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Lessons for Sundays and Holy Days.

March 8—3 SUNDAY IN LENT.
Morning.—Gen. 37. Mark 8, v. 10 to 9, v. 9.
Evening.—Gen. 39, or 40. 1 Cor. 1, to v. 29.

APPROPRIATE HYMNS for third and fourth Sunday in Lent, compiled by Mr. F. Gattward, organist and choir master of St. Luke's Cathedral, Halifax, N.S. The numbers are taken from H. A. & M., but many of which are found in other hymnals:

THIRD SUNDAY IN LENT.

Holy Communion: 100, 309, 313, 556.
Processional: 107, 261, 280, 465.
Offertory: 85, 91, 252, 367.
Children's Hymns: 254, 387, 388, 473.
General Hymns: 89, 93, 198, 263, 282, 490.

FOURTH SUNDAY IN LENT.

Holy Communion: 112, 188, 318, 324, 472
Processional: 92, 197, 231, 260, 466.
Offertory: 251, 258, 271, 288, 492.
Children's Hymns: 107, 194, 346, 569.
General Hymns: 84, 90, 108, 244, 250, 277.

THIRD SUNDAY IN LENT.

The spiritual warfare in which we are engaged is a difficult and arduous one. Not only have we to fight against flesh and blood, but against principalities and powers, against spiritual wickedness and works of darkness. The former we were taught to resist in the services of last Sunday; the latter are the enemies against which we are warned to-day. Through this mighty struggle none can safely carry us but the mighty power of God, which we pray for in the Collect under the figurative expression of the "defence of His right hand." But while the second part of the Collect thus provides us with the words to frame our petition, the first part reminds us how much its success will depend upon the state of our own hearts. Before we offer up this prayer we must, therefore, examine ourselves as to whether our "desires" are such as we can beseech Almighty God "mercifully to look upon." If our hearts are not whole with Him, our petition will be but an empty form of words; but if our struggles

against sin are as strong as the words in which we pray to be delivered from it, then may we hope that His "right hand will be stretched forth to defend us against all our enemies." Thus armed, we must go out to fight against those works of darkness of which the Epistle speaks. The devil, who is the prince of darkness, will be continually working in them and through them, to entice us into his wicked ways. These then are the enemies which Christians overcome in the name of Him who is fighting for them. At our baptism, when we were made sons of God and children of light, there was given to us "power and strength to have victory, and to triumph against the devil, the world, and the flesh." It is by thus letting our light shine before men, that we shall best "reprove the works of darkness"; by thus "fighting in the name of the Lord," that we shall best repel the "enemies that compass us round about." The Gospel for the day gives us some idea of the power of the evil one, and of the manner in which he is allowed to use it. "As a strong man armed," he vigilantly keeps those whom he has once made his spoil, until Christ, "the stronger," rescues them from his grasp. When, by the purifying of baptism, or the after-training of discipline and penitential sorrow, Christ has driven out from us the evil spirit, then are we, like the chamber which was "empty, swept and garnished"; ready and prepared for every good work, but open also to the attacks of the evil one. If we strive by prayer and watchfulness to keep the Holy Spirit in our hearts, then we may hope that He will dwell in us and abide with us forever; but if we remain "unfurnished of good works," Satan will find ample room for exercising his evil purposes towards us. Such is the warning with which the Church addresses us in the midst of this penitential season. By the help of Christ our Lord we have now been endeavouring to cast out the unclean spirit of sin and wickedness. We may perhaps have overcome him in one point, but let us not for that be off our guard; for, if he has been driven out in one quarter, he will return in another; if he sees us less inclined to one sin, he will take that very moment to beset us in another. And should he return and take possession when our Blessed Lord had enabled us to overcome him, our last error is indeed worse than the first; "it had been better for us not to have known the way of righteousness, than, after we have known it, to turn again from the holy commandment which was delivered to us." Thus do the services of this day set before us our dangers and our safeguards. We look upon ourselves as compassed round about with enemies, yet able to destroy them in the name of the Lord. If our desires are holy, and our struggles against sin sincere, He will defend us with the wholesome strength of His right hand, so that the enemy shall not be able to do us violence, nor the son of wickedness to hurt us. If we walk as children of light, having no fellowship with the unfruitful works of darkness, God will drive out the evil spirit with His Word, and heal us; we shall be able to "resist the devil, and he will flee from us."

Lord Dufferin, British Ambassador to France, will soon complete his seventieth year, and will be obliged to retire from the service in which he has done so much brilliant work.

GOOD WORDS.

A clergyman in Quebec Diocese writes: "I am well pleased with the CANADIAN CHURCHMAN, and have taken it from the beginning, and would not like to be without it."

A gentleman in Toronto writes: "Having been a subscriber to your very excellent paper for the last twelve years or more, I have great pleasure in giving my testimony to its value; I should not like to be without it, and look for its arrival every week with great earnestness. I wish you every success, as I think every home of a true Churchman should not be without it. I was writing to a friend of mine in Quebec the other day and told him about it; he has sent me the enclosed dollar for one year's subscription."

HOLY COMMUNION.

The service of the Holy Communion is the principal act of worship in the Catholic Church, and the only service of strictly divine appointment. Therefore it should have all possible dignity shown it. It is well when this service can be used by itself; for if preceded by morning prayer, the people become weary, and the temptation to disturb the divine service is all the greater, as experience has shown. At the mid-day celebration the choir should remain and present their best music. It would be better if morning prayer were simply read, at an early hour, without music, than that the great service of the day should be treated with such little respect, as is common in some of our churches. Why should so many turn their backs at the time when the most solemn part of the service has just begun, when all the faithful are expected to be present and worship the Lord? In the early Church it was only the Catechumens, those not yet Christians (the unbaptized), and those who were under penance, who were dismissed, the deacon proclaiming, "Depart, Catechumens," and "Depart, those in penance." No dismissal took place of the baptized members, many of whom remained to receive the Holy Eucharist; all remained to worship and assist at the Holy Sacrifice; also the penitents who had nearly finished their season of penance were allowed to worship with the congregation at the time of the oblation, but were not allowed to receive; they were said to "communicate without the oblation"; they were called *consistentes* (*costanders*). History gives no warrant for the rude withdrawal of the people, practiced since Puritan times; the rule of the Church for 1,500 years is against it; the teaching of the Church and Prayer-Book is against it; it only fits into the low views of the Blessed Sacrament spread over England by the Continental false teachers, Calvin and Zwingle, that unless we receive there is nothing in the service to stay for; and some seem to prefer the "novelties" of these radical men to Scriptural doctrine, and the received teaching of the Primitive Church, the practice for ages in the Church of England and of our own reformers, and the acknowledged usage of the Eastern and the Western Church. There is no law which obliges the people to leave if they do not intend to receive; it is their own want of appreciation. The Church expects her children. The Holy Table is prepared. The priest stands ready to carry on the service, but is disturbed by the congregation, like tired children, departing

without excuse, abrogating their privilege as Christians to worship Christ in the only service which He has commanded. The same influence caused morning prayer to be put in the holy place instead of our Lord's service, and it becomes us, who are such sticklers for *primitive purity*, to inquire if there was ever a public service on the Lord's day without an offering of the Holy Communion until Protestantism was invented to take the prayers of the monks and exalt them to the dignity of superseding the great Christian service, without which the Lord's death hath not been shown forth, the sacrifice has not been pleaded, Christ has not been worshipped. Daily morning prayer should have its proper place and hour, but it is a subordinate office, and never can displace the worship which the Prayer-Book calls our "bounden duty and service." The *baptized* are as free to remain throughout the entire celebration as during the former part of the service, and no *pause* or *organ playing* should be permitted—it suggests to the congregation that they are not wanted; when, in fact, the Church intends them to wait for *The Blessing* which comes at the close of the office, and the Prayer-Book has no *Rubric*.

THE REMEDIAL BILL.

Judging from appearances, it seems doubtful whether the proposed legislation at Ottawa will be persevered with. We can only repeat our earnest desire that any measure should be of a statesmanlike character and cover the whole ground, giving to each religious body the same privileges, and conserving the rights of the smallest minority. At the same time we trust this will be done by the extension, not the reduction, of religious education. It seems to us that a comparatively small amendment of the present Manitoba School Act would effect this, and we fail to see what real grievance would be removed by conferring exclusive privileges on the largest religious body. It is high time, in our opinion, that the whole subject of education received attention in all the provinces. Time and again we have called attention to the pernicious effect of the Ontario system, and now a storm is gathering, which like all great remedies of a great wrong, may do as much harm as good, and replace the present evils with others. Practically our educational system works well enough in purely rural districts, but only there. So soon as the smaller towns are examined we find private schools springing up; these increase in the towns and in the cities; it is no exaggeration to say that the children of the better class, not necessarily the richer class alone, but all those constituting the more cultivated society, are educated at private schools. Then we have institutions like Port Hope and Ridley Colleges for boys, the Bishop Strachan and others, and the Methodist Colleges at Hamilton, Whitby and St. Thomas, and innumerable other denominational schools all over the country for young girls. Surely if this means anything it means that there is something radically wrong. There must be gross injustice in the working of the system when so large a proportion are not benefited by it. It is grossly unfair that the whole taxation should be applied to enrich a class—and that class the children of ratepayers who pay little or nothing in the shape of taxes. It is true also that the classes in the different grades of schools overlap one another, not in the solid humdrum essential elements of education, but in the high branches of culture. At present the discontent of the classes whose children are brought up in these schools is venting itself in protests at the waste of time and

money in giving such learning to their children, upon whom it is worse than thrown away—while the children of the class to whom such training would be appropriate, are practically shut out of the schools. One is asked in despair, What would you do to remedy this state of things? First, then, ascertain whether if what we have outlined does not represent the true facts. If they do, two remedies suggest themselves: Grade the schools, give as little teaching for nothing as possible, teach the children and their parents self-respect, try to instil into them the idea that when they take their teaching, school books, dentistry and other luxuries free, they are taking alms or stealing from their neighbours who have no children, or whose children do not go to public schools. Make all teaching beyond the elementary classes cost something. Secondly, where private schools are thoroughly well-conducted and conform to a certain standard, give them the proportion of taxes which they are fairly entitled to. By this means the hardships which at present exist would be modified, and Church people would have the grievances of which they complain in Ontario greatly reduced, because the people who desire religious school teaching are the tax-payers whose children are now shut out at public schools.

CONVERTS FROM DISSENT—HOW FEW!

BY H. R. B.

The paucity of late of inquirers and converts from schism or dissent, as compared with the number thirty years ago that were found seeking the way of Zion, and looking for rest for their souls—tossed about on the troubled waves of an unsatisfying and vague Protestantism, seems to me a matter demanding some consideration at our hands. Assuming, now that it is broached, that it is a fact, I ask why is it so, or why should it be so? Has the Church lost her power to attract? If so, why so? Has she surrendered any of her distinctive teachings as regards the sin of schism, the need of union with a true, visible and Apostolic Church, if one wanted to be sure of certain sacraments and the special graces that come through them? Or, is it so that our separated brethren have been allowed to get the impression that they are as well off where they are as if they were in the Church? There have been, I know, a large class (not so large now as in former days, thank God,) who have practically (and even verbally) said: "Dearly beloved in Christ, you are as much a Church, albeit not so old (but that's no loss), as we are; your ministry is a ministry called of God, your ordinances just as good for promotion of piety as ours, and some of them possibly more so, and better adapted to the times. The Revival system, for example. Your methods, which you are free to alter or banish, if need be, to-morrow, are more elastic and suit a sensation-loving people, and with them you seem to be able to move the masses in a way we do not. Why come over? You are, for the most part, as comfortable financially as we are, and some of us are inclined to think a little more so. Your work has been blessed and is being blessed of God; so stay where you are. Perhaps some of you like the liturgical form of our worship; well, there is nothing in the world to keep you from having a liturgy, except prejudice; but aside from that, to change for that cause only is to make a poor change. Is the change worth the candle?" I can hardly conceive that this position is taken very largely among the clergy to-day, but it is the position taken, without doubt, by some, and prevails largely, very

largely, with the laity. Where such views are held and propagated, all enthusiasm and aggressiveness for the Church as a Divine visible organization and needful for man's spiritual state, has the spirit taken out of it, and there is no incentive whatever to the working over of our separated brethren. But there is one thing independent of the above, that is exercising a heavy influence in keeping Methodists and Presbyterians, *et al*, where they are, and that is the existence of ever increasing vested interests. The Protestant communities above mentioned are, as everybody knows, growing wealthy. They have endowments of all kinds. They have model beneficiary funds for their ministry, and model methods, in some respects, for sustaining the same. To these funds their ministers contribute from the outset of their ministry, and with advancing years each man's interest therein naturally increases. Now when a minister of any of these bodies first exercises his ministry we don't expect him to be in perplexity concerning Churches, creeds or discipline. It is only after he has been some years in it, and from circumstances that lead to it, that he has his attention drawn to such questions as Apostolicity of Episcopal Ministry and its kindred questions; but by that period he has a family around and dependent on him, and for whom he has been making provision through the Beneficiary Funds. Is he at this period in life and work to disturb his soul and make precarious the future of his family by entering too closely the study of the questions that separate the Churches? Not he. Such a sacrifice it would be foolish to make, more especially seeing that there are so many in the Church of England who consider that he is perfectly well where he is spiritually and materially, and even socially. And again, he may be ever so strongly convinced of the truth of the Church's claims; but his being convinced is one thing; the conviction of his wife and older children may be quite another thing, and unconvinced and unconverted to Church truth as Bible doctrine, they would be a hindrance rather than a help, if even they did come over with him. All these things work together to make our separated brethren settle on their lees.

"THE CANADIAN CHURCHMAN" CATHEDRAL FUND.

The Cathedral of St. Alban's, Toronto, is in dire financial straits. The scheme was generally approved of and endorsed by the Synod of Toronto as a noble one, when it was started many years ago, and so much has been done that a handsome chancel has been finished, and is used as a parish church as well as the nucleus of the future cathedral. But the promised subscriptions have failed to come in, and it seems as if all that has been expended would be lost to the church by the apathy of the people. The honour of all of us is bound up in this matter, and the sweeping away of this land and building would mean everlasting shame to the Diocese of Toronto. The Bishop has appealed without avail; the conscience of the people has not been impressed. A subscription equal to one dollar from each communicant would relieve the Bishop from this anxiety, but the clergy cannot be aware of this, or they would have taken action long ago. We now appeal earnestly to all. Send us what you can, and the funds received will be duly acknowledged and handed over. Stir up your clergy, your friends and neighbours, and see that their contributions are forwarded. Organize and act. Cheques and P.O. orders to be made payable to Frank Wootten, Toronto.

SUBSCRIPTIONS RECEIVED.

Previously acknowledged.....	\$263 00
Mrs. John Hooper, Woodhill.....	1 00
Miss M. A. Hallen, Oakville.....	1 00
Two members of St. James' Church, Orillia	2 00
A Subscriber, Toronto.....	5 00

THE BISHOP'S APPROVAL.

MY DEAR MR. WOOTTEN,—I have read in yesterday's issue of your paper your announcement of a CANADIAN CHURCHMAN Cathedral Fund, and write to thank you very warmly for this spontaneous and unsolicited enterprise on your part to come to the assistance of St. Alban's Cathedral in its great emergency. Your earnest appeal affords me much encouragement as a proof of loyalty and a true Churchman's interest in this anxious Diocesan undertaking.

Its completion and support would impose no heavy tax upon any one if our Church people generally, throughout the Diocese, would unite in making small contributions; and I cannot but believe that if the matter were brought before them and the opportunity given, they would gladly do this to secure to our Diocese the crown of our Church of England system—a noble Cathedral—the centre and source of the spiritual activities and unifying forces of the Church; the worthy spiritual home of all her children, the pride and glory of our ancient and historic communions.

Earnestly hoping that you will receive such a response as shall be the best reward of your disinterested effort, I am, yours very truly,

ARTHUR TORONTO.

Toronto, Nov. 8th, 1895.

THE CHURCH OF ENGLAND.

INTERESTING STATISTICS AND FACTS.

From recent statistics of the British Empire, we find that there are now in England 2 archbishops, 32 diocesan bishops and 17 bishops suffragan, making a total of 51 bishops exercising jurisdiction in England. There are 79 Colonial, and 11 missionary bishops, and 29 bishops who have resigned their Sees. The senior bishop on the English bench is Bishop Ellicott, of Gloucester, who was consecrated in 1863. Bishop Ryle, of Liverpool, is senior in point of age, having now entered upon his eighty-first year. Ever since the establishment of Ripon and Manchester as Sees, with the later additions of St. Albans, Liverpool, Wakefield and Truro, the number of bishops entitled to seats in the House of Lords has been restricted to 24, but the Archbishops of Canterbury and York, and the Bishops of London, Durham and Winchester take precedence of all other bishops, and consequently always take their places as peers of the realm. In the table of precedence, the Archbishop of Canterbury stands next to members of the royal family, the Lord Chancellor takes the next place in rank, and is followed by the Archbishop of York. The Bishop of the Isle of Man, known as the Bishop of Sodor and Man, has always a seat in the House of Lords, but is not entitled to vote; he consequently ranks at the end of the bench of bishops, as the other bishops take their seats in the House in rotation. The bishops rank in the House of Peers next to the viscounts, and above the barons. The junior bishop is chaplain of the House, and opens the assembly with prayer. The first Colonial bishopric was that of Nova Scotia, Can., established in 1787, but so rapidly has the growth of the Colonial and missionary Church been during the last sixty years, that there are now, as we have stated, as many as ninety Colonial and missionary

bishops. The senior bishop of the Colonial Church is Bishop Jackson, of Antigua, consecrated in 1860. The next is the Bishop of Madras, who was consecrated in 1861, and who has the largest number of clergy in his diocese of any Colonial bishop, the number being 263. There are two Archbishops in Colonial provinces: Archbishop Lewis, of Ontario and Archbishop Machray, of Rupert's Land. The Bishop of Calcutta is metropolitan, with the rank of Archbishop, of the Province of India and Ceylon; the Bishop of Auckland, of New Zealand; the Bishop of Sidney, of Australia; the Bishop of Cape Town, of South Africa, and the Bishop of Jamaica, of the West Indies. All the other bishops, not stationed in ecclesiastical provinces, 21 in number, take the oath of obedience to the Archbishop of Canterbury. The Church of England, as a body, is not endowed. Each historic cathedral, abbey and parish church is endowed separately by the gifts of faithful people, from the earliest times to the present. There are about 14,000 parishes, and in half of these the income of the incumbent is less than the equivalent of \$650 a year. The whole number of clergy beneficed and not beneficed is about 28,000. The stipend of the Archbishop of Canterbury is \$75,000 a year; that of York, \$50,000; of London, \$50,000; of Durham, \$35,000; of Winchester, \$31,000. The bishoprics of Bath, Ely, Gloucester, Oxford, Salisbury and Worcester, \$25,000. The other bishoprics, with the exception of Bangor, Rochester, St. Albans, Southwell, Truro, Wakefield and Sodor and Man, are about \$21,000. The income seems large, but in most cases the bishops have to maintain, at their own charges, large establishments in ancient "palaces," or mansions, a very large proportion of the Archbishop of Canterbury's stipend being expended in the keeping up of Lambeth Palace. The largest dioceses in England are that of Norwich, in which there are 914 beneficed clergy and 225 curates; York, in which there are 626 beneficed clergy and 250 curates, and St. Albans, in which there are 227 beneficed clergy and 225 curates. It has been said that the usual avenue of preferment in the English Episcopate is either the head mastership of one of the great schools, or a college professorship. But this is not strictly correct. The Archbishop of Canterbury, the Bishop of London and ten other bishops belonged to the scholastic clergy; but the Archbishop of York and nineteen other bishops were parochial clergymen, and the seventeen suffragan bishops have, without exception, been selected from the parochial clergy. Many of the bishops are men of eminent scholarship. Archbishop Benson took a first class in classical honours, and obtained the place of a senior optime in the mathematical tripos at Oxford, and was headmaster of Wellington College for fourteen years. Bishop Temple, of London, took "a double first" at Oxford, and was Master of Rugby. Bishop Ellicott, of Gloucester, graduated with honours at Cambridge, and is the author of numerous commentaries on the New Testament; he is also an Oriental scholar of some distinction. Bishop Perowne, of Worcester (who, like Dean Farrar, is the son of a former Church missionary in India), is a distinguished Hebrew scholar, and his translation of the book of Psalms is a literary work of considerable merit. Bishop Bickersteth, of Exeter, is a poet of no mean order, his "Yesterday, To-day and Forever" taking a high place in English poetry, and he is known to American Churchmen as the author of the beautiful hymn, "Peace, perfect peace." Bishop Westcott, of

Durham, has a world-wide fame as a theologian, and Bishop Stubbs, of Oxford, as a historian. Bishop King, of Lincoln, was Regius Professor of Pastoral Theology at Oxford, in which position he exercised a wide influence throughout the University. It is not generally known that the venerable Bishop Ryle, of Liverpool, took a first class in classical honours at Oxford, and was the Craven University scholar in 1836. Among the bishops, two only are distinguished as "popular" preachers: Bishop Boyd Carpenter of Ripon, and Bishop Walsham How, of Wakefield. Two of the bishops have been translated from Colonial dioceses; Dr. Moorhouse, from Melbourne, Australia, to Manchester, and Dr. Kennion, from Adelaide, Australia, to Bath and Wells. The only other instance of a Colonial bishop having been translated to an English See is that of Bishop Selwyn, of New Zealand, who was made Bishop of Lichfield. The large number of bishops who have resigned foreign Sees is said to be a reproach to the English Church. But, with the exception of Bishop Alford, who occupied the See of Victoria, China, four years; Dr. Barry, who was Bishop of Sidney for only five years, and Bishop Jenner, who never really administered the Diocese of Dunedin, N. Z., most of these retired bishops have resided in foreign lands to a somewhat advanced age. The most important dignitary in the Colonial Episcopate is the Bishop of Calcutta. He is metropolitan of his province, having 9 bishops and 838 clergy in his jurisdiction. His stipend is very nearly \$25,000 a year, and in the table of precedence, he ranks next to the Viceroy of India. Fifty years ago the Bishop of Calcutta was entitled to the military salute of a governor of a province.—*The Churchman.*

REVIEWS.

COMMENTARY ON THE EPISTLE TO THE ROMANS—
By Rev. Prof. W. Sanday, D.D., and Rev. A. C. Headlam, B.D. Price 12s. Edinburgh: T. & T. Clark. Toronto: Revell Co. 1895.

This is the third volume issued of the great International Critical Commentary, of which we have already noticed the volumes on Deuteronomy and Judges. The volume now before us is not inferior to either of its predecessors, nor is it inferior (we speak with deliberation and with a deep sense of responsibility) nor is it inferior to any commentary on the Epistle to the Romans already published. There are many who may prefer the admirable commentary of Godet as being better adapted for practical and experimental study; and we should be sorry if the publication of this new commentary should ever lead to the neglect of Godet. But as regards the critical and exegetical treatment of the Epistle, we simply say that, after a careful perusal of the present volume, we have nothing more to desire. The introductory sections are excellent, giving an account of the Roman Church which we believe to be the right one, and defending, cogently and effectually, the integrity of the Epistle against Renan and others. As regards the exposition of the Epistle, we recommend our readers to turn to such passages as those dealing with the "righteousness of God," with "faith," with the casting away of Israel, and with the difficult question of election, and we are sure that, unless they are wedded to a preconceived theory, to which they stick at all hazards, they will here obtain satisfaction. We do not mean to say that Calvinist or Arminian will here obtain full satisfaction, but both will find that their point of view is sufficiently recognized, and they will probably also get to see that their's is not the only side of truth. We might refer also to the difficult seventh chapter, which is handled reverently, firmly, and with conclusions which commend themselves to our mind. Every clergyman should have this first-rate commentary of that which is, in some respects, the greatest of the Epistles, in his library.

THE ECCLESIASTICAL EXPANSION OF ENGLAND—
By Bishop A. Barry, D.D., etc. Price \$1.75.
London and New York: Macmillan. Toronto:
Copp, Clark Co. 1895.

It is impossible to exaggerate the importance of this volume. The author remarks quite truly that the present time "is acknowledged to be in every way a critical time, on which the welfare, and even the existence, of our Church as a national Church may depend. As in the lesser Britain at home, so in the greater Britain of our world-wide Empire, the one thing needful for the Church at such a time is to prove the spiritual vitality and capacity of development, which are the signs of an authoritative mission." As in the early Church there was the threefold work of the conversion of the Empire, the conversion of the Barbarians, and the building up of Christian nations, so to the Anglican communion there is now entrusted the threefold mission of colonial expansion, of the conversion of India and the East, and the conversion of the lower races. Bishop Barry declares not merely his own conviction, but a conviction which is forced upon us all more and more, "that our English Christianity in general is far from rising to its great call, and that our Church in particular is far from taking her right leadership in its work for God." This is a statement which may well give rise to many serious reflections. In his first lecture, the bishop sets forth the subject generally, and in the other three he dwells upon the three departments of the work already mentioned. Of our own country and Church, Dr. Barry says: "Every way, like the great Dominion in which it is rooted, it seems to me one of the most vigorous and growing offshoots of the Anglican communion." He adds that this is more in promise than in actual accomplishment, which, we fear, must be admitted. It is superfluous to remark upon the admirable and workmanlike manner in which Bishop Barry has accomplished his task. The book which he gives us, however, supplies a need. It would be well if the clergy would, in whatever way may be best adapted to their circumstances, not only make their people acquainted with the contents of these lectures, but use them as a means of stirring up an interest in the mission work of the Church.

Home & Foreign Church News

FROM OUR OWN CORRESPONDENTS

NOVA SCOTIA.

FREDERICK COURTNEY, D.D., BISHOP, HALIFAX.

WINDSOR.—It is our exceptional privilege this month, says *Current Literature*, to record the appearance of a new poetic star in our firmament, Mrs. Sophie Almon Hensley, whose volume of verse, "A Woman's Love Letters," entitles the author to take a prominent rank among our modern poets. Mrs. Hensley, says Fanny Mack Lothrop, is a poet according to the accepted estimate of the eternal fitness of things—she possesses youth, beauty, charm of manner and talent, all in a very conspicuous degree, and, in addition, there is perceptible in her verse a degree of finish and a sense of melody such as are usually to be found only in the works of those grown old and eminent in letters. Mrs. Hensley is the daughter of the late Rev. Henry Pryor Almon, of Nova Scotia, descendant of Cotton Mather, of Massachusetts. She was born in Nova Scotia and educated in London and Paris. For her knowledge of the technique of verse she is indebted to Prof. Charles G. D. Roberts, formerly professor of English Literature at King's College, Windsor, N.S., and certainly no pupil ever did her teacher more credit. The cadence of her measures, her knowledge of perspective and her genius of restraint, which make the imagination of the reader give double value to her words—these are all her own, and they are unique in a young writer. Mrs. Hensley is a resident of New York, where her lectures on Browning have attracted much favourable notice. The Mrs. Sophie Almon-Hensley mentioned in the above paragraph, which we have clipped from the *Montreal Star*, is a Church woman, and was born in this parish, and lived here most of her unmarried life. Here, also, about six years ago, she married a son of the late Dr. Hensley, who was for many years the revered Professor of Divinity and Vice-President of King's College. The Rev. Dr. Almon, Mrs. Hensley's father, was also a parishioner of Windsor for many years, though he officiated in a neighbouring parish gratuitously for most of the time, driving to

and fro for the services. Notice has been received by Canon Vroom of a conditional bequest in his will of \$5,000 to King's College, by its noble and generous friend and graduate, the Rev. Dr. Mountain, of Cornwall. The condition is that a further sum, or further sums, aggregating with his own the full amount of that University's debt, are bequeathed by others to the college, notice of which must be given him before he will add the necessary codicil to his will to the above effect. It is hoped the conditions will be promptly fulfilled. Further conditions are that the interest upon the present debt must be regularly paid, and that the debt is not allowed to increase. The Parish Guild has met with great success this winter. Already the cost of lighting the school-house, adding to the light of the church and rectory, and \$100 in part payment of the new piano, have been raised by this organization. The Dorcas Ward of the Guild has distributed a quantity of clothing to the poor, besides considerable money.

HALIFAX.—Rev. R. F. Dixon, assistant at St. Luke's Cathedral, it is understood, will leave Halifax at Easter. Mr. Dixon is an eloquent and scholarly preacher, a good parish worker and a gentleman of considerable literary ability. During his stay in Halifax he has won the esteem of the parishioners of St. Luke's and the Church of England people generally, and his departure will be universally regretted.

The Rev. N. R. Raven, M.A., has returned from England.

The Rev. H. Beers, B.A., has been placed temporarily in charge of the parish of Georgetown and Cherry Valley, P.E.I.

The Rev. J. Spencer has resigned the rectorship of Rawdon, and has been elected rector of Campbellton, N.B.

The Rev. K. C. Hind, M.A., rector of Wolfville, has returned from his holiday trip to the United States.

The Rev. C. F. Wilson, of Springhill, has gone to the States on a short visit.

QUEBEC.

ANDREW H. DUNN, D.D., BISHOP, QUEBEC.

DANVILLE.—Tenders have been accepted for the erection of the new church here, to replace the one destroyed by fire last year. The church is to be of solid brick structure, of seating capacity for 220, and when fully furnished—with site—will cost between six and seven thousand dollars. The plans are drawn by Mr. Stanley, Architect, of Quebec.

MONTREAL.

WILLIAM B. BOND, D.D., BISHOP, MONTREAL.

Montreal Branch, D. S. S. A.—The monthly meeting of the Diocesan Sunday-School Association took place last Monday in the Synod hall, the Rev. Canon Dixon occupying the chair. A vote of thanks on the part of the association was tendered the Rev. Dr. Rexford, expressing high appreciation for his services in giving an exposition of the Sunday lessons for teachers on Sunday afternoons for the past two and a half years, and regretting that increasing duties rendered it impossible for him to continue this course of instruction. Mr. H. J. Mudge, the superintendent of St. Jude's Sunday-school, read a paper on "The Organization and Management of Sunday-schools," dealing with the various duties and mutual obligations of officers, teachers, parents and scholars. The Rev. Dr. Ker, of Grace Church, Point St. Charles, then delivered an address on the same subject. He said that large Sunday-schools were not necessarily better than small ones. An excellent plan for the initiation of home Sunday-schools was described. Parents and children might assemble at about 2 p.m. on Sundays, and have a short service, consisting of prayers, hymns, and the reading of the lesson for the day from the Scriptures. Short explanations should then be given based upon instructions contained in leaflets, which should specially be prepared for this purpose by the Church. Then portions of the Bible and catechism committed to memory during the week should be recited by the children; the more difficult words being explained by the parents. A short missionary story should then be read from some Church paper, the *Gleaner*, for example. A map of the locality referred to in the story should be shown to the children, and the places pointed out to them. The same should be done for places mentioned in the Old and New Testaments, so that the scholars might possess some definite idea concerning the situation of the places spoken of. The whole service and instruction should occupy about an hour and a half. The clergyman of the parish should be consulted on the subject of the scheme of instruction. This project may seem to be difficult of accomplishment, but it can be carried out. Some of the objections that may be raised are: That many parents

are imperfectly educated and lead careless, if not godless, lives. That others could not keep their children under proper control. The answer to all objections is that the conscience of members of the Church should be awakened; and then all difficulties will in time be overcome. As the Sunday-school of the Church is at present constituted, an injustice is done to the children of poorer parents, for whose benefit these public Sunday-schools were originally established. More time should be devoted to the instruction of children who have enjoyed less opportunities of secular instruction, and whose minds are not prepared to grasp what would be readily understood by those of more advanced education, and whose home surroundings were more congenial to study and general reading. The first Sunday-schools imparted secular as well as religious instruction. In order to bring about the establishment of this scheme of home religious instruction, the clergyman should possess an intimate knowledge of the condition and surroundings of his people, so that he may be able to make suitable suggestions as to the details of this work.

Christ Church Cathedral.—The tenth annual meeting of the Montreal Branch of the Woman's Auxiliary was opened with a celebration of the Holy Communion. There was a large attendance of members and delegates. At the offertory, the Lord Bishop gave a short, impressive and appropriate address. The business session began at half past two o'clock in the afternoon, when Mrs. Holden, the president, read her annual address, in the course of which she said: "The existence of the Woman's Auxiliary says to us in effect, 'Go, teach all nations.' Let us obey this command; let us use the special qualifications for obeying it by praying for missions, learning about missions, and giving to missions. If the fields are white already to harvest, shall we not more earnestly pray the Lord of the harvest that He will send forth labourers into His harvest? God so loved the world that He sent His Son to save the world. To save not only you and me, not only the people of Montreal, not only the inhabitants of our own country, but also the uncounted millions of heathen in the far away countries of Japan, China, Africa and the islands of the sea. And how can they be saved unless they hear, and how can they hear unless one be sent, and does not the sending of messengers very closely concern you and me who, having always had the Blessed Gospel, are bound by our Lord's command to send the same story to the uttermost parts of the earth." Continuing, the president said that the "junior work is one of our weak points. It has not made the progress we had naturally hoped for, while it is true there are some junior branches that deserve much praise and commendation for their zeal." Speaking of the education fund, the president stated: "This fund is devoted exclusively to the education of children, boys and girls, of missionaries residing in Algoma and the North-West, who, by reason of their isolated position, are unable to procure educational advantages. Last year we were able to contribute to this object, as two of our life members donated their membership fee to this fund, which, with other offerings, amounted to \$65. We must try and do as well this year. If thirty or forty members would adopt the extra cent a day plan, we could undertake the maintenance of a child. Three ladies have already promised to fall in with this arrangement. Will you not seriously consider the matter and help in the way proposed? By so doing we may fulfil the law of God by bearing one another's burdens." Mrs. C. E. Dawson, the diocesan treasurer, submitted a statement of the receipts and expenditures of the year as follows: Receipts, \$1,632 58; disbursements, \$1,622 80; balance in hand, \$9.78. Miss A. McCord, in presenting the report of the corresponding secretary, stated that there were seventeen branches of the Auxiliary in the diocese this year against fifteen the year before. The election of officers then took place, which resulted as follows: President, ex-officio, the Right Rev. the Lord Bishop of Montreal; Hon. President, Mrs. Henderson; president, Mrs. Holden; vice-presidents, wives of city clergy and presidents of parochial branches; recording secretary, Mrs. Everett; corresponding secretary, Miss A. McCord; diocesan treasurer, Mrs. C. E. Dawson; Executive Committee (nominated by the bishop), Mesdames Carmichael, Norton, R. Lindsay, Cole, Henderson, Henry Evans, W. Drake, Hollis, W. H. Hutton, and Mills; Editor Leaflet, Mrs. Henry Evans, 497 St. Urbain street; treasurer Leaflet, Miss Gomery; Dorcas secretary, Miss McCord; Dorcas committee, Mrs. C. E. Dawson, convener; Mesdames Roe, Peck, Lloyd, C. E. Torrance, J. Nelson, Miss Bulmer. An interesting paper on "Persia" was read by Miss Mudge, at the conclusion of which—from five until seven o'clock—a reception was tendered to the delegates and their friends in the Synod parlors.

While waiting the other night after a Lenten service for the student to get through with his choir:

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practice in a mission church, the sexton told me the following personal incident: He said: "The parish church I belonged to in Staffordshire would hold about two thousand, and every year at Eastertide the Sunday-school festival was held, and the children would sing in the church, 'We love the place O God'—and the eight bell ringers would peal out, 'Pleasant are thy courts above.' Among other privileges, the children were then allowed to go up to see the fine view from the lofty tower—besides other delights of a more substantial kind to follow. On one Sunday afternoon," continued my narrator, "about eighteen years ago, I didn't want to go to church after the Sunday school, so I ran away; the curate, however, was soon after me with his cane, and that's what I got for trying to run away from church. Oh! "said he, "Mr. French was thought such a lot of, but the climate didn't suit him, and so he came back to Canada and brought some boys with him; and," added the good fellow, "Mr. French sends home barrels of big apples still, so that every scholar may get one at their parish festival. Why, sir, you can no more keep the sexton's little boy from church to-day, no matter what happens; he was there last night, and I am told that every night since the Sunday-school festival, he puts the sleigh on his bed that he had given him as his Christmas present."

"The joy of thine abode
All earthly joy excels."

Christ Church Cathedral.—On account of the state of Mrs. Norton's health, the rector is about to remove from his present residence, 67 University street, to a flat. The rector can be seen on Church business at the cathedral every day of the week—except Saturdays—after the five o'clock service, and also on Tuesdays at 3 p.m., at the cathedral. The select vestry unanimously passed a resolution facilitating Canon Norton's plans for a change of residence.

Death of an Archdeacon.—Archdeacon Lonsdell, who died at Kingsey Falls, on Saturday last, was one of the oldest missionaries of the Society for the Propagation of the Gospel. He was a native of Ireland, and received his education at Trinity College, Dublin, and Bishop's College, Lennoxville. Ordained by the Bishop of Quebec in 1839, he at once entered upon his missionary labours at Kingsey. After spending about fifteen years as a missionary, he was appointed rector of Laprairie, becoming in 1860 rector of St. Andrew's, Quebec. In 1886 he was relieved from active ministerial work, and placed on the superannuation list, retiring to Kingsey Falls, where he lived quietly during the remaining years of his life.

Christianity Among the Jews.—Much interest has been aroused among the churches of the city during the past few days by the addresses of Miss Ben-Oliel, daughter of Rev. A. Ben-Oliel, who for many years has carried on so efficient a work among the Jews of Jerusalem. A not large, but representative and keenly interested audience, gathered to hear her at the house of the Rev. Canon Anderson, Mountain street, on Monday morning. Among those present were Mrs. Carus-Wilson, of St. Martin's Church; Mrs. Buchanan, of St. Stephen's; Miss Campbell, of St. Gabriel's; Mrs. Jones, of St. Bartholomew's; Mrs. Reford, of St. George's; Mrs. Bushell, and Mrs. D. W. Ross, of St. Matthias; Mrs. Irwen, of the American Presbyterian; Mrs. W. E. Ross, of the St. James Methodist; Miss Forneret, of Christ Church Cathedral; and Miss C. Richardson, of Calvary. The Rev. G. Osborne Troop opened the meeting with prayer. Miss Ben-Oliel gave a short but clear statement of the work being done by her father and his family, and then the meeting proceeded to form a Montreal Auxiliary, that should have power to receive and forward to Jerusalem all moneys that may in the future be given here for the work. Mrs. C. C. Waller, 77 Fort street, was appointed treasurer, and Miss C. Richardson, secretary *pro tem*. It was unanimously resolved to request Sir William Dawson to act as honorary president. Owing to the lateness of the hour the meeting was then adjourned until next Monday morning at the same hour and place. At this meeting a large attendance of all those interested is particularly requested. The impression had somehow got abroad, Miss Ben-Oliel said, that these were private meetings, but this was not so. All who were in any way interested in missionary work in Jerusalem were cordially invited to be present. The Auxiliary is being started under very encouraging circumstances. On Monday morning the sum of seventy-five dollars had already been subscribed. A large public meeting is being arranged for next week and will be duly announced. Miss Ben-Oliel is a very bright and interesting speaker, and those who have heard her say she is peculiarly successful in addressing children.

Lord Grimthorpe is willing to build a new vestry for St. James' Church, Doncaster, on the condition that the choir shall be put in surplices.

ONTARIO.

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

KINGSTON.—The statement that the Archbishop of Ontario has called a meeting of the new Synod of Ottawa is premature. The full \$40,000 has not yet been made up from local sources, which will have to be done before the Synod can be called.

QUEENSBORO MISSION.—His Grace the Archbishop of Ontario visited this mission on Friday, February 7th. Having reached Millbridge on Friday evening, he set out, accompanied by the priest-in-charge, Rev. Edward Costigan, on Saturday morning, to hold a confirmation at Glamyre, six miles distant. The road had been rendered well nigh impassable by the heavy snow storm of the previous evening, and as a result, His Grace did not reach the church till nearly two hours after the appointed time. Notwithstanding this, however, a good congregation had waited, and eleven persons presented themselves for the sacred rite. On Sunday, His Grace held a confirmation in St. Oswald's Church, Millbridge. The church was thronged by a reverent and attentive congregation who joined heartily in the service. Forty-six persons, most of them adults, were here confirmed, and of these, forty-four made their first communion. The crowded church, the earnest demeanour of the candidates, the solemn music, and the Archbishop's words of fatherly counsel, all conspired to render the scene one to be long remembered in Millbridge. In his concluding address to the congregation, His Grace expressed in felicitous terms the pleasure which he felt in beholding the changes which have recently taken place in St. Oswald's. The church was originally built without vestry or tower, and it had been long felt that these must be supplied. The question was, how to raise the funds. The answer was furnished by Mr. Thos. Norman, Boston, Mass., who erected, at the west end of the nave, a 7 x 7 tower, 45 feet in height, and crowned by a celtic cross of chaste design, in memory of his mother, who, for years, had been an earnest and zealous member of the congregation of St. Oswald's. Captain Norman, the father of the donor of the tower, generously presented a bell to be placed therein. The west face of the tower has a memorial stone of white marble, which bears the words:—

'To the glory of God,
And in memory of Mrs. Anne M. Norman,
Beloved wife of Capt. Ralph M. Norman.
The souls of the righteous are in the hand of God.'
The bell, a very sweet-toned one, bears a similar inscription. The congregation have also presented a new altar; have had the whole chancel furniture remodelled, and have had the seats, floor and walls newly painted. His Grace, referring to these improvements, exhorted those present to emulation of the love and generosity of the Norman family, and prayed that God would bless those who had "freely offered" to the service of the Sanctuary such beautiful gifts. On the evening of the same day, His Grace confirmed a class of six persons at Queensboro, and addressed a large congregation on the "Confirmed Life, and the Importance of Confirmation as a Mark of Apostolicity." It is very regrettable that the inclement weather, and the state of the roads, which in many cases were almost impassable, prevented some who were desirous to be confirmed from receiving the Holy Rite, but, on the whole, it is a matter for thankfulness that sixty-three persons, most of them adults, and many of them converts from the sects, were moved to present themselves for the reception of the gift of the Holy Ghost by the laying on of hands.

MANOTICK.—The late Mr. Alex. Kerr has bequeathed upwards of \$100 a year to the rector of Manotick.

TORONTO.

ARTHUR SWEATMAN, D.D., BISHOP, TORONTO.

The Lord Bishop of Toronto has appointed Rev. E. Horace Mussen, M.A., of Aurora, Rural Dean of West York.

Grace Church.—The Rev. Prof. Clark is delivering a very able course of sermons in this church, Sunday mornings during Lent.

St. Thomas.—We are very pleased to hear that the Rev. Mr. Roper's fracture of the wrist is doing very nicely.

St. Mary Magdalene.—The Rev. C. Sydney Goodman addressed a large congregation in this church last Wednesday evening.

Trinity University.—A public missionary meeting will be held in the College on Tuesday evening, March 10th, at 8 p.m. The V-n. Archdeacon Tims will speak on "North-West Missions," and Canon Sweeney on "Diocesan Missions."

St. Stephen's.—At the monthly meeting of the Young People's Association of this church on Monday evening, the Rev. H. H. Bedford-Jones, of Trinity College, delivered an excellent address on "Modern Novelties."

NORWAY.—St. John's.—This church has arranged for the following preachers for the Friday services during Lent: Rev. C. Ingles, Rev. Dr. Jones, of Trinity; Rev. Mr. Hart, of St. Mary's; Rev. Mr. Carter, of Barbadoes; Rev. Scott Howard, of St. Matthew's; Rev. C. H. Shortt, of St. Cyprian's. On Sunday evenings throughout this season, Rev. G. L. Starr will preach a series on the "Prodigal Son."

PORT HOPE.—St. Mark's.—The Bishop of Qu'Appelle has just concluded a five days mission at St. Mark's, lasting from Sunday, February 16th, to Thursday, February 20th, inclusive. On the first of these days (Sunday) there were services at 8 and 11 a.m. and at 8.30 and 7 p.m. On each of the week days the services were at 7.30 a.m., 11 a.m., 4.30 p.m. and 8 p.m. The Holy Communion was celebrated every morning during the mission, and the evening service was always followed by an after meeting, when the teaching of the mission sermon preceding it was applied more particularly to individual hearts. The bishop's sermon at the 11 o'clock service on Sunday was of an introductory character, and the afternoon address was especially for the children of the Sunday-school. The evening sermons during the week were devoted to such subjects as conversion, repentance and forgiveness. The silence with which the deeply touched congregation listened to the bishop's moving words was almost painful, and it was noteworthy as a testimony to his quiet power, that in every case the entire body of worshippers remained to the after meeting. The afternoon services were of an interesting character, when various requests for prayer were dealt with. At these services His Lordship also gave instructions, the subjects being "Prayer, the Bible and Holy Communion." An offertory was made each night in order to meet the heavy expenses in the way of printing literature and so forth. On the last evening of the mission there was a special collection for the funds of the Diocese of Qu'Appelle. The response of the congregation to these calls was most satisfactory. On the day following the mission His Lordship addressed a meeting in the church, when he described the work and the needs of his missionary diocese. It may interest our readers to know something of the plan of preparation which was adopted at St. Mark's in getting ready for the mission. The rector, C. B. Kenrick, first announced the coming mission to his congregation on Sunday, December 29th, and on January 8th he issued a printed letter calling for their co-operation in prayer and work. This was distributed by lady visitors to all members of the congregation. During the weeks which followed, three separate notices of the mission were left at all houses in the neighbourhood, and these were followed by large posters displayed in all parts of the town. In addition to this, the rector visited the homes of all members of his flock, and said prayers with the people for God's blessing on the mission. Prayers were also offered at all services in the church, and before every sermon (which was invariably made to lead up to the mission) the congregation knelt down while the *Veni Creator*, the Lord's Prayer, and certain other prayers for the mission were said in the pulpit. There was also an after meeting following each Sunday evening service, when further prayers were offered, names of workers were handed in, and hymns from the London Mission Hymn Book were practised. The mission services were well attended, and, in spite of most unfavourable weather, the church was full every night. The only drawback to the successful working of the mission was that the rector was ill during the entire week and unable to be present at any part of it. The bishop was assisted by Rev. G. H. Broughall, of Trinity College school, and by Mr. D. T. Owen, lay-reader of St. Mark's parish. Of results from this mission, it is obviously too soon to speak.

NIAGARA.

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

PALMERSTON.—The Rev. F. C. Piper has had a severe attack of la grippe, having been confined to the rectory during the past month. He is now fast gaining strength. His services have been taken by the Rev. Rural Dean Bevan, of Mount Forest, and Rev. J. H. Fairlie, of Listowel, and Captain Jamieson, the lay-reader of the parish.

HURON.

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

WOODSTOCK.—The Rev. W. A. Aitken, M.A., concluded last week a very successful mission of about two weeks' duration, in new St. Paul's Church. After the close of the mission, he, in company with Mrs. Crouch and Miss Ryder, left for New York.

ST. MARY'S.—Mr. F. W. Wilson, Barrister, of St. Mary's, and warden of St. James' Church there, has removed to Petrolia. Mr. Wilson takes an active interest in musical matters, and his departure from St. Mary's was much regretted. Rev. W. J. Taylor, rector of St. James', has arranged to hold fortnightly services in Downie, commencing February 28th, in the Orange Hall there.

MILLBANK.—Rev. S. R. Asbury, B.D., of Atwood, conducted the services in the three churches of this parish on February 23rd, administering the Holy Communion at the close of each. On Monday, Feb. 24th, the annual missionary meetings were held in Crosshill at 3.30 p.m., and at Millbank at 7 p.m., and the following day in Milverton at 7 p.m. The Monday speakers at Crosshill and Millbank were Rev. Rural Dean Deacon, Rev. James Ward and Rev. S. R. Asbury. The speakers at Milverton were Mr. Deacon and Mr. Astoury. Mr. Deacon entered into full explanations regarding the management of the missionary funds of the diocese; Mr. Ward dealt with the duty of supporting missions, treating it as the evidence and expression of true Church life; Mr. Asbury dealt with the foreign field, having been three years a missionary in India, and having an intimate acquaintance with the life and customs of the Hindoos. All the addresses were very full of interest, and it is greatly to be regretted that the roads were not favourable for a larger attendance at each meeting.

LISTOWEL.—The people of Christ Church, whose building was destroyed by fire recently, have decided to rebuild next summer and will have all details settled in time to commence operations when the season opens. It is probable that the new edifice will be constructed of stone and will cost about \$1,500, though, as yet, these particulars are not settled upon. The insurance on the burned church has been adjusted. The policy stood at \$650 on church, \$350 on contents, and \$100 on organ. The first two items have been paid in full, and \$15 allowed on the latter, making in all, \$1,015.

ALGOMA.

EDWARD SULLIVAN, D.D., BISHOP, SAULT STE. MARIE.

EMSDALE.—The Lord Bishop of Huron arrived here February 15th by the evening train, and proceeded next morning to St. Mary's Church, Sand Lake, Township of Proudfoot, in the district of Parry Sound, to administer confirmation. The journey thereto was most severe, a strong north wind blowing the whole of the distance (16 miles). At this place the church is not finished, owing to lack of funds, and the frost coming on in the early part of the winter we were unable to plaster the chinking, which had been stuffed with moss, but the strong winds had blown much of that out. When it is remembered that long after this time last year the logs of which it is built were trees growing in the bush, it is not to be wondered at, nor is it to be thought the people have been slothful in the matter, having raised a neat little church on stone foundation in a church-like style, and they are at most few in number, but the few that are there are staunch, and best of all, united in their action. Here the two candidates of this place were joined by four from Eberston, making six in all. Had it been anything like moderately cold, the congregation, which was good, would have been very much larger. Owing to the intense cold the service had to be cut short. Dinner over, the bishop had prayers with the family, and then we proceeded on our return journey to Emsdale, where a good congregation was waiting. Here nine candidates were presented, the tenth having been taken ill. The service here had also to be shortened, but the bishop's address will long be remembered by both candidates and confirmed.

British and Foreign.

The General Committee had cordial interviews with Bishops Bickersteth and Awdry about the work in Japan.

The Rev. R. S. Beloe, whose death was announced recently, was for forty years rector of Holton, St. Peter, Suffolk.

It has been decided to make certain improvements at the Halifax parish church, at an outlay estimated at about £2,000.

Owing to a decrease in legacies, last year's income of the Bishop of London's Fund was less than that of the year before.

The Rochester Diocesan C.E.T.S. reports an increase in adult membership during last year of nearly 513 more branches.

A telegram was received recently announcing the death of Miss Constance Lancaster, who went out to the Girls' School, Agra, in 1893.

The late Rev. A. B. Goulden will be greatly missed. He was known not only throughout England, but in the colonies. His loss is a calamity.

The Bishop of Chester and Mrs. Wilberforce have taken a furnished house in West Pallant, until the Episcopal Palace is ready to receive them.

The Bishop of Southwell last week consecrated a fine new church built at the cost of Sir Charles Seely, Bart., for the parish of Daybrook, Notts.

The Archbishop of York visited his old parish of St. Mary's, Newington, and preached in the splendid church on behalf of the Parochial Mission Fund.

Mr. Richard Holtby, of Nafferton, has bequeathed legacies of £500 each to the Church Missionary Society and the British and Foreign Bible Society.

In the C.M.S. special paper on "Africa," it is stated that during the seven years, 1888-1895, the number of converts and communicants in Uganda has practically doubled year by year.

Through the munificence of Mr. William Blythe, of London, the parish church of Imber, on Salisbury Plain, a building of thirteenth century date, has been restored at a cost of nearly £1,000.

The Right Rev. William Alexander, D.D., Bishop of Derry and Raphoe, has been elected Archbishop of Armagh and Primate of All Ireland, in succession to the Most Rev. Robert Samuel Gregg, D.D.

An important addition has been made to the fine pile of buildings of the St. Mary's Home, Wantage, the central home of the Sisterhood of St. Mary the Virgin, founded so many years ago by the late Dean Butler.

The champions of the Church Schools held an imposing review at St. James' Hall. Two things were demonstrated by the meeting—the earnestness of Churchmen in defence of their schools, and their unanimity.

The handsome new church of Westham, which has been built at a cost of more than £4,000, has been formally opened by the Bishop of Salisbury, in the presence of a large number of the local clergy and civic dignitaries.

The Bishop of Newcastle, who has been for some years on the Council of the St. Andrew's Waterside Church Mission for Sailors, Fishermen, and Emigrants at Home and Abroad, has now been added to the list of patrons.

The living of Cheddar, which is of the net value of £200 a year, with residence, and is in the gift of the Dean and Chapter of Wells, will shortly become vacant by the resignation of Prebendary Coleman, who has been vicar since 1882.

The parishioners of the late Prebendary Rogers have resolved to do something for the purpose of preserving his name from oblivion. Their memorial is likely to take the shape of a complete restoration of the schools in the Goswell Road.

The appointment of the Rev. J. F. Kitto to a prebendal stall in St. Paul's Cathedral, is mentioned. This is supposed to be a valuable piece of preferment, but it only secures him five pounds for preaching in his turn on Sunday morning.

The operations of the Society for Promoting Christian Knowledge cover a wide area, and include the placing of chaplains on all the great ships going to Canada, Australia and the Cape, for the purpose of ministering to the emigrants on board.

In balloting for the Deceased Wife's Sister's Bill, it came out so low down that it must needs be dropped. For a bill that during the last twenty years has received the support of a large majority in every House of Commons, this is a hard fate.

The appointment of the Rev. G. H. Tremeneere to the charge of the Winchester College Mission, indicates a laudable desire on the part of the authorities of the mission to secure a continuity of Catholic teaching, and is in itself an admirable selection.

An important deputation of the Church of England Temperance Society, headed by the Bishop of London, and including ten others, presented a memorial to the Prime Minister. Lord Salisbury adverted to the difficulties of the situation, saying that nothing could be attempted this season.

A very lively attack has been made by a well-known Manchester Canon upon a Methodist mission held every Sunday in the Free Trade-hall of that city. The Canon thinks that the sensational services are a danger to the young people who attend them.

Mr. G. H. Schofield, of The Oaklands, Greenfield, Saddleworth, has presented to the vicar, the Rev. H. Doig, a parochial hall for the Church's work. The hall, which has cost over £1,200, is situated in the populous village of Uppermill, in the parish of Saddleworth.

The Upper House of Canterbury Convocation has agreed upon the draft of a bill intended to confer upon the two Convocations powers to lay before Her Majesty in Council a scheme for amending or supplementing the rubrics and providing new prayers and services.

The East London Church Fund income for 1895 amounted to £17,780. Though this was behind the income for the previous year by £1,000, owing to a falling off in legacies and donations, it covered the expenditure, and left a small balance of £157 to be carried forward to 1896.

Ordination by the Bishop of Honduras.—In St. John's Cathedral, Belize, December 29th—Deacons: Robert Rogers, head master of the Diocesan School, licensed to St. Augustine's Mission, Kendal; Percy Bernard Simpson, licensed to St. Stephen's Mission Monkey River and Punta Gorda.

One of the most respected clergymen in the Diocese of Liverpool is, it is said, about to resign his living. The Rev. Canon Burbridge has been vicar of St. Michael's-in-the-Hamlet since 1886, in which year he was also made Hon. Canon of Liverpool Cathedral and Rural Dean of Toxteth.

The late Arthur Sheldon, of the Tinnevely Mission, whose death was recently recorded, was asked why he did not go to England instead of to Australia to recruit, and he replied: "Oh! if I had gone home my people would never have allowed me to return to India; and, oh! I love India."

A correspondent informs us that Father Black, lecturing at Plaistow on "Holy Matrimony," stated that he had learned from his solicitor that Dr. Tristram, while reserving his right to issue licenses for the marriage of divorced persons, had agreed with the Bishop of London not to issue any more.

The report on the work of the Church Army Mission and Colportage Vans last year is both interesting and encouraging. The year began with ten vans, working in the Dioceses of Canterbury, Carlisle, Down and Connor, Durham, Exeter, Manchester, Norwich, St. Alban's, St. Asaph and Wakefield.

The village sexton has lately been described as holding "a necessary but sad office." The office is certainly necessary, and may be described as gruesome, but it can hardly be called sad. Most sextons have been most jolly and cheery fellows. There seems something in the office conducive to the length of days.

The Right Rev. Robert Kestell Kestell-Cornish, D.D., has notified his intention of resigning the Bishopric of Madagascar in September next, by which time, it is hoped, the affairs of the mission will be settled with due regard to the influence of the French occupation. He has held the See for twenty-two years.

At St. Nicholas' Cathedral, Newcastle, recently, the Right Rev. Edgar Jacob was installed Bishop of Newcastle. There was a large congregation, including municipal representatives from Newcastle and other boroughs in the diocese and a number of clergy. Canon Gough, vicar of Newcastle, performed the installation.

The choral celebration of the Holy Communion on Tuesday, when the Archbishop of Canterbury was celebrant, the Bishop of Winchester epistoler, and the Bishop of London, gospeller, was quite an innovation in the abbey. Large numbers remained without communicating, though few members of Convocation unfortunately set the example.

The Bishop of Christ Church, New Zealand, is going from church to church in his diocese on a tricycle. To one congregation he spoke as follows in respect of the offertory: "I never saw so much bad coin in all my life. To offer to the Church—the cause of God—money that the butcher or baker would not accept, shocks me. The man that would do that wants the grace of God badly—or [three months]!"

Mr. Purcell's "Life of Manning" has been avenged for the disapproval of the Pope. Mr. Gladstone declares that it is not only interesting, but fascinating and entrancing. There are several disclosures of a curious kind, among others a letter from Dr. Rigg, in which he assures the Cardinal that on the educational question he "is with your Eminence."

The work of restoring Salisbury Cathedral and spire is found to be a much more serious matter than was originally contemplated. At first it was anticipated that £5,000 would be sufficient to preserve the spire and tower from any possible danger. An amended estimate of £10,000 was next presented, and now it is averred that no less than £15,000 will be required.

A serious gas explosion took place in Doncaster parish church recently. Some workmen had put in a new meter, and when they left the church in the afternoon all seemed right, but when shortly before five the verger and the choir-boys entered the church, there was a strong smell of gas. On nearing the vestry, the verger was suddenly enveloped in flames, and directly afterwards there was a loud explosion. The new vestry was demolished, and several stained-glass windows were more or less damaged. The damage is estimated at nearly £2,000.

Mr. W. Hope Gill, of the China Inland Mission, in addressing a meeting, said that he and four others were the only workers up to 1889, set apart to pioneer and evangelize a district twice the size of the whole of Great Britain. Great interest was excited by Mr. Gill's account of the riots in Western China. He told how greatly the difficulties of their work had been increased since the ferment raised by the late war; picturing the intense pride of the Chinese literati, and the irritation aroused when the news of Japan's victories reached them.

The Bishop of Liverpool, at the annual meeting of the Liverpool Diocesan Finance Association last week, said that if he lived to hold his visitation in the autumn of this year, he intended to make a statement showing the amount of money given for Church purposes in the diocese, and people would be surprised to see that the money so given since he first came into the diocese fifteen years ago would total a good deal more than a million pounds. How quickly people with such hearts would finish the Cathedral in Toronto.

Correspondence.

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

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

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

The Epistle to the Hebrews.

SIR,—On February 6th a correspondent referred to the authorship of this Epistle, and took exception to Canon Gore's language questioning St. Paul's authorship. In Dr. Tholuck's Commentary, Vol. I., there is an interesting review of the various views held by scholars regarding the authorship of this Epistle, from which it appears that many, like Canon Gore, have doubted St. Paul's claim to being considered the author. Westcott, in his Commentary on the Hebrews, argues against the Pauline authorship. It would seem his friend and predecessor, Bishop Lightfoot, also doubted it, for in "Lightfoot on Philippians" (2nd ed'n, 1869), page 223 (note), we read: "The Epistle to the Hebrews, even if we may not ascribe it to the learned Alexandrian Apollon (Acts xviii. 24), at least bears obvious marks of Alexandrian culture." Tholuck, in his Commentary, inclines to the view that Apollon was the author, and this view is adopted by Dean Farrar in his short Commentary. Bernard, in his "Progress of Doctrine in the New Testament" (Bampton Lecture), p. 170, says: "The Epistle to the Hebrews, if not St. Paul's, is confessedly Pauline, and apparently, on account of its uncensored authorship, has usually taken its place in succession to his acknowledged writings." Liddon's "Divinity of our Lord" (Bampton Lecture, 1866), says: "The Hebrews were written either by St. Paul himself or by St. Luke, under his direction." Wordsworth, in his Commentary, advocates the Pauline authorship, and others—many of them—have advocated the same view. For example the learned Professor Stewart, of Andover, 1833, maintained this view at great length, and in 1838, Rev. Charles Forster put forth a book of over 600 pages, the title page of which runs as follows: "The Apos-

tolical authority of the Epistle to the Hebrews; the received title being vindicated against the cavils of objections, ancient and modern, from origin to Sir J. D. Michaelis", etc. These few memoranda show great doubt respecting St. Paul's authorship, although the Revised Version has retained his name as author. I trust they will be of interest to your correspondent, and that his letter may elicit some others on this most interesting question.

W.

English Cathedrals.

SIR,—I am delighted to see you are giving us such admirable pictures of the splendid cathedrals of the dear old mother Church in the motherland. So far as you have gone, as I am familiar with most of them, I can say truthfully your views are excellent. As an old mother country Anglican, I beg to thank you very much, and hope your spirited enterprise will be amply rewarded by a largely increased circulation. I am sure you deserve it richly. You are offering a good opportunity for the young Churchmen in Canada to realize, to a great extent, not only how grand, but also how beautiful, are God's holy habitations in our glorious motherland. This week, February 20th, you have reproduced the west front of York Minster almost to perfection. For forty years an uncle of my wife's had the architectural charge of that magnificent structure. Permit me to add, you have been led into an error in the statement made in a short paragraph on page 123 as to Canterbury being the largest cathedral in England. I am not sure it is even third on the list. York is the largest. Winchester is the longest, being 554 feet, and York 550 feet; but York is two feet wider than Winchester, which considerably over-balances the four feet in length in the total area.

GEORGE WARD.

Toronto, February 22nd, 1896.

"Conversion."

SIR,—I have just received your issue of 6th ult., containing an essay or article on "Conversion," by Mr. W. Hewitt of Manitowish, which I have read with great pleasure. He is undoubtedly a man of sound reasoning, and must be a man of common sense. The Bible is not a mystery, but is common sense. Our Saviour always compared the things of this life with the spiritual life. I must concur in all that Mr. Hewitt has written on the subject referred to—"Conversion." Surely it would be a preposterous thing to accuse God of being unjust. Were He to send an innocent child that, through the negligence of its parents, had died unbaptized, to the realms of darkness and remorse (a place commonly termed Hell), God would certainly be an unjust Judge and an unmerciful Father—two attributes which are wholly foreign to His nature. I fear we too often lose sight of the fact that the Judge of all men is very Man as well as very God. We, too, forget the mission of Christ on earth. What saith St. Paul concerning the heathen? "They shall be judged by a law of their own." If men of any race be so judged, why should we imagine for a moment that an innocent child should be condemned to everlasting misery. The clergy who lay such stress on baptism cannot understand what conversion means, neither can they believe in their Catechism, which gives us the definition of baptism: "An outward and visible sign of an inward and spiritual grace." I cannot find in the Bible a single line touching on the conversion of St. John (or Timothy, who knew the Scriptures from his youth). St. Paul was converted from the error of his ways, as he needed to be turped round. The meaning of the word "conversion" is simply putting your face where your back had been—turning right about and looking God straight in the face. An unconverted man is travelling with his back towards God, so when converted he must turn clean round and retrace his steps. I have over and over again heard clergymen state from the pulpit that an unbaptized infant could not possibly enter heaven. If baptism be what the majority of Churchmen believe it to be or mean, then why the absolute necessity of adult conversion, as Mr. Hewitt properly remarks? I would go further and say that if infant baptism were indispensable, surely our Saviour would have been baptized whilst a child, and not wait till He was of mature years. I once asked a young curate, not many miles from here, why it was our Saviour did not impress upon us the absolute necessity of infant baptism by being Himself baptized in earlier life? He replied: "Our Saviour was a Jew till He was 80 years of age." I am glad to find that the works of our learned Churchman (Canon, now Dean, Farrar) are being read by all sections of the Protestant Churches of the world—I mean Canon Farrar's "Eternal Hope." If in our theological colleges that book were only more carefully read and taken as a text book, then the coming ministers of the Church would be in a position to teach others—what most of the present-age students are totally ignorant of. It is an ad-

mitted fact that Dean Farrar is one of the ablest—if not the ablest—Greek scholars of this century. Why then do not the Churches of Canada and England read his works more, and thereby become men of common sense and broad reasoners? The Church having set forth certain dogmas, it must not change even though convinced of its error. In conclusion, I would again refer to St. John's advice to the children of his Church, who were undoubtedly converted, when he admonished them not to sin, and also comforted them by stating: "If any man sin we have an Advocate with the Father, Jesus Christ the Righteous"—Christ, who came into the world not to save us in our sins, but from our sins, He being the propitiation for our sins—not baptism. Of course we all know that when St. John addressed his hearers as "Little children," he meant fathers, mothers—men and women of every age. This is plain to all. We only are converted when we turn from the error of our ways. In the day of conversion we are sinners saved through faith, by an act of God's mercy—in the Day of Judgment are considered as members of the mystical body of Christ. We are indebted for both to that glorious act of Divine Love proclaimed by St. Paul: "God was in Christ, reconciling the world to Himself." I fear we often conform inbred sin with sins of transgression, and thereby fall into the error that baptism means conversion. Christ's death would have been unavailing if children had to suffer everlasting death because their parents sinned. God says that the children will not suffer for the sins of the parents.

J. CREAGH.

Vancouver, B.C.

Communion Wine, "Communion-time," and Communicant Defined.

SIR,—In your "Diocesan Synod Report" (Feb. 13), you state that a speaker argued for a working definition of the term *communicant*; the answer was supplied by the rubric: "And note, that every parishioner shall communicate, at the least, three times in the year, of which Easter to be one." Again, Church law seems to speak also by rubric, on the second point: "The table at the communion-time shall stand in the body of the church, or in the chancel, where morning and evening prayer are appointed to be said"; custom rather than conscience being in favour of the one and against the other—both uses being primitive. Bishop Lightfoot was of the opinion that "there should be no restriction on evening communion, where it was found to be necessary or helpful." When doctors differ, who shall decide? In reply to "Enquirer"—it is obvious that in her wisdom, the Church refrained from defining the quality of wine to be used for sacramental purposes. The Church being world-wide, and the exigencies of her membership being inconceivably great and diverse, the question was only, and as I think, unfortunately legislated over at the last Lambeth Conference, when the fiat went forth that fermented wine must be used. As a matter of fact, the law will not be carried out universally—and it would never have been framed, had it not been for the unwisdom of Temperance Reformers. Thank God for the rubric, after the Office for the Communion of the Sick, wherein the sick member, who is prevented from receiving, is assured that if only he have true repentance, steadfast faith, earnest remembrance with hearty thanksgiving, he doth eat and drink the body and blood of our Saviour Christ profitably to his soul's health, although he do not receive the sacrament with his mouth.

L. S. T.

Huron Mission Debt.

SIR,—It is always easier to find fault than to offer a remedy, but the present condition of the mission fund of this diocese is such that all suggestions ought to be carefully looked into. The deficit at present is \$14,698.87, truly a large sum, considering the giving power of our people. We do not think it right or expedient to keep lowering the stipends of our hard-working parsons, for they do not get any too much, but we do think the mission parishes ought to "come to themselves" and not expect to draw the same allowance from the fund year after year without making extra efforts to reduce such grants. We are told in some parishes they begin the year by counting on the same amount from the mission fund as they have drawn for the last year, and perhaps for years, and say the balance of the amount required to run our church is all we have to raise, and thus escape true Christian giving, by giving as sparingly as they can. This is not the case in all mission parishes, but it behooves us to awake and come forward and support our Church. It was well said in Provincial Synod last year at Montreal, that the Church in the rural districts was not increasing, in fact, barely holding its own, and I believe one cause of this is because our people do not give more liberally. It is a truism that that which we support most has our greatest interest. To think that over 62 per cent. of

our offerings to missions last year (27 per cent. to Domestic and 11 per cent. to Foreign) went to Diocesan Missions, is a powerful reminder that our part in sending the Gospel of glad tidings to heathen lands is very meagre. In the rich Deanery of Middlesex, \$2,677.89 was paid last year to diocesan missions, and no less than six parishes drew the maximum amount. We would suggest that the Executive Committee of our Synod send out a good strong man into these mission parishes to spend a few days in each, so as to become acquainted with their ability, etc., and report to the committee. It may be in some places a readjustment of the parishes may be necessary, and a gradual reduction of the grant year by year.

LAY DELEGATE.

Importance to the Church at Large.

SIR.—The man who for twenty-one years has kept alive a sound Church paper without the help of a joint stock company, must be something of a financier, and deserves the loyal support of all true Churchmen. It is for this reason that I am about to address you upon a matter of much importance to the Church at large, and to your Cathedral scheme in particular. Is it not a fact that there is a large sum of Trust Funds in the hands of the Synod of Toronto? Is it not also a fact that it is difficult at present to get good investments at reasonable interest? Why then should not the St. Albans Cathedral Chapter borrow from the Trust Funds of the diocese—or, rather, why should not the Standing Committee come forward with an offer to take over the Cathedral debt as an investment, bearing the same interest as other investments. Such a move as this would interest more people than you are aware of—would remove the danger of the noble scheme for a Cathedral being strangled in its infancy—would improve the credit of the Church—as the outside world would see that we had faith in ourselves. It is a strange thing that several dioceses are looking for investments for Trust Funds, and willing to lend funds at much smaller rate of interest than many congregations in their own diocese are paying as interest on loans for building churches and parsonages. Some of the most prudent and successful money lenders in this country have told me that loans upon Church property are considered first-class security. The pure and unadulterated selfishness of our ecclesiastical corporations—and the indifference shown toward the best interest of Church advancement, is not creditable to our pretended Catholicity. The man who has real estate in the shape of town lots, farm lands, or buildings occupied for secular business, can borrow from the Church funds; while the man who is trying to extend the Kingdom of Christ, and raise a temple for the worship of the Triune God, must go to your regular money lender and pay larger interest than the Synod is getting for its Trust Funds.

RADICAL.

The Church in the Eastern Townships.

SIR.—In your issue of February 13th, and in the report of the Montreal Synod, a reverend clergyman is reported as having said: "If the work (that of the Church) was carried along on right lines, they would, in a comparatively short time, ecclesiastically own the Protestant portion of the district." I am under the apprehension that this was not exactly the way the reverend speaker put the matter; but anyway, if he said anything like it, I would be very glad, for one, to know on what grounds he can say so. To me, it seems very doubtful. In one way I am ready to allow that we may own the Protestant section territorially, in that we build and own churches and parsonages and plant clergymen in well-defined bounds; which bounds, by the way, the very same gentleman avows he would be glad to see abolished to-morrow, and in which sentiment he is joined by his archdeacon. But occupancy of territory does not indicate that we have the largest adhesion as to numbers, and that the denominations are not more than holding their own, and draw larger congregations and give greater contributions than Church people. Take the gentleman's own parish. At one time the Church of England was the only ecclesiastical building. Has it continued to be the only one? Not at all. The Church clergyman at one time was the only one that held regular services. How is it now? Why both Methodist and Adventists have their regular preaching services, and take other places round about. Take Waterloo, for example, are there not two Methodist preachers where there was but one formerly? Look at Knowlton, Bolton, Cowansville, Bedford and other places—can it be said of these that the Church of England services are more highly appreciated, more largely attended, than are the Methodists? Judging by the contributions, which some one in Synod said only averaged in some parishes, four cents a family (?), one could hardly so infer. The reverend gentleman, I notice, puts in a qualifying sentence: "If carried on right

lines." As interpretations as to what constitutes "right lines" would likely be as varied as the men, he has a safe retreat under which to defend what after all may not have been said, or if said, was said as a mere rhetorical flourish.

PESSIMIST.

BRIEF MENTION.

The date of the Ontario Diocese debt offering has been extended to April 30th.

Queen Victoria owns \$2,000,000 worth of china. A Sevres set is estimated at \$500,000.

The native dogs of Australia, of Egypt, and of the Persian desert, never bark.

A new church was opened last Thursday, at Dunrobin, by Revs. J. Bogert and H. Pollard.

The first coffee bouse in London was opened in 1652 by a Greek. It is said there had previously been one in Oxford.

The Roberts memorial window in Trinity Church, Shannonville, was badly damaged last Sunday by the storm. It will be nearly a total loss.

In the course of the ensuing summer her Majesty, Queen Victoria, will complete the fifty-ninth year of her rule.

The word purple, frequently mentioned in Scriptures, in connection with fine linen, is, by some commentators, supposed to mean silk.

The Archbishop of Ontario has been quite "under the weather." The influenza has been almost an epidemic annually in Kingston, and this year few have escaped.

As early as 1534 an English convention decreed that the higher clergy during the solemn ceremonies of the Church should wear silken gowns.

Queen Victoria has now two widowed daughters—the Empress Frederick and Princess Beatrice, and a widowed daughter-in-law, the Duchess of Albany.

Rev. L. J. H. Wooden has been appointed incumbent of Innisfail, Diocese of Saskatchewan and Calgary.

The largest sum left for charitable purposes during the last year, in Great Britain, was the \$850,000 bequeathed by the late Earl of Moray.

K.D.C. the great Spring remedy.

The exhibition which is to take place in France in 1900 will, if the scheme proposed is carried out, attract all nations and be the grandest the world has ever seen.

The Duke of York, heir to the throne of England after his father, the Prince of Wales, is a collector of postage-stamps. His sister, the Princess Louise of Wales, Duchess of Fife, collects photographs.

The Archbishop of Kingston is giving fresh evidence of his untiring energy and limitless ambition for the progress of his diocese by seeking the erection of a \$15,000 church at Glenburnie.

K.D.C. imparts strength to the whole system.

The Chesapeake oyster beds are rapidly diminishing in productiveness. Fifteen years ago they furnished about 10,000,000 bushels of oysters. The product this year will not be more than 5,000,000 bushels.

Ex-Empress Eugenie, in her latest will, has constituted herself the god-mother of all the male children born in France on the birthday of her son. The number amounts to 3,834, all of whom she has remembered in her will.

Dean Hoffman, of New York city, has endowed a room in St. Luke's Hospital for the use of the clergy. The endowment will amount to \$20,000, and the room is to be appropriated to the use of sick or injured clergymen forever.

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

The oldest building in the world that has been uninterruptedly used for Church purposes, is St. Martin's Cathedral, at Canterbury, England. The building was originally erected for a church, and has been regularly used as a place for religious gatherings for more than 1,500 years.

There has been discovered in a little old church of East Sutton, in Kent, an interesting monument to the second wife of Lawrence Washington,

a forefather of George Washington. The monument proves Washington's descent from the founder of Balliol College, at Oxford, and the brother of John Baliol, King of Scotland. This little Kentish church is said to be one of the most beautiful in England—"a gem of ecclesiastical architecture."

Family Reading.

Cultivate a Forgiving Spirit.

Note how our Lord corrected the erroneous religious views of men, as well as taught them new truths. It is not sinful to feel an injury. We are not to be indifferent or callous; in fact, the more tender the spirit is the more susceptible it may be to injuries, but that is very different from retaining resentment and desiring to have revenge. All desire for revenge must be cast out of the heart. If the wrongdoers say "I repent," you may say "I remit." It was said of one of the kings of England that he never forgot anything but injuries. God's mercy is reproduced in the life of the Christian, and if the Christian is indeed merciful towards those who offend against him, he is continually teaching men to look upward to the great God, from whom all should seek mercy that they may find peace at last. The cultivating of a forgiving spirit is a Christian duty. Alas, that there is so little attention paid to so obvious a duty. Resentments are common; revengeful acts are often seen, and those who are pledged to imitate the life of Christ are sometimes seen holding their debtors to the strictest account, and visiting upon them punishment without mercy. It is a strange neglect of one of the most bounden of Christian duties if we find one who professes Christ's name failing to forgive those who injure him.

"For still in mutual sufferance lies

The secret of true living;

Love scarce is love that never knows

The sweetness of forgiving."—Whittier.

"Let us cast at the feet of Jesus our false honour, our quick sense of affronts and our readiness to resent injuries. With the same mantle thrown over us from the cross to cover our sins, let us cover the sins of others."

Church Terms Explained.

Ablutions.—The washing of the sacred vessels after a celebration of the Holy Communion. As the last rubric forbids the Sacred Elements being carried out of the church, it is necessary to observe the rule for abluting the chalice.

If this be not observed, there is scarcely any doubt but in many instances the rubric will be violated; for it is not possible to drink from the chalice without leaving a few drops; reverence will therefore require the ablutions, which should always be made before the priest leaves the sanctuary.

The people should remain kneeling during the ablution of the sacred vessels, and not retire from the church until after the priest has gone to the vestry.

Absolution.—The authoritative declaration by a priest of God's pardon to the truly penitent, preceded always by confession.

Abstinence.—Abstaining from certain kinds of food. There is a great difference between abstinence and fasting. Fasting is going without certain meats, either for a day or part of a day.

Aisle.—That part of the church on either side of the nave or central portion of the building, and separated from it by columns and arches. The alleys between the rows of seats are very improperly called aisles.

Alb or Albe.—The lawn or linen garment worn by the priest under the chasuble when celebrating the Holy Communion. This is ordered by the Prayer Book to be plain—that is without apparels being sewed on.

PEAS ON TOAST.—Pour a can of sweet, small peas into a saucepan to cook until tender. Into this stir the following: A half-cup of hot water. Pour the peas and gravy over six light-brown slices of toast, arranged on a large platter. Serve quite hot.

Ambulance for Horses.

Who can look upon this picture without experiencing a longing desire that Toronto should possess such an ambulance for our poor, long-suffering horses? Who among us but would gaze with approbation upon such humane vehicle carrying with tender carefulness the tired, diseased, or worn-out friend and faithful servant of man through our streets.

The other day a man poor in this world's goods, but rich in the gratitude animating his heart towards his comrade in daily toil—his horse—called at the office of the Humane Society, 103 Bay St., imploring of the secretary to have an ambulance sent to convey his poor, sick animal to his stable.

Alas! that it should be so, the answer was reluctantly given that our funds do not admit of our caring for those faithful creatures as it is our bounden duty.

As we continue to gaze at above picture, and mark with what apparent carefulness the driver guides his horses, and the manner of their movements, so replete with gentle pity for the poor, sick member of their race they carry—oh! let us each determine that the day is very near when

time in which it is not "just the thing" to go to the theatres and balls, but quite the thing to have a nice, quiet card party at home.

Wise Lent, if it preach to us in such fashion as to hear it when it calls to *repentance*; for this is its prime purpose. Not a pleasant duty, though it leads to peace. Repentance does not mean so much sorrow, but such sorrow, be it much or little, as causes us to change our way of living. We want to feel deep sorrow from sin, strive to work in ourselves this heavier sorrow, and mourn that we cannot. If our sorrow be much or little, if it be godly sorrow, or sorrow as towards God, and if it lead us to change our character, this is repentance. When the cross man becomes patient, and the dishonest man honest, and the impure man pure, and the man who is a liar becomes truthful, and the man that has no love for God and no faith in Christ, becomes a man who trusts in Christ and loves God and his fellow man, this is repentance. But because this repentance is imperfect, therefore it is there is a Lent season to make us think about it and try harder, so that repentance may be more perfect.

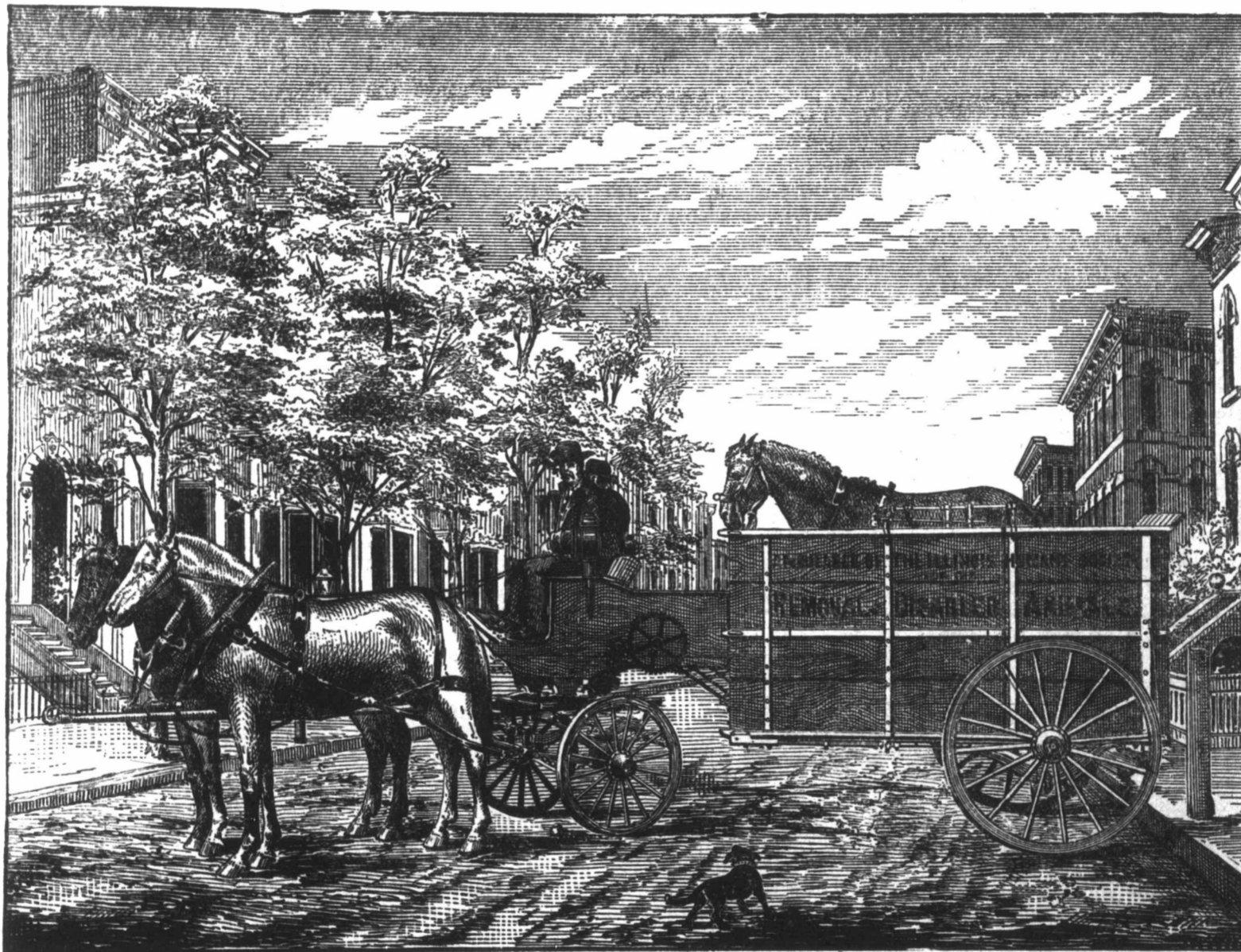
May we and our families, may our parishes and

"All the Days."

This ray of promise falls on darkened ways,
 "Lo, I am with you alway"—"all the days."
 The bright, untroubled, glad some days of life,
 The days of bitterness, and care, and strife;
 The days when peace doth like a river flow,
 The days of grief, with weary hours and slow.
 He goes not on far journeys, Christ is near,
 He leaves no day of life without its cheer.
 As once of old, "He knew what He would do,"
 Though servants were dismayed and puzzled too,
 So now, with infinite supplies at hand,
 He walks with us, though in a barren land.
 Some sweet surprise He doubtless has in store,
 Some secret that He never told before.
 For this, perhaps, He leads through shaded ways,
 And you will understand, ere many days.

Worship.

No doubt worship is a means of grace. It puts us in possession of spiritual power otherwise unattainable, so far as we know. It has wider results when it takes the energetic forms of supplication and intercession, and asks and receives blessings; temporal and spiritual, from the source of all good. But apart from these possible effects, an act of worship is itself a training of our life be-



CHICAGO AMBULANCE FOR THE REMOVAL OF DISABLED ANIMALS—AN EXAMPLE FOR TORONTO.

Toronto shall awake to her duty, and provide such an ambulance for her patient servant, the horse.
 A. G. SAVIGNY.

Is it True of Me?

I sometimes go musing along the street to see how few people there are whose faces look as though any joy had come down and sung in their souls. I can see lines of thought, and of care, and of fear—money lines, shrewd grasping lines—but how few happy lines! The rarest feeling that ever lights the human face is the contentment of a loving soul. Let each of us ask—Is it true of me?

Lent.

Lent does not differ from other good things; it will be to us—just what we make it. To use it wisely and after its proper manner, it will be such a help to us that we will feel, as many have felt, sorry when it is over. To be sure it is not everyone that knows how to use it wisely; it has become to many but a form, and to others only a

the great Church with which we are connected, get from this Lent, through God's blessing in Christ, such a rich harvest of good, that we may be able to say at its close it has been a help to us in our warfare against evil.

Influencing Others.

There is one power God bestowed that must surely carry with it the heaviest responsibility that it is possible for a human being to possess, and it is this—the subtle power of influencing others. Consciously at times, unconsciously at others, this strange electric force exerts an irresistible power upon those with whom such a nature comes in contact; as the character deepens from the experience of suffering and the discipline of life, this power, intensified by the greater capacity for sympathy with others, gathers force and strength, and when life is ended, when the "spirit hath returned to God who gave it," the trace of that influence yet remains, lingering like the sunset light of an evening sky in the hearts and lives of others.

yond the grave, and for the great change which leads to it. In sincere worship we shut out the things and thoughts of sense and time, we cleanse the inner temple of the tables of the money changers and the seats of them that sell doves; we cleanse it, if need be, by a stern effort of the will. When we enter thus in spirit in the train of our great High Priest, within the veil, and behold the realities over which death has no power, and which have no relation to time—the everlasting throne, the unending intercession, the countless intelligences who worship and who serve; their ceaseless and consummate activity, which is a perpetual rest, we are not only insensibly affected with the light which streams from that other world, we learn how to behave ourselves in that majestic Presence. We learn the manners of another climate, the habits of a higher society before our time. Thus worship is a training for death. Each sincere act of worship involves that self-detachment from the world which will be a necessity for the dying. Each sincere act of worship trains the soul to gaze beforehand on the sights and hear the sounds which will burst on it in all their awe and beauty as it crosses the threshold of eternity.

Kneeling at the Threshold.

I'm kneeling at the threshold, weary, faint and sore,
Waiting for the dawning, for the opening of the door.

Waiting till the Master shall bid me rise and come
To the glory of His presence, to the gladness of His home.

A weary path I've travelled, 'mid darkness, storm
and strife,
Bearing many a burden, struggling for my life,
But now the morn is breaking, my toil will soon be
o'er,
I'm kneeling at the threshold, my hand is on the
door.

Methinks I hear the voices of the blessed, as they
stand
Singing in the sunshine, in the far-off, sinless land,
Oh would that I were with them amid their shining
throng,
Mingling in their worship, joining in their song.

The friends that started with me have entered long
ago,
One by one they left me, struggling with the foe!
Their pilgrimage was shorter, their victory sooner
won,
How lovingly they'll hail me, when all my toil is
done.

With them the blessed angels, that know no grief
nor sin,
I see them by the portals, prepared to let me in,
O, Lord, I wait Thy pleasure, Thy way and time
are best,
But I'm wasted, worn and weary—O, Father, bid me
rest.

The Hidden Treasure.

CHAPTER XXV.—CONTINUED.

The sun had now sunk pretty low, and the road, bordered by tangled woods on one side, and on the other by a desolate, rocky hillside, was in deep shadow. Jack remarked how dismal the woods looked, and how deep the shadows were. The sumner assented and crossed himself as the hoot of an owl was heard from among the trees, and was answered by another farther on.

"Saints preserve us!" said one of the men. "Whoever heard owls so early in the day?"

"They are birds of ill-omen and haunt places where foul deeds have been done!" said Jack. "The ancient authors are of opinion that evil spirits and demons sometimes appear in the shape of these obscure birds."

"Speak not of it, I pray you!" said the sumner crossing himself again. "There, hear that!" as the hooting of the owl sounded nearer still. "Ave Maria! ora pro nobis. I would I could remember a psalm or a prayer."

At this moment, and just as they arrived at the thickest part of the wood, several men masked and well armed, rushed from the wood and confronted them, seizing the bridle of Jack's horse and commanding them to stand. The men, confused, half-drunk, and wholly frightened, did as they were bid.

"By what authority do you stop men on the king's highway?" asked Jack.

"By the authority of our master!" answered the tallest of the band, in an extraordinary deep voice. "This youth is an heretic and belongs to us as our rightful prize!" he continued, turning to the terrified sumner, who could hardly sit his horse. "Over you we have no power unless you resist us, but if you do so you are ours forever. Ride on and beware you look not back, or it will be the worse for you, and leave this youth to his fate."

The sumner and his men lost no time in obeying the command, nor did they once look back till they had left the dreadful spot far behind them. Arrived at home, they told a fearful tale of a band of men at least twenty in number and of unheard of size and strength, who had claimed this prisoner as an heretic, in the name of their master. The sumner more than insinuated that they were no mortal men, and that the heretic had been carried off by the devil whom he served.

Our readers will naturally desire an explanation of this sudden change in affairs. The day on which Thomas Speat was condemned, Father

John, who seemed to have grown twenty years younger, rode over to visit his friend the bishop. After some desultory gossip, Father John mentioned Father Barnaby's return, and spoke of the clean work he was making of heresy in Bridgewater. The bishop was an old man, but infirm and somewhat childish, but excessively jealous over his episcopal dignity, and very indignant at any infringement thereof, especially by the monks and preaching friars. He grew angry at once, wondered what that upstart was thinking of, and declared he would not have his people hunted and imprisoned by any Jack-in-office of them at all, and that Father Barnaby should know. Just at this juncture arrived Lord Harland, ostensibly with a present of rare books to his lordship, but really on the same errand as Father John. He took the hint on the instant, and did his best to add fuel to the fire already kindled, till the bishop was roused to the point of summoning his secretary and dictating a sharp letter to Father Barnaby which he declared he would send by his sumner the first thing in the morning. The next morning the two young Harlands contrived to fall in with the messengers and by judicious and liberal treatment possessed themselves of all the information they wanted.

When Father Barnaby heard the tale, he declared it to be an evident and gross case of rescue, and hinted that the sumner had made his account of the prisoner's escape. He tried to rouse the bishop to investigate the matter, but the bishop, satisfied with having vindicated his dignity and snubbed the monk, declared that it was no part of his duty to catch footpads, and that Father Barnaby might seek them himself if he wanted them. The sumner and his companions declared that Jack had been carried off by the devil, and gave a fearful description of the phantoms who had stopped them in the road, and the dreadful screams and yells they had heard while riding away. The preaching friars all over the country repeated the tale with many wonderful additions, till it was at last declared that the heretic was torn to pieces on the spot, and his flesh and bones scattered far and wide. Father Barnaby might have investigated the matter, but a few days afterward he was gratified by receiving an appointment of some dignity in the cardinal's own splendid household. He left Bridgewater forever, and it may safely be said that no one regretted his departure.

CHAPTER XXVI.

CONCLUSION.

A few days after the events recorded in our last chapter, Master Lucas came down into the shop while it was yet early, and sending little Peter, the 'prentice boy, out on an errand, began setting various matters in order. Master Lucas had of course heard the story of Jack's disappearance, and while he was as much at a loss as anyone else to understand how it had come about, he could not help hoping that his son had somehow escaped and was in safety. But the suspense was terribly trying, and the once cheerful and equable spirit of the master baker was heavily oppressed.

He had another cause of anxiety. Anne had never spoken or showed signs of consciousness since the day that she sank down in the council chamber. Excitement and grief had been too much for a constitution already enfeebled by watching and fasting. It was hard to say what was her disease, but it yielded to no remedy, and the patient was evidently growing weaker every hour. Cicely was untiring in her attendance on the poor girl, and she found a faithful and wise assistant in Mary Dean, who left the care of her house and her lodgers to her sister, and came to help her old friends in their trouble.

Master Lucas finished his arrangements in the shop and sent Simon to eat his breakfast. He was thus left alone, and was sitting leaning his head on his hands, when a gentleman entered the shop, who he recognized at a glance as one of the young Harlands, though the stranger had his hat pulled down, and his face well muffled in his cloak.

"You are Master Lucas, if I mistake not!" said the stranger, addressing him with marked courtesy.

"The same at your service!" returned the baker, rising. "Can I do aught for you?"

"I desire to purchase certain matters for my lady, which you will find set down in this paper!" said the stranger, giving him one, with a meaning glance and a slight pressure of the hand. "I will call for them an hour hence."

So saying he turned and left the shop.

(To be continued.)

Hints to Housekeepers.

If the molasses and butter to be used in gingerbread be heated together to almost the boiling point before being stirred in with the other ingredients, the cake will be improved.

For redness of the eyelids shave a lump of alum down to a pencil-like point and use it upon the eyelids night and morning. Draw the alum gently over the edge of the lids.

CORN POPOVERS.—Into a cup of boiling milk stir two large cupfuls of cornmeal, butter the size of an egg, and a level teaspoonful of salt; when cool add six eggs, the whites and yolks beaten very light separately. Bake in buttered iron popover pans filled only half full.

SALMON IN SHELLS.—Make a sauce by frying a chopped onion in a little butter until of a light brown colour; add a cup of stock, minced parsley, and a little Worcestershire sauce. Partly fill individual scallop shells with canned salmon, cover liberally with this sauce, sprinkle with crumbs and bake twenty minutes. This may be changed by using veal stock or milk, as for Bechamel sauce.

ORANGE CHARLOTTE.—Juice of two oranges and lemon, one-half cup sugar, one tablespoonful gelatine. Melt the gelatine in a cup of warm water, add sugar and juice, strain; add grated yellow rind of one orange; pour on large platter, and when it begins to set mix in thoroughly the beaten whites of three eggs; pour into mould or serve in glass dish roughly piled with whipped cream, if wished.

DELICATE SPICE CAKE.—Stir two-thirds of a cup of butter and two-thirds of a cup of sugar together. Then stir in three well-beaten eggs; add two-thirds cup of molasses, and stir well. Then add two and one-half generous cups of flour, two teaspoonfuls baking powder, one tablespoonful mixed spices (cloves, cinnamon and nutmeg), a tiny pinch of salt, and lastly, one cup of milk. Bake slowly in a rather shallow pan.

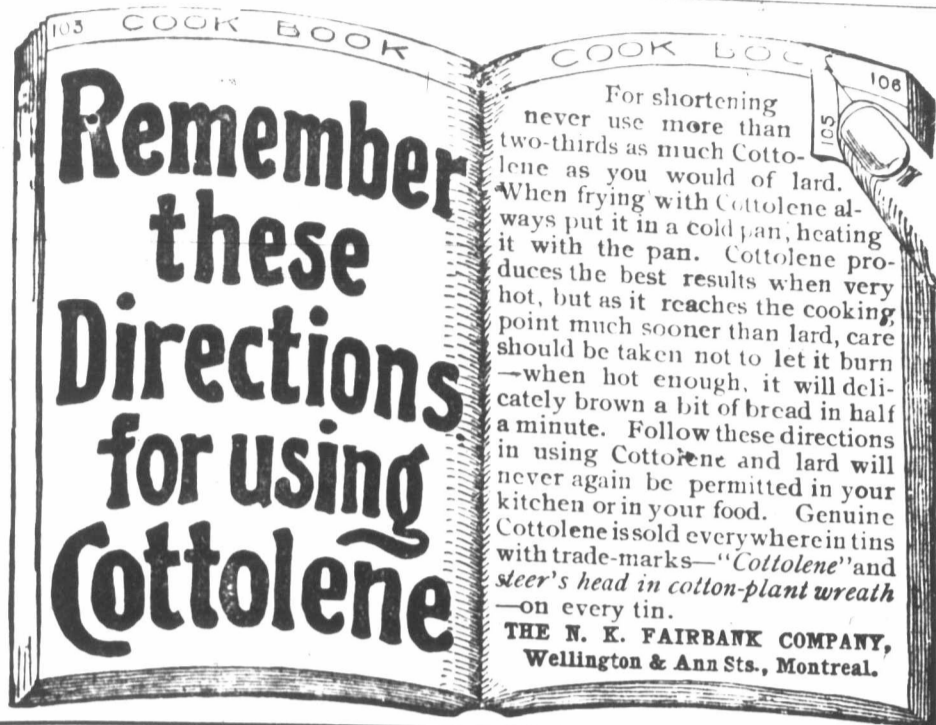
For immediate relief after eating use K.D.C

Kerosene can be successfully used to remove grease from China silk of even delicate shades. A dress, a part of which was covered with axle grease, was washed in kerosene, which took out all the black grease. The cleansing was finished by putting the breadths through a suds made from soap and hot water, and rinsing thoroughly. Kerosene is useful also in cleaning wrought iron, and in removing rust from steel.

Nice handkerchiefs should not be ironed. When rinsed, pass them through a wringer, after they have been folded in a fine towel. Spread on a sheet of glass (a clean, marble-topped table, if that abomination is left in the household, answers), and smooth till every wrinkle is out. The linen or muslin will cling to the marble or glass, and dry with that finish that is on the fine, unstarched kerchiefs just from the shops.

GUMBO CHICKEN.—Chop fine a small piece of cold ham, an onion, two tablespoonfuls of meat of tomato; fry brown in half a cup of butter; have the fowl cut up small, warmed and wiped dry; fry this also brown, being careful not to scorch. Cover up with boiling water, teaspoonful of salt, and pepper to taste. When tender add a can of okra; boil for fifteen minutes, thicken with a large tablespoonful of flour; serve in a deep covered dish, with boiled rice as a vegetable.

SARDINE SALAD.—Wash the oil from a box of domestic oil sardines; remove bone and skin; put in salad bowl with two bunches of crisp lettuce well washed; chip up the yolks of four hard-boiled eggs; make a dressing by mixing two tablespoonfuls of vinegar with six of good salad oil or melted butter, an even teaspoonful of salt and half a salt-spoonful of pepper; mix all together; serve at once.



Children's Department.

Janie's Offering.

Far away in the southland, between the two streams famous in the history of our nation, lies a stretch of fertile country. Long ago the Indians named the encircling rivers Potomac and Rappahannock; and to-day, if the traveler wishes to see the Virginians who have changed least since colonial days, he must take a steamer and visit this region where the two greatest generals of the Old Dominion—Washington and R. E. Lee had their birthplace. On a farm lying near the Potomac a low farmhouse stands in the midst of a grove of trees, from which the place is named "Linden." It is here Janie Miller lives, the oldest daughter in a family of six children.

If you, little reader, happen to be the oldest girl in a large family, you will understand perfectly what Janie meant one Saturday morning in January, as she sighed over a big basket of stock-

ings to be darned. The boys would keep tramping into the sitting-room with snowy feet, tracking the new rag carpet, and throwing wet mittens on the table or the chairs while they warmed their restless toes and fingers at the blazing fire (for at Linden the old-fashioned fireplace still holds it own).

"What is the matter, Janie?" asked Leonard, standing with his back to the fire and looking at his sister as she bent over her task.

"Everything!" answered Janie, shortly.

"Whew! got out of the wrong side of the bed, did you?" remarked Bob, aged nine, who was coolly whittling shavings on the hearth while fashioning a hickory pole into a future fishing rod.

Bob was small and thin, light haired and gray eyed, a direct contrast to his older brother, who was as dark as a Spaniard in colouring, and tall for his 14 years.

"I rather think I did get out of bed wrong, Bob, the way things have been doing to-day," said Janie presently; but she did not raise her eyes, in which, to speak truth, a few tears were persistently gathering.

Leonard looked thoughtful.

"Shut the door, you kid!" he exclaimed, as a third urchin tumbled into the room, his boots dripping with a mixture of mud and melting snow. "Well!" continued Leonard, "this floor is a mess. I say, Janie, why don't you keep a mat or a broom in sight?—oh! here they are, right under my nose. Now, Fred, come here and get cleaned up," and he grasped his small brother by the collar so tightly that the child's large eyes seemed in danger of springing from their sockets.

"Don't hurt him, Len!" expostulated Janie, laughing now at the absurd picture. "Now go get your blocks, and amuse yourself while we older people talk!"

"Big brother is mighty peart, seems to me," said Bob, teasingly.

"You stop making a muss on the hearth, Bob," replied Leonard, not unkindly. "Do you want to give mother and the girls more work to do? I say, Jane," he added, "Can't you go coasting this afternoon? The snow is prime for it, and I'll fix up the old sled for the occasion."

Janie looked up with a grateful smile.

"I should love to go, Len, if I can get off; but there's lots of mending, and then some one must mind the baby. You boys waked her up slamming the door, but she has been lying just as still, playing with her fingers,"

and Janie nodded toward the cradle, where the eight months old baby lay, her head just visible above the coverlet, a patchwork quilt of Janie's own making.

"Can't May look after her? She is getting old enough. May likes better to stay in the kitchen and help cook; besides she would want to go coasting, if I went."

"Both the babies! why can't they take care of themselves? All the girls and boys will be out to-day, for we don't often have snow fit for coasting; it will melt before Monday, I know—there's the sun now!"

Just then Mrs. Miller entered the room.

"I say, mother, can't Janie go coasting this afternoon? I've finished my work and father says we boys can go, 'cept Fred. Nobody wants him tumbling around bruising his precious head, and bawling to be carried up the hill."

Mrs. Miller glanced at Janie, bending patiently over the stocking; then she looked at Fred, playing with his blocks. "Yes," she answered, "Janie deserves a holiday. I can sit in here with the little ones after dinner, and May will mind baby for mother, won't she?"

"Where's Janie going?" asked a shrill little voice, as flaxen-haired May came into the room.

"Oh, only for a little fun with me," said Leonard, hastily.

"I know you're all going sleighing! It isn't fair to leave me; I shall go, anyway," and May threw herself upon the floor, whimpering.

"Stop your racket, Spitfire!" cried Bob, poking at May with his newly made rod.

"Let me alone!" screamed May, so loudly, that the baby began to cry, too.

"Bob, go and tell Martha to bring in dinner. May, stop that screaming," said Mrs. Miller in a firm, quiet voice, as she lifted the infant from the low cradle, and presently quiet was restored.

That afternoon Janie set off with Len and Bob for the one hill of which the farm boasted (for the land is mostly level around Linden farm); she would have felt happier had not her mother looked tired, and May cross; but soon the excitement of the coasting made her forget all else. In spite of the fact the sun was fast making the snow soft and mushy, they had great fun with the other children; and Mrs. Miller heard their merry shouts of laughter as she stood on the side porch a moment before entering the sitting room, where a pile of mending awaited her busy fingers. She found May in anything but a cheerful mood; indeed

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May's disposition was so unlike that of the other Miller children that her mother felt her fretfulness must be caused by her less robust health, for she was a puny, sallow looking child, in contrast to rosy-faced Janie and Fred.

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But May knew her ugly temper had something to do with the trials she was always meeting, and she did not try to be patient to-day. Presently Fred became angry with her teasing ways, and between them they managed to knock baby over. Her little head struck a chair and she wailed pitifully until Mrs. Miller came to the rescue.

"May, go upstairs until tea time," said her mother so sternly that the child dared not protest.

It took half an hour to quiet baby and get her to sleep; then Fred upset an ink bottle upon himself and the carpet, and another half hour was spent in getting the ink wiped up, washing Fred's face and hands, and changing his clothes; so the clock struck five before Mrs. Miller began the mending. Presently in bounded Jane, with flushed cheeks and laughing eyes. "Such a glorious time, mother," she began; then she stopped, her quick eye noting the inked carpet and the bruise on the forehead of the sleeping baby.

"Where's May?" she asked.

"Upstairs. Don't call her, but go and attend to supper before the men come in."

Janie stepped lightly to the closet, hung up cloak and cap, and went into the dining-room to set the table, for the one maid rarely accomplished work outside the kitchen. "May and Fred have been bad," she said to herself as she began her task, "and all that sewing is to be done. I know mother will sit up late to-night to finish it, and tomorrow she will be too tired to go to church."

Sure enough, next day Mrs. Miller had a sick headache; only Mr. Miller and the older boys attended service in the quaint, brick church, which had stood for so many years in the outskirts of the Linden forest, and still kept in good preservation its square walls, brick floor, high-backed pews, and tall pulpit. But in the afternoon Janie took May and Fred with her to Sunday-school, which was held in a little chapel of more modern date and appearance.

It was the last of the Epiphany Sundays, and the girls were already planning for the Lenten season.

"Oh, dear! there seems so little I can do," said Janie. "I'm so busy every day, Miss Kate, I can't see where I shall have time for extra work."

Miss Kate smiled into the earnest eyes. She was one who studied the character of each of her pupils and knew all about their home lives.

"It is the daily self-denial, dear, that counts most. God knows just what each one is able to give of money or time, and values the spirit of the giver as well as the gift. You remember the Epiphany hymn says:

"Vainly we offer each ample oblation,
Vainly with gifts would His favour secure,
Richer by far is the heart's adoration,
Dearer to God are the prayers of the poor!"

"I know one thing to try for," exclaimed Sarah Marshall, smilingly. "I will prepare my Sunday-school lesson more carefully."

"And I will try to be on time every Sunday," said Jennie Day.

Janie said nothing, but there was a determined look in her gray eyes which Miss Kate knew meant more than words.

That night, after May was asleep in the bed the sisters shared, Janie marked this verse in her Bible: "Not with eye-service as men-pleasers, but as servants of Christ, doing the will of God from the heart."

As Lent advanced, Miss Kate was glad to notice a more reverent manner

among her pupils. Sarah Marshall, who shared Janie's hymn book, seemed more attentive to the words and did not twist her head around to look at others while she sang, as she used to do, and there was more interest in the lesson than formerly. But even Miss Kate did not guess how much of the improvement was due to Janie's earnest manner; for the girl, who was older than her years, had a quiet influence over her more frivolous companions, many of whom were brighter in intellect and richer in this world's goods than she.

"I will not leave mother again on Saturdays," Janie had said at the beginning of Lent, and even Len could not make her break this resolution, though he often pleaded for her company on his half holiday, for during the week they were at school until late in the afternoon. Leonard was unlike most brothers in his preference for his sisters' company; he was devoted to Janie, who responded warmly to his affectionate appeals, except where she knew she was right to refuse him, as in this case.

Mrs. Miller never questioned the meaning of those afternoons at home; but every Saturday night, when the household was asleep, the mother dropped a five cent piece into Janie's mite-box; it was all the busy woman could spare from her own savings, and it was a real pleasure to her to think of Janie's surprise when the box should be opened.

On Easter Even, the children gathered around while their father opened each box and placed the contents in a separate envelope, marking the name of the owner and the amount given, ready to take to Sunday school on the morrow. "Why, father! you must have counted mine wrong!" exclaimed Janie. "I thought I had less than any of the others."

"Your fairy godmother's been round at night," whispered Leonard, nodding toward his mother, whose secrets he somehow managed always to share.

"Oh, mother, how sweet of you. My Janie earned all that I put in her box. Think of the hours she has helped me on Saturdays when she might have been at play with the others." And though Sarah Marshall and Jennie Kay had larger Easter offerings, their hearts could not be more full of gladness than was Janie's upon the Resurrection morning. And when, not many days later, there came among them the white-haired Bishop who had worshiped as a boy in that same dear old church, and had known their fathers and mothers before them, Janie was one of a large class who knelt for confirmation at the chancel rail. Beside her was Leonard, the fire of earnest boyhood glowing in his dark eyes; and on the other hand knelt Sarah and Jennie, her classmates

in Sunday school. God knew that the sweetest part of Janie's Easter offering was that she had helped to bring these others there to redeem their baptismal vows.

"Richer by far is the heart's adoration,
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