Review" will call forth serious reflections. Many will not agree with the conclusions of the author, much is written from a one-sided and somewhat unsympathetic point of view, but on the other hand much is said that is true, at least in part. Are we not losing if we have not already lost much that was distinctive of the Oxford movement in its early days? Its severity of doctrine and thought; its simplicity; its absolute loyalty to the Anglican Church. The guiding principle of Keble, Pusey, and their fellow-workers was, that education in doctrine must precede an advance in ritual. Ritual was to be the expression of doctrine. The men who fought for the Eastward position would never have dreamt of minimizing its importance and its meaning as is done nowadays by men who call themselves Catholic, to them it was the expression of a doctrine that in season and out of season they never ceased to impress upon their congregations. To the earlier Tractarians it mattered little whether a priest wore a coloured stole or a black one, but it mattered much whether he taught his flock the duty of communicating fasting—the habit of much genuflection and of crossing oneself was hardly known, but the practice of confession, which, since the days of the Caroline divines, had fallen almost entirely into disuse, was revived and was regularly practiced both by priests and the laity. The movement was one of definite teaching on the part of men who had a most definite faith—it was singularly free from the trammels of the world and of fashion—it was, undoubtedly, in its tendency to mediaevalism, reactionary in its relation to much modern thought; herein lay its strength, and in the partial loss of these characteristics lies the danger of a loss of distinctive faith, which the leaders of the movement and those who followed immediately after them, so sedulously taught. The modern tendency amongst so-called Catholics to excesses in ritual, much of which is not Catholic at all, but is merely a servile imitation of post-reformation Roman use, or as the writer in the contemporary puts it, "a half-warmed dish from the Vatican kitchen;" the absence of that severity of tone and thought which was characteristic of High Churchmen forty years ago; the substitution in fine of a ministry of tea and muffins for a ministry of denunciation; the coquetting with fashion and the pandering to fashionable people which are seen now; and above all the sympathy with modern thought and modern criticism, the tampering in a very reckless way with the question of the inspiration of the Sacred Canon, are all utterly opposed to the spirit of the Catholic revival as it was originally conceived and carried out, and if these tendencies are unchecked undoubtedly the force of the movement will be found to have expended itself and the net result may be found in another decade to have been merely an advance in an aesthetic

sense. The Church wants in these days more backbone, more unworldliness, more definite and dogmatic faith.

CATHOLIC.

Family Reading.

ENGLAND AND THE JUBILEE, AND WHAT WE SAW THERE.

Written for The Canadian Churchman by Mrs. E. Newman.

(Continued from last issue.)

The crypt, 500 feet long, is the same size as the cathedral, and contains the tombs of very many great men; the eastern end of the north aisle is used as a chapel, in which are dusts and fragments of monuments saved from the great fire. One corner holds tombs of the Wren family. Sir Edwin Landseer, G. M. Turner, Sir Thomas Lawrence, artists, are buried here with Dean Milman and other cathedral dignitaries. The Duke of Wellington lies under the dome in an immense sarcophagus of red Cornwall porphyry, the gift of the Queen; it weighs seventeen tons, and stands on a huge stone base, the top about on a level with your face. The chamber is lighted by candelabra, and the floor inlaid in mosaics in imitation of Italian designs. Lord Nelson lies near by in a tomb of black marble, intended originally for Cardinal Wolsey. A little farther on stands Wellington's funeral car, made from the iron of cannons taken by him in battle—his old flags, with arms and muskets used in the battle of Waterloo, with uniforms and other relics, decorate the front. Twelve horses, three abreast, drew the car; it was taken to pieces, and rebuilt in the crypt. Wellington's body lay for three months in the hall of Chelsea Hospital while this car was building, (we saw the long table afterwards upon which his body rested). It was heart stirring to stand by Wellington and Napier's tombs, England's mighty dead, could they have wished for "couch more magnificent?" "The powerful of the earth . . . all in one mighty sepulchre." We did not mount to the whispering gallery, the dome, or the ball, about 400 steps in all proved rather too much. The large bell called Great St. Paul, weighs sixteen tons; the ball above the lantern, over six feet in diameter, weighs 5,600 pounds, and the cross surmounting the whole, 3,360 pounds. We attended evensong, a very lovely service and singing, the venerable Dean Gregory preaching—the nave filled with people, principally, I fancy, sightseers, judging from the lack of reverence in the behaviour of the majority of those present. St. Paul's Churchyard is the name of the oval street surrounding the cathedral; there was once an old "preaching cross" there, where Papal bulls were read, heretical books burned, royal proclamations made, and sermons preached on Sundays. We had now spent five hours wandering through this grand old cathedral, and felt that we had done enough for another day.—London is a place in which one soon learns to be very "spry," it is an easy matter to hail a hansom, they prowl about the streets by hundreds on their noiseless, rubber tired wheels; you have only to beckon an Argus eyed driver, or there is certain to be a man near by ready for a penny to whistle for one. Your servant at your own door can do the same, two whistles for a hansom, one for a "growler" but to "catch a 'bus" is another matter quite. Unable to find three seats, my daughter with her cousin went first, leaving me to follow. Picture me, sympathetic reader, "alone in London," one of a seething mass of people returning from the city, endeavouring to find the right 'bus. You stand on the kerb, one

of a line of waiting people, trying to decipher the names of places from among the flaring advertisements for "Vinola soap," Mellin's food, Beecham's pills, etc., or to discover whether the 'bus is blue, red or green; there they go, one behind the other, the conductor swinging his arms and shouting a conglomeration of names, among which you may possibly catch, "Biyswater," Helephant and Castle," "ighgate" or the "Hangel." You spy the one you want, and run for it, they do not stop if they can possibly avoid doing so; the conductor spies you, only get a toe on the step and he does the rest, (I felt truly thankful that I was not at all rheumatic), but should you by mistake stop the wrong 'bus, woe betide you! You may hear a little London vernacular. Unless you are bound for one of the regular stopping places, I should add, you are very likely to be put off as you get on; but then we never felt nervous in England about anything. Everything seems ready for you, and you are ready for everything; and everyone is respectful and obliging. The railway officials, tradespeople, hack drivers and household servants—all alike—then the railway trains appear like toy affairs, they are so small and run so smoothly and swiftly. You have not time to grow nervous before you have to pop out again. My limit, however, is reached, and I must place my full stop.

(To be continued.)

AN UNMUSICAL DEAN.

Dr. Bunnett, the famous Norwich organist, tells how a former Dean of Norwich, who was not a musical man, saw that one of the tenors was not singing with the rest of the choir, and afterwards called him to account for this. The man explained that there was no part for him to sing in that particular part of the anthem. Thereupon the irate Dean told him that he was paid to sing, and must do so with the others. Consequently the poor man had, whenever the Dean was there, to open his mouth as if singing, whether there were any notes for him or not. Another story recounted by Dr. Bunnett is of a canon, equally sapient, who heard a Gloria treated as a fugue. He found that it was the organist's assistant who was playing, and went to his chief to remonstrate. "He played so slowly," said he, "that the choir had to sing the words over and over again until he had finished. He must never be allowed to play again."

HELP FROM THE VICTOR.

He, who in our flesh rebuked Satan in the wilderness of Judea, hath pledged His word to every member of His body mystical—"Resist the devil, and he shall flee from you." He knows Satan's strength, and He knows our weakness, not by the poverty of our most earnest description, but by the remembered reality of His own struggle. "He hath suffered, being tempted, that He might know how to succour them that are tempted." He hath passed through the battle, but He will not forget those whom He hath left to follow Him. He is God over all; but He has not ceased to be the Virgin's Son. We go, in our extremity, to "one who in all points was tempted like as we are, yet without sin." Let us trust more in His sympathy, and cast ourselves more truly on His care. Every doubt and fear, every fierce arrow of sore temptations, hath been aimed at Him before it can harass us; and He who resisted all will now let His strength be perfected in our weakness. He sees our secret tears, our unsuspected struggles, our hidden conflicts with

the enemy, and He ministers strength to our weakness. He is near, though the eye sees Him not. He is ready to succour, when we seem forsaken; He "will not suffer you to be tempted above that ye are able;" He "will make a way to escape," and at the darkest hour, if our souls cleave to the word of promise, we shall be delivered, and even these buffetings of Satan be seen to have been for our advantage; and then when we, too, in the power of Christ, and it may be, after a sore struggle, have conquered the evil one, the devil shall "depart from us" and "angels come and minister unto" us.

THE USE OF FRIENDS.

We should not expect too much of our friends, nor load them down with needless burdens. They may be willing to stand by us to the utmost to help us in all legitimate ways and to bear what we impose upon them; but we must not forget that they have their own duties to perform and their own cares to attend to, and that there is a limit to human patience and endurance. A selfish use of those who love us and who are interested in us becomes exacting, and too often goes beyond what is either wise or expedient in its demands. As the result, there is a failure to fully respond to the continuous calls. Thoughtfulness and consideration should ever characterize the manner and extent of the favours and attentions which we solicit at the hands of others.

"FRIEND, WHEREFORE ART THOU COME?"

St. Bernard used often to ask himself the question which our Lord put to Judas, "Friend, wherefore art thou come?" Why hast thou been created and placed in this world at all; why hast thou been made a member of Christ in Baptism; why hast thou been led by Providence to this or that state of life? Art thou here to do thine own will; to live without obeying any above thee; or wouldst thou indeed serve God, and by labour and suffering prepare for His Everlasting Presence? "Friend wherefore art thou come?" If we would sincerely press that question home, how different might be the aim and the perfectness of our work throughout each day; secular occupation, intercourse with others, prayers public and private, Communions—all would receive a new elevation from the dread lest, through vanity, or insincerity, or worse, we should, after all, have our part with the traitor Judas. And if we will often ask ourselves this question, it will make and keep us watchful over what is going on within our souls. Where this watchfulness is lacking vices may spring up, and grow unobserved, until they have eaten out love, moral force, spiritual beauty; leaving only the external semblance of what once was life, and biding their time for the occasion which, by one fatal crime, shall discover to the world and to the conscience itself the dread reality of an utterly perverse and apostate will. Nobody ever became very bad indeed all at once; and to grapple with tendencies to evil before they have had time to acquire the strength which can enlist the passions in their service, and make a home and empire within the soul, is indeed the part of Christian prudence. Let these words of our Redeemer, which fell to no purpose on the ear of Judas, sink deep into our souls; lest for us too His Precious Blood should have been shed in vain. "Try me, O God, and seek the ground of my heart; prove me, and examine my thoughts. Look well if there be any way of wickedness in me; and lead me in the way everlasting."—H. P. Lid- don.

SELF SURRENDER

I laid on Thine Altar, O my Lord Divine!
 Accept my gift this day for Jesu's sake,
 I have no jewels to adorn Thy shrine,
 Nor any world famed sacrifice to make.

But there I bring within my trembling hand,
 This Will of mine, a thing that seemeth small,
 And only Thou, dear Lord, canst understand,
 How when I yield Thee this, I yield mine all.

Hidden therein, Thy searching Eye can see,
 Struggles of passion, visions of delight;
 All that I have, or am, or fain would be,
 Deep love, fond hopes, and longings infinite.

It has been wet with tears and dim with sighs;
 Clenched in my grasp till beauty it has none;
 Now from Thy footstool, where it vanquished lies,
 One prayer ascends—O Lord! Thy Will be done.

Take it, O Father, ere my courage fail,
 And merge it so in Thine own Will, that e'en
 If in some desperate hour my cries prevail,
 And Thou give back my gift, it may have been.

So changed, so purified, so fair have grown,
 So one with Thee, so filled with peace divine,
 I may not know or feel it as my own,
 But gaining back my will, may find it Thine.

—The nobleness of actions we all know, depends more upon the reasons why we do them than on the acts themselves. Very few acts are so essentially noble that they may not be done for an ignoble reason, and so become ignoble. Very few acts are so absolutely mean that some light may not be cast through them by a bright motive burning within.

SALVATION IS THROUGH CHRIST ONLY.

I would have you grasp the tremendous fact that without Christ we cannot be saved. It is useless to fence with the subject and endeavour to explain it away. It is God's own word, God's own truth. "Neither is there salvation in any other." "There is no other Name given under Heaven whereby we may be saved." "He that hath the Son hath everlasting life, and he that hath not the Son hath not everlasting life." It is useless for a man to say that he can choose any kind of religion, and as long as he acts up to his teaching he is safe. It is useless to say that our moral lives will save us, or our respectability will save us, or our harmlessness will save us; we can only be saved by having a perfect faith in Jesus Christ, and by showing forth that faith by working the works of Him who sent us into the world. Saying we have faith, yet never doing anything for Jesus and His glory is mere hypocrisy.

THE POOR SINNER'S BELL.

A pathetic story, connected with the casting of a bell, is told concerning the "Poor Sinner's Bell" at Breslau. Some five hundred years ago a founder was employed in constructing a bell to hang in the south tower of the church of St. Mary Magdalene in that town. The mould had been duly made and the metal was nearly ready for tapping, when the master was called away for a short time; and, in leaving a boy in charge, gave him strict injunctions not to interfere with the furnace. Scarcely had he turned his back, however, when the lad, boy-like, began to finger the catch which kept the metal in, and presently, to his horror, the youngster saw the crimson stream of glowing metal come leaping from the furnace and flowing in full tide to the pit where lay the mould. In terror at what he had done, he rushed from the foundry

shouting wildly for his master; and the latter, entering, seeing, as he thought, his labour all thrown away, and his work absolutely ruined, struck the lad a blow, which passion rendered so severe that he fell lifeless at his feet. In due time the metal cooled, the cope was drawn on, and the bell was lifted from the core; when the amazed artificer beheld it smooth and perfect in finish, and found it, on testing, clear and sweet in tone. Overcome with remorse for the fatal consequence of his momentary rage, the master gave himself up to the authorities, accusing himself of the murder of his servant. The law took its course, and its full penalty was exacted; and the first man on whose behalf the bell rang out, calling the faithful to pray for his parting soul, was the skilful maker of the bell itself. St. Mary's bell was the name given to it at its dedication, but from that day forward, even to our own times, the Breslau folk have called it the bell of the "Poor Sinner."

SEEING WHAT ONE LOOKS FOR.

It is related that a certain bishop met an English sportsman in Calcutta. The former was visiting the native Christians under his care, and the latter was after large game. In conversation between the two, the sportsman remarked that he had met no native Christians in his travels, and did not believe that missionary work was producing any effect. "But," said the bishop, "have you seen any tigers?" The Englishman replied, "Oh, yes, hundreds of them." "Well," responded the bishop, "I myself have travelled extensively through India, and I have seen hundreds of native Christians, but I have not seen one tiger; shall I therefore say there are no tigers in India? It is probable that we have both seen just what we were looking for."

POSSIBILITIES OF LIFE.

Do not pray for easy lives. Pray to be stronger men. Do not pray for tasks equal to your powers. Pray for powers equal to your tasks! Then the doing of your work will be no miracle. But you shall be a miracle. Every day you shall wonder at yourself at the richness of life which has come to you by the grace of God. There is nothing which comes to seem more foolish to us, I think, as years go by, than the limitations which have been quietly set to the moral possibilities of man. They are placidly and perpetually assumed. "You must not expect too much of him," it is said. "You must remember that he is only a man, after all." "Only a man!" That sounds to me as if one said, "You may launch your boat and sail a little way, but you must not expect to go very far; it is only the Atlantic Ocean." Why, man's moral range and reach is practically infinite; at least no man has yet begun to comprehend where its limits lie. Man's powers of conquering temptation, of despising danger, of being true to principle, have never been indicated, save in Christ. "Only a man!" That means only a son of God; and who can say what a son of God, claiming his Father, may become, and be, and do?

OUR WILL IN CONFORMITY WITH GOD'S WILL.

"We love Him because He first loved us"; and that love is developed into a love responsive to His own. God has given me a heart capable of taking into itself love of Him who is infinite beauty. What creaturely love can ever satisfy the cravings of that heart whose capacities are unable to contain the love of God? But not only do I thus see

God, and know spiritual life, not only do I thus bask in the sunshine of His beauty, and yield my heart to Him, to be filled with His love, so that I love Him with a love responsive to His own, and get heart-rest, but I recognize now, see clearly and distinctly, what is my true position in this great universe of God. What is the only rational position of the creature in the presence of the Creator? What is the only true exercise of that moral freedom wherewith I am endowed, and consciously through the mysterious possession of my will? It is a mystery.

Our wills are ours we know not how, but the meaning of this mysterious gift is clear.

Our wills are ours to make them Thine. "Thy service is perfect freedom," and my will yields to the attraction of that vision in which my heart delights, only it is drawn into conformity with the will of God; and the end of that conformity of will breathed out here in active obedience and in patient endurance is the very ascension of my spirit unto God. It is the realizing of the law of sacrifice. By it I return unto God, lie upon the altar of God's heart, and am consumed with the fire of God's communicated grace. And if rest of heart is in God's knowledge, if rest of will is in conformity with God's will.

HINTS TO HOUSEKEEPERS.

Maple Sugar Frosting.—Use maple sugar or maple syrup, dissolve the sugar and boil to a thick syrup, or boil the maple syrup till it is thick. For two cups of the syrup allow three whites of eggs; pour the thick syrup on the whites beaten to a stiff froth, and beat till cold. This is very nice.

Veal Loaf.—Three and a half pounds of uncooked veal, half a pound of salt pork (which may of course be omitted if so desired); have the veal and pork chopped very fine by your butcher; half a cup of melted butter, 6 crackers (preferably soda crackers) rolled fine, two eggs, a grated nutmeg, a small piece of onion, a little chopped parsley. Form into a loaf; cover with bread crumbs and small pieces of butter; bake in a dripping-pan with plenty of water, and baste frequently; bake two hours.

Indian Pudding.—One and a half cups Indian meal, one cup molasses, two quarts milk, two eggs, butter one-half size egg, one tablespoonful ginger, one tablespoonful salt. Scald one quart milk, then pour it boiling on the meat, then turn in the molasses, and next the cold milk, butter, ginger, salt and eggs. Steam five hours and serve with cream.

Suet Pudding.—One cup suet or half cup butter, one of molasses, one of sweet milk, three of flour, one of raisins, one teaspoonful of soda, one of salt and all kinds of spices. Steam about three hours.

Ginger Pound Cakes.—One cup of molasses, one of sugar, four of sifted flour, two tablespoonfuls of butter or leaf lard, one teaspoonful (even) of soda dissolved in two tablespoonfuls of boiling water, one cup of milk, two eggs, whites and yolks beaten separately, and four teaspoonfuls of ginger; mix and beat in greased gem pans 35 minutes in moderate oven.

Visiting sick people is always to be done under the eye of a nurse, and cannot always be recommended, unless the patient is convalescent. If admitted to the sickroom, the visitor should bring only sunshine, and should never talk of gloomy or depressing things, or rehearse his personal vexations and petty annoyances. Unless you can carry cheer into the sick room, don't go at all.

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KINDNESS.

True worth is in being—not seeming. In doing each day that goes by...

We get back our mete as we measure; We cannot do wrong and feel right.

A LESSON IN POLITENESS.

"I was so ashamed, Willie, when I had to remind you to thank Mrs. Foster for the book she gave you on your birthday."

"Why, mamma," was his reply. "you always said you wanted me to be honest and truthful."

"I do want you to be honest and truthful," said his mother. "but you can be so without being rude."

"Yes, mamma," said Willie. "Well, then, don't you see how you could honestly feel grateful to her for the gift just because it showed her kind feeling toward you, even though you don't care for the gift itself?"

"I see now," said Willie. "If I had thought of that, I would have thanked her as soon as I had

Headache

Horsford's Acid Phosphate

This preparation by its action in promoting digestion, and as a nerve food, tends to prevent and alleviate the headache arising from a disordered stomach, or that of a nervous origin.

Dr. F. A. ROBERTS, Waterville, Me., says: "Have found it of great benefit in nervous headache, nervous dyspepsia and neuralgia; and think it is giving great satisfaction when it is thoroughly tried."

Descriptive Pamphlet free on application to Rumford Chemical Works, Providence, R.I. Beware of Substitutes and Imitations For Sale by all Druggists.

PREACHES EVERY SUNDAY

A Pastor of Several Churches who Travels 30 Miles in a Day and Does Much Religious Work.

"I was taken with a severe attack of malarial fever which left me a physical wreck. I had a pain in my side which lasted for several months. I underwent a surgical operation and then I was given up as incurable. I was told I had a cancer that would soon cause my death."

Many other clergymen have found relief in Hood's Sarsaparilla. Such testimony is worth considering if you want a medicine that will really do you good.

Hood's Pills cure Liver Ills: easy to take, easy to operate. 25c.

a chance. But I didn't know how I could be polite and honest too."

"I am glad you are trying to be truthful," said his mother, "but you must remember that although God says lying lips are an abomination to Him, He also tells us to 'be courteous' and to 'be kind one to another,' 'speaking the truth in love.'"

It's not the cough, but what it may end in, that makes it so serious. The cough may be cured, the serious consequence prevented by Dr. Chase's Syrup of Linseed and Turpentine. Price, 25 cents, at all druggists.

WHAT A MONKEY THINKS ABOUT WHISKEY.

In my youth I had a friend who had a monkey. We always took him out on our chestnut parties. He shook all our chestnuts for us.

One day my friend stopped at a tavern and gave Jack about half a glass of whiskey. Jack took the glass and drank its contents, the effects of which soon set him skipping, hopping, and dancing. Jack was drunk. We agreed to come to the tavern next day, and see if Jack would drink again.

I called in the morning at my friend's house; but instead of being as usual on his box, Jack was not to be seen. We looked inside, and there he was, crouched up in a heap. "Come," said his master. Jack came out on three legs, applying his fore-paw to his head. Jack had the headache. He was sick and couldn't go. So we put it off three days. We then met again at the tavern and provided a glass for Jack. But where was he? Skulking behind chairs. "Come here, Jack," said his master, holding the glass out to him. Jack retreated, and as the door opened he slipped out, and in a moment was on the top of the house.

His master called him down. Jack refused to obey. My friend got a whip and shook it at him. The monkey continued on the

ridge-pole. His master got a gun and pointed it at him. Jack slipped over to the back of the building. He then got two guns and had one pointed on each side of the house, when the monkey jumped upon the chimney, and got down into one of the flues and held on by his forepaws. My friend kept that monkey twelve years afterwards, but never asked him again to taste whiskey.

What a world of misery would be saved if human beings were as wise as that monkey!

WATCHFUL KINDNESS.

A little kindness may make a friend of a stranger. Whoever wants a friend may surely have one, for there is no boy or girl who cannot find someone who needs help.

Be on the watch for opportunities. Perhaps you come into your Sunday school and find some stranger there, waiting for a seat. Cannot you welcome him with a cordial smile, and ask him to sit with you? Or the stranger may be at day school, a new scholar who does not know you or your ways. Speak to him, ask him to join your games; tell him how the lessons are arranged; and introduce him to others.

Then at home some shy visitors may come. Find out what they like, coax them to talk with you, and do not be discouraged if they are slow in responding. Shyness is not to be overcome all at once, but it will disappear by and by, and your bashful acquaintance will become your merry playfellow, and very likely your warm friend.

How much good a little thought, a little kindness may do, you cannot tell. Remember that each of us touches other lives and influences them. Each town borders on

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other towns; each city is joined in fellowship with other cities. The world, in fact, is one great neighbourhood, and all its inhabitants are neighbours and more than neighbours—brethren.

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You must fortify your system against the attacks of disease. Your blood must be kept pure, your stomach and digestive organs in order, your appetite good. Hood's Sarsaparilla is the medicine to build you up, purify and enrich your blood and give you strength. It creates an appetite and gives digestive power.

Hood's Pills are the favourite family cathartic, easy to take, easy to operate.

—He hath a good judgment that relieth not wholly on his own.

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ON A WHITE HYACINTH.

"I never have even a penny, and there's nothing I can do for Easter," said Jessie to herself, as she wiped away a tear with her little hand. She had been sent out early one morning on an errand by her mother, who was a laundress; on the way home she passed a florist's, and his boy was sweeping out the office. Among the rubbish was a choice bulb, a rare variety of hyacinth, which rolled out into the street.

"Can I have this?" asked Jessie.

"Reckon so," said the boy, not knowing what happiness it would bring one day to several hearts.

It was unsightly, yet beneath the dark, ugly exterior was hidden the germ of a pure, white, fragrant blossom; as within each human being dwells a soul that one day may become a white-robed saint in the heavenly garden.

Jessie turned it over and over.

"Plant it and it'll grow into a right purty flower," said Jack, leaning on his broom and watching her.

She took it home and by her mother's advice filled a cracked cup with earth, and putting in the bulb, hid it away from the sun for a time. All through Lent the little root tried its best to reach upward for the light of day; soon the first tiny bit of green appeared, and finally on Easter Eve, the beautiful waxy flower had almost reached perfection.

Jessie and her mother took it with them that evening to the church, and those who were decorating found a place for it near the altar, having carefully covered the old cup with green moss. It was much admired as its perfume filled the air. On Easter Day, in the hush of the early morning, as Jessie knelt by her mother in one of the front pews, she thought that she could distinguish its perfume from that of the many other costly flowers that surrounded it. It was her offering to the Lord, and she loved to know it was in His temple.

On Monday the rector was going to administer the Easter Communion to good old Mrs.

Benson, who had been blind for ten years. Looking among the flowers for a specially nice one to take to her, he decided upon this, for it was unusually large and perfect. Blind, crippled Mrs. Benson sat all day, radiantly happy, after the visit from her priest was over, dwelling on the Easter joy that was hers, and drinking in the perfume of the hyacinth.

In the third story of the tenement where she was, lived a hard-working girl, a member of "The Girls' Friendly Society"; and the middle of the week she was to be married in the same little church to which Mrs. Benson and Jessie belonged. She had long loved the aged, blind woman, and early in the morning she came to bid her good-by before her quiet little wedding should take place.

Mrs. Benson said: "You have no flower, so I want to give you mine."

So Esther cut it off and pinned it on her plain gray gown. And once more the hyacinth stood be-

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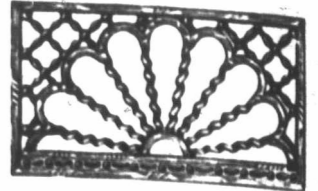
fore the altar in St. Martin's church. Easter rejoicings, marriage bells, and the sad visits of the Angel of Death oftentimes come together to the crowded tenement houses of the city. The same day as Esther's wedding, in the fifth story back room, lay in his last sleep a beautiful boy, his mother's only son.

"My flower is still fresh," said Esther to her husband, as they started early for the factory where they both worked, "so I shall put it in that dear boy's hand before I go, it will be a bit of comfort to the mother." When the little pine casket stood between the six lighted tapers, before the altar of the church that presides alike over the rich and the poor, there was the same white blossom, still fragrant, still beautiful, held in the hand of the young lad whose soul had gone to the land of perpetual flowers.

Now having been three times before the altar, having been Jessie's Easter offering, Mrs. Benson's Easter happiness, and Esther's wedding flower, the white hyacinth had fulfilled its mission, and was buried away from sight.

Thus we see that even a little girl, possessing none of this world's goods, can yet be permitted to do great things for her

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How many little girls, when they hold their dollies in their arms, ever think of the many people it takes, and the time and material it takes, to make one doll? There is a town in France where all the men and women, and very many of the children, earn their living by making dolls. The bisque of which the heads are made is a species of clay composed of lime and earth. This is beaten and trampled and mixed and then steeped for several days. After that it is washed and strained

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HECTO

A few a State in the Unit pair of fi oughbred tor and perhaps deeds. N a very time And eggs; the hen, and hatched have a f hiding h pile, she and for she had a lunch coyotes. ly strutt acknowle of the pe and lord well wo proved.

One d followed beautiful sight wa turkey f home wa Androm lished in dry-goo across tl about a

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again and again until it is as white as snow. It is now half liquid. The next process is to pour this into molds; and if you have ever broken the head of a doll and taken the face in your hands entire, you will hold what the doll-makers know as a mold, in shape though not in material. These molds are of seventeen sizes. When the clay or bisque is dried in the mold, it is next delivered to women, who insert eyes and put on ears; and after this is done the faces, which are white, are baked in an oven, two thousand at a time, and sometimes more than that. After cooling, the heads are polished with sandpaper and then coloured to resemble flesh. The eyelashes and eyes are painted, and then the heads are baked again. The wigs are then put on, and the doll's head is ready for the body, and then it is delivered to a dear, kindly little mother, who dresses and cares for it with infinite patience, and loves it almost as much as if it were a real live baby.

HECTOR AND HIS FAMILY.

By M. B. Curtis.

A few years ago, when living in a State in the northwest corner of the United States, we bought a pair of fine bronze turkeys—thoroughbreds. We named them Hector and Andromache; the names perhaps may account for Hector's deeds. Needless to say, they were a very devoted couple. In due time Andromache laid some nice eggs; the first were given to an old hen, and about the time these were hatched Andromache concluded to have a family of her own. Slyly hiding her nest in an old brushpile, she laid some beautiful eggs, and for some time it was thought she had been carried off to furnish a lunch for some swell set of coyotes. Hector, however, serenely strutted and gobbled, and was acknowledged lord and monarch of the poultry-yard. A handsome and lordly fellow he was, too, and well worthy of his name, as he proved.

One day he came strutting along followed by his meek wife and ten beautiful fluffy turkey babies. The sight was one calculated to fill a turkey father's heart with joy. A home was quickly improvised, and Andromache and her babies established in it. The home was a large dry-goods box, with slats nailed across the front. Alas! one night about a week after occupying this

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home, a hungry coyote prowled that way, and tearing a slat from the box, in sight of Hector, the devoted husband and father, he quickly seized and ate nine of the babies, and, throwing Andromache over his shoulders, he silently trotted away. In the morning we gazed on a pitiful sight—a desolate home, and Hector, the gallant father, covering his one remaining child and protecting it from the rain and cold. He faithfully devoted his whole time to caring for his motherless child, entirely forgetting his former occupation of strutting; nor did he once strut again till the wee turkey was large enough to fly up to roost. When the hen who hatched out the first turkey brood left them to shift for themselves, Hector adopted them, and for weeks faithfully scratched for them or hunted bugs from morn till night. At night his broad wings protected them from the cold. When the six adopted children were large enough to fly up to roost, Hector flew up with them, and, taking the small turks on each side of him, he carefully spread his broad wings over them, his own wee child meantime mournfully crying in the corner till some one came to tuck him up beside his brothers and sisters. Hector lived to a good old turkey age, finally resuming his former strutting wavs, and ended his days as is usual with turkeys.

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THE LITTLE PIG CAME HOME.

A farmer had a number of little pigs. He did not want to keep them all, so he sold one to a man living in the near-by village. The little pig had been living in the pen with his little brothers and sisters, and had never been outside of it until the man who bought him put him in a basket, tied down the cover, and put it in his waggon to carry to the new home. Late in the afternoon the farmer who sold the pig saw something coming

across the swampy meadow below his house. He watched it struggling through the wet places, climbing the knolls, until he could see it was his little pig, all covered with mud, and very tired. The pig went straight toward the barn, against which was the only home he recognized. The man was paid back the money he had paid for the little pig, and the little pig stayed home.

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—You may not be able with your little taper to fill your friend's sky with a flood of light, but you may send him a cheering ray increasing his hope and courage.

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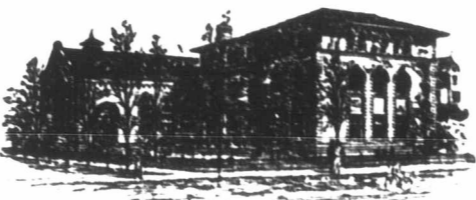
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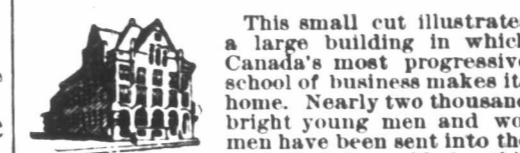
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