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# Canadian Churchman

DOMINION CHURCHMAN AND CHURCH EVANGELIST.

The Church of England Weekly Family Newspaper.

ILLUSTRATED.

Vol. 26.]

TORONTO, CANADA, THURSDAY, APRIL 26, 1900.

[No. 17.

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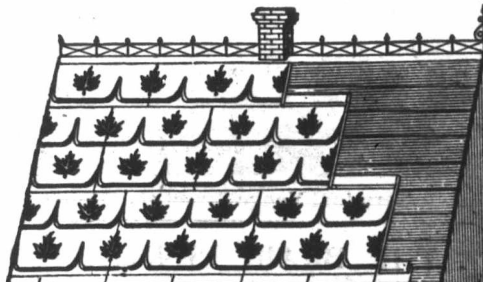
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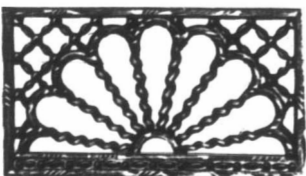
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# Canadian Churchman.

TORONTO, THURSDAY, APRIL 26, 1900

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Box 2640, Toronto.

Offices—Room 18, 1 Toronto Street.

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

## LESSONS FOR SUNDAYS AND HOLY DAYS.

### SECOND SUNDAY AFTER EASTER.

Morning—Num. xx., 14; Luke xx., 27—xxi., 5.  
Evening—Num. xx., 14—xxi., 10; Col. i., 21—ii., 8.

Appropriate Hymns for Second and Third Sundays after Easter, compiled by Dr. Albert Ham, F.R.C.O., organist and director of the choir of St. James' Cathedral, Toronto. The numbers are taken from Hymns Ancient and Modern, many of which may be found in other hymnals.

### SECOND SUNDAY AFTER EASTER.

Holy Communion: 137, 173, 315, 316.  
Processional: 34, 133, 215, 547.  
Offertory: 132, 140, 173, 520.  
Children's Hymns: 330, 334, 335, 337.  
General Hymns: 222, 469, 501, 550.

### THIRD SUNDAY AFTER EASTER.

Holy Communion: 312, 548, 556, 559.  
Processional: 179, 215, 302, 306.  
Offertory: 307, 441, 499, 532.  
Children's Hymns: 446, 565, 568, 569.  
General Hymns: 447, 498, 527, 537.

## We have removed our business offices to Room 18, 1 Toronto St.

Mr. Tarte in Paris.

We have no wish to be political—still less to be partisan; and we do not wish to make capital for one party out of the folly of members of the other party. But we cannot stand Mr. Tarte; and we believe that most Canadians—of both parties—feel the same. He was a trial to us in Canada. He is worse in France. Sir W. Laurier said he could not imagine for what reason the subject of Mr. Tarte's utterances in France was brought before the House of Commons, at Ottawa; if not for a political reason. We do not know anything of the motives there, but we can tell Sir Wilfrid of our motives. We do not, for a moment, suppose that Mr. Tarte's utterances would

have the support of his party, or even of the French population of Quebec; but the impression that Mr. Tarte's words were calculated to produce was undoubtedly this—that the French-Canadians did not support Great Britain in the conflict with the Boers, and further, that they put up with the rule of Great Britain for their own advantage. We cannot bring ourselves to disagree with those who say that Mr. Tarte should behave with decency, or leave the ministry.

## A Notable Historical Tablet.

The following particulars, given by the Living Church, are of primary importance to our American brethren, but are hardly of less interest to ourselves, especially as connected with the non-juring movement which resulted from the abdication of James II., and the accession of William and Mary. Christ Church Historical Association has erected in Christ Church, Philadelphia, a handsome stone tablet, in colonial style, in memory of the Rt. Rev. Richard Welton, D.D., who was in charge of the parish in 1724 and 1726. He attained considerable note in the Mother Church, having held the rectorship of Whitechapel, London. He was prominent in the Non-juring movement, which resulted from the overthrow of the Stuart dynasty, and was consecrated to the episcopate in that line of succession in 1722. He was, in consequence, the earliest consecrated Bishop in America, whose consecration is undoubted—a fact of great historical interest. Through the hostility of the sovereign he was obliged to leave London, and subsequently Philadelphia, as a political exile, and sought refuge in Lisbon, Portugal, where he died in 1726. His able ministrations at Christ Church were highly appreciated in their time, and gave him an honourable place in the roll of the clergy of the parish. The tablet was unveiled Palm Sunday by the Rev. Dr. C. Ellis Stevens, who preached a commemorative sermon on "The Colonial Church."

## Ready Money.

It has been said that Ready Money is a great repression of the imagination; and there is no doubt that debt is one of the most terrible encumbrances by which a man can be oppressed. The (American) Church Chronicle remarks: "Debts are a great hindrance to any cause, whether it be spiritual or temporal. A man in business who is hampered by indebtedness labours under a serious difficulty. It hangs over him like an incubus, destroying alike his peace and prosperity. The result is even worse with a Church. A so-called Church of God will sometimes, in an ambition to excel, and with a spirit of carnal rivalry, rear a grand structure for which a debt is incurred, which must hang perhaps for years, clogging the wheels of action and curtailing usefulness in many ways. Neither individual nor organization has a right to

contract debt with no idea as to how or when it shall be liquidated. Sometimes a small debt is allowed to go for years unsettled, when a little activity, a small sacrifice, would have cancelled all, and saved many unpleasant feelings. People are not generally fond of paying debts contracted by others, which, however, is frequently done in Church business. The Church in debt makes that a plea for small contributions, and in some instances it is deemed a sufficient reason for doing without a minister. There are many other evils following in the train of Church debts. No house truly belongs to God which virtually does not belong to the people who offer it to Him. Our motto ought to be—'Owe no man anything.' Solomon says, 'The borrower is servant to the lender.' It is said heathen temples are universally free from debt. Churches sometimes are reported free from debt when numerous small accounts or notes reissued or renewed from time to time represent floating obligations that should never be allowed to increase in volume. Clean up everything each year and as far as possible work on a cash basis." We know that many clergymen have had their life and work spoiled through neglect of these principles; and we wish that they may be well considered by the younger clergy, who may be contemplating matrimony.

## Death of St. George Mivart.

The death of Dr. St. George Mivart removes from us one who has been the centre of an interesting episode in the Roman Church. Dr. Mivart had been for years one of the most learned and distinguished members of the Roman Church in England, but in recent years the broadening of his views led him to assert the right of private judgment in regard to Holy Scriptures, and this action brought him into controversy with the authorities of his Church. He was called upon to sign a document containing a recantation of all the specific views which were considered to be at variance with those set forth by Rome, but declining to do so, he was inhibited from the Sacraments of the Church to which he claimed to be a faithful adherent. This great sorrow at the close of his life lends an additional pathos to his sudden death. Apart from his position in religious affairs, he will long be remembered as a remarkable and distinguished scientist, who proved himself to be a valiant opponent of Darwinism, as well as an accomplished lecturer and professor. It must be a matter of regret, not only to those who respected Dr. Mivart, but to those who were watching with interest the result of his conflict with Cardinal Vaughan and the Roman authorities, that he has been removed from the scene of conflict.

## Education of Children.

The circumstances of Canada are widely different from those of the Old Country; but

human nature is the same everywhere and the principles of human education and development are the same everywhere. For this reason we are glad to reproduce any of the utterances of the leaders of thought in the Old Country, which may have a bearing upon our own circumstances, opportunities, duties. For example, we note that the Archbishop of Canterbury opened the Paragon Board School, in the New Kent Road, and in declaring the building open said that he took the deepest interest in the education of the children of London, and in the work of the School Board. He did not think the Board system was perfect, but hoped that as time went on, and experience showed what was possible for the instruction of children in elementary schools, such a system would be produced as would confer a real education upon them—a system much more effective because it would aim at the formation of character rather than the mere communication of knowledge. Children should be brought up on systems founded on high moral principles, and trained to keep those principles alive and active. They should not be made to learn many things, but to learn a few things well. We can easily see how these remarks bear upon our own circumstances, and the efforts now being made among us to make religious education a reality.

#### The War and the Native Races.

There seems some considerable danger of the native races being drawn into the war, and an American contemporary moralizes very admirably on the danger. "It would," says the writer, "be little short of a calamity if this should prove to be true, since the native tribe of the Basutos have only with difficulty been kept from assuming the war path, and it would be impossible to prevent the outbreak, at any rate among that tribe, of a race war in which the blacks would very likely rise against all of the white race indiscriminately. One recalls how during our own Civil War, Mr. Lincoln always refused emphatically to permit the Indians to be incited against the South, and it seems incredible that a God-fearing race, such as undoubtedly are the Boers, could take steps that could hardly fail to have for their necessary result, a race war between black and white, on their boundaries." This reference to the godly fear of the Boers is an evidence of the simplicity of the excellent writer, but, we fear, it will prove only a source of amusement to those who know the Boers better. Let our contemporary read Mr. Fitzpatrick's book or indeed any authentic account of the Boers in South Africa, and he will think differently.

#### Blunders in South Africa.

There has been for some time an uncomfortable feeling that some of the Commanders in the South African war have been lacking in skill or in prudence—no one suspects their courage. One of the worst examples of the kind took place thirty miles south of Bloemfontein, when the British force was taken captive, to the extent of five whole companies, and was transported bodily before reinforcements could come to their assistance. Why

the British should have been surprised by so large a number of the enemy seems not to be explained. The dexterous mobility of the Boers is remarkable, and they seem almost to appear and disappear at will. But now we hear of something still worse. General Gatacre is removed, and Lord Roberts, in forwarding the report of Sir Redvers Buller, points out that very bad generalship was shown at Spion Kop, and that great blame attaches to General Sir Charles Warren, and even to General Buller. We suppose that, before the war is over, things will look better; but we seem to be paying rather dearly for our education.

#### Life in the South.

All English-speaking people are interested in the Southern American States, and many books have been published which make us acquainted with their life and sentiment. For example, the story of "Red Rock," gave an excellent idea of the state of things at the end of the war; and again, few books of last fall received such a reception as *White and Black Under the Old Regime*, by the widow of the late Major-General, Henry D. Clayton, of the Confederate Army, afterwards Judge of the Circuit Court of Alabama, and President of the University of Alabama. This book treats of the home life in the South before, during, and after, the great war, and tells the story so simply, so devoid of prejudice, and yet so vividly, that the Southern papers at once perceived that the book was one of vastly more importance than the unpretentious title would indicate. Many papers, Northern and Southern, speak in the highest terms of the qualities of the books. The *Atlanta Constitution*, in a lengthy review, said: "Keenly possessed of the sense of humour, Mrs. Clayton writes charmingly of the ludicrous traits of the negro, interspersing her work with many capital anecdotes. She touches upon nearly every phase of the subject which she undertakes to discuss; and, without being too fond of detail, as most writers on similar lines are, she makes her book delightfully instructive from first to last. Nothing better has ever been written within the same compass."

#### Tobacco.

We are by no means fanatical opponents of the use of Tobacco in every form. We believe that this, like all the other products of nature, has its uses. Still there can be no doubt that the excessive use of tobacco is an evil and that it is desirable that the side against it should be heard. The subject has been discussed recently in our able contemporary, the *Living Church*, and one of its correspondents writes as follows: "I have long been persuaded that the use of tobacco, especially the excessive smoking of cigarettes and cigars, involves all the injury to clerical character and influence that the writer attributes to it. Men whom we would hope would not willingly 'give offence in anything that the ministry be blamed,' are so under the control of the habit, that they would refuse to come to a gathering of their brethren unless they could 'be placed where they could smoke;' and have been missing from an im-

portant session, because they 'must have their after-dinner smoke.' And as to the injury to their reputation, many times have I heard such complaints as, 'it was days after Mr. — left before we could use the room he had occupied.' 'I was so sorry our visitor smoked to such a degree for its influence on my sons.' When the clergy are to be brought together, there will requests be made that some former guest may not be sent for entertainment, owing to his use of tobacco. The habit is 'a dirty one.' I would rather have a man come to my study in his soiled working clothes, than a man in clerical attire saturated with nicotine. How sad to think of a priest of the Church, if not refused, not wanted in the parlour or the sick room because of the odour he brings with him. The clergyman addicted to smoking, and some add to it chewing, does not know how he loses the respect and reverence of his people, on which his usefulness so depends." Is this too strong? Perhaps so. Yet it may be well to weigh the meaning contained in these words.

#### "THE CHURCH AND THE JEWS."

We insert a letter from Mr. Burt, commenting upon our article of two weeks ago on the above subject. He overlooks the intention of our article, which was to advise our own friends to which of two appeals for Jewish missions they might wisely respond. Mr. Burt quotes the rules of his society. The rules are excellent. It is truly a Church society—on paper. But as the society makes a general appeal for funds, we are entitled to ask that it shall act up to its Churchly profession. When the Church sent a Bishop to take the oversight of the Church's work in Jerusalem and the East, naturally we expect that all existing Church work in his bishopric will be put under his charge. But this society, being responsible to its supporters, and not to the Church, did nothing of the kind. It retained its control over the Church work in the bishopric, so that the Bishop, unless he were to be a nonentity, was compelled to build up the Church's work as though no Church of England work existed. The society, therefore, is responsible for the spectacle which the Anglican Church presents to the eyes of Greek and Roman Christians; the Church's work, under its lawful Bishop, and the society's work, wholly controlled by a committee in London. If this is Mr. Burt's idea of "strict conformity to the principles of the Established Church," it is not our idea. As to obeying the Bishop—of course, all clergy obey their lawful Bishops—in theory. But what we said was, that the society's missionaries own no control but that of the committee in London—which is a very different thing. If they ventured to put themselves under the Bishop's control, how long would they remain on the pay-list of the society? As to the "main thing;" of course the Gospel is the main thing—that goes without saying; but with the society, party bias is so far the main thing that it dominates the whole situation, and has done

this evil thing—it has divided the whole Church of England Jewish work. The Society, though organized to maintain Church missions to the Jews, has nothing to give to the Bishop's work among the Jews. The Bishop was, therefore, obliged to establish a fund of his own in order to develop the work of his bishopric; without money the Bishop was helpless. The society was not there to help a Bishop, and the Bishop was forced to appeal to the whole Church for funds, and nobly has the Church responded. The deplorable thing is that the Church must support two funds or let the Church work under the Bishop drop. Loyal Church people cannot allow this for a moment. But evidently that is the view of the society. We did not think that Mr. Burt would voice its sentiments quite so plainly. But the truth is out and it will not be easy to bottle it up again. The truth is that a Bishop is not wanted in Palestine. The only use the society has for Bishop Blyth is to put him on its list of vice-patrons. He there appears as endorsing the society, which he must endorse in a measure, for did not a deceased liberal-minded member of the society partly endow the bishopric? But otherwise he is not wanted. He is an over-supply. The Catholic Church is there in her threefold entirety—the Greek Church, and the Roman Church, and the London Society. What need was there to over-stock the place with a Bishop? It was due to a "not unnatural sentiment," says Mr. Burt. "Sentiment" is responsible for "over-supplying" Palestine, while vastly larger numbers of Jews are being neglected in Europe and England. Does it not occur to Mr. Burt that, in that case, the obvious thing, and the most effectual way of serving the cause of unity in Palestine is for the society to commit "the care of all the Churches" in Palestine to their Bishop, and devote itself to its neglected work in its "Home Missions," and "Foreign Missions" (which is the society's own classification of its work). This surely would be "in strict conformity with the principles of the Established Church." Meanwhile, until the society takes this obvious step, the Bishop must go on appealing to those who do not regard him as a superfluity. Happily there are societies in England, which, without being Jews' societies, recognize the needs of the Church in Palestine; notably the S.P.G., which last year gave £250, and the S.P.C.K., £225. As to party bias, Mr. Burt would fain convey the impression that his society is free from that taint. If that be so, there are one or two facts difficult to account for. Of ten Bishops in the provinces, eight commend Bishop Blyth's mission, two withhold their sympathy from their brother Bishop, and from these two the society derives its largest support in Canada. Moreover, in one case, the force of episcopal pressure to support the London society is so exerted, that out of 160 clergy in the diocese, two only venture to give anything to Bishop Blyth. Another fact is this; that the supporters of the society are with one or two exceptions, extremely definite and particular in designating their money for the London society, and they give

nothing to the Bishop. Who shall say how far they are free from party bias, or indifferent to a Divine commission? We never urged, as Mr. Burt seems to imply, "that all our support should be given to Bishop Blyth's mission." We expressly said that we were advising our own friends to support the Bishop's work. We expressly commended the great work done by the society for ninety years. We expressly recommended those who believed in the society's principles to support it, but otherwise not. At the same time, we do not understand how, on Church principles, a Churchman can prefer to give his aid to a society which is not responsible to the Church, and withhold it from a Bishop, who is duly accredited by the Church.

#### THE BISHOP OF LONDON ON CONTROVERSY.

Many different opinions have been expressed on the subject of controversy—its necessity, its utility, and so forth. We think, however, that there is a general consent as to the conclusion, that, although Controversy may sometimes be a necessity, it is nearly always an evil; and the Bishop of London, in his recent charge, has made some wise remarks on this subject, which should not, at the present moment, be overlooked or forgotten. In a general way, we are all aware that Controversy is disagreeable and often injurious. It is so in the family, in the parish, in the diocese, in the Church at large. We are sometimes told that Controversy is an evidence of life, of real interest in the questions discussed; but our experience will probably teach us that, when controversies come to an end, deadness is very likely to ensue. Moreover, there is always a danger of Controversy being entered upon by the wrong persons and in the wrong way. We think, most of us will agree with the Bishop of London, when he says that it must be a matter of very serious regret to all that ecclesiastical questions should for so long a time have occupied a prominent place in public attention, and should have given rise to so much Controversy. And here follows a remark which we can all appreciate. "Whatever may be your opinion about the importance of the points at issue or about the need for Controversy, you will all agree with me in thinking that the diversion of energy from practical work, and the appearance of disunion and dissension are in themselves disastrous; and that true wisdom demands that we should consider how suspicion can be allayed, and the Church be able to resume its proper task of working peacefully for the highest interests of the people. . . . So far as Controversy is productive of any result, it is by its power of informing and educating that Christian consciousness which must ultimately be the arbiter. "This," His Lordship goes on, "is what I have steadily endeavoured to urge in public and in private." There can be no doubt as to the general validity of the principles here inculcated. Controversy does actually use up a great deal of religious energy which might otherwise be put forth in doing the work of the Church in the world; and the

question which should be seriously asked by everyone, who thinks of entering into Controversy, is this—Does the end justify the use of such means? Is the subject of the Controversy of such importance as to justify the using up of so much religious energy? We do not propose, at this moment, to follow the Bishop in the historical survey upon which he enters. To that subject we may return hereafter. For the present, we restrict ourselves to the general question, And here there comes upon us the serious conviction that the stirring up of Controversy involves a most grave responsibility on the part of those who do so. It may be that the Controversy is necessary or it may be that it is unnecessary; but in either case there is responsibility, although our views of the kind of responsibility may differ. Undoubtedly, we are to contend earnestly for the faith once delivered to the saints, and this is Controversy. The man who would take his ease and refuse to interfere when the foundations of the faith were assailed, could hardly defend his conduct or any principles of reason or faith, promulgated by God or defended by good men. On the other hand, there are frequent controversies raised up on questions which are themselves of no value or else are of so trivial a character that it would be impossible to justify the expenditure of so much energy upon them. Let us, for a moment, apply this principle to the controversies which now prevail among Anglicans. What are they? They are disputes about the shape or colour of a garment, or about some bodily gesture, or some usage which is attractive to one set of persons and repulsive to another. All this seems very deplorable when one considers the expenditure of time, energy, charity, besides material things. Who is most to blame for the controversies which arise out of these things? We shall try to answer this question to some extent under the guidance of the Bishop of London.

#### THE LATE CANON NESBITT.

It is with much regret, if not with surprise, that members of the Anglican Communion in Ontario heard of the death of Canon Nesbitt, of Smith's Falls, on Palm Sunday, in his sixty-second year. Mr. Nesbitt had been, for some time, in very poor health, and it was greatly feared that he could hardly be restored to health and work; and now the end has come. He was born in the city of Montreal on the 22nd of May, 1838, and received his education in Arts at Bishop's College, Lennoxville. After some preliminary work in teaching, he was appointed Head Master of St. John's School, Montreal, where his scholarship and ability were fully recognized. He had, however, set his heart upon the work of the Christian ministry, and in the year 1864 (when about twenty-six years of age), he was ordained by Dr. Fulford, then Bishop of Montreal, and appointed to work in a new mission on the Gatineau, where he did excellent and successful work for a year, after which he came to Ottawa, as assistant to Dr. Lauder, then rector and now dean of Christ Church in that city. After labouring there

for some short time, he spent a few months at Kemptville, and was then (1886), appointed rector of Franktown, where he remained until 1871, from which he removed to the more important town of Pembroke, the chief town in the county of the same name. He remained there five years, and in 1876 was removed to Richmond, where he ministered for about the same space of time. Finally he became (in 1881), rector of Smith's Falls, in 1887 Rural Dean of Lanark, and in 1898 Canon of Christ Church Cathedral in the newly organized diocese of Ottawa, all of which offices he retained until the time of his death. Such is a brief outline of Canon Nesbitt's life in its outward aspect. To this may be added some brief notes of his personal life. In 1871 he married Miss Clara Merritt, of St. John's, New Brunswick, and thus became related to the Rev. Dr. Robert Merritt, of Morristown, New Jersey, a clergyman much honoured in the American and in the Canadian Churches. Mrs. Nesbitt, seven daughters, and a son survive the deceased, one other son having accidentally lost his life some ten years ago—a sorrow from which Mr. Nesbitt never entirely recovered. It is not easy to do justice to the qualities of the departed Canon without an appearance of overstrained laudation. He was a man of warm affections, so that he is deeply mourned, not only by his own family, but by a large circle of friends and acquaintances. Although a man of studious habits, he was a devoted teacher and pastor, and the evidences of his work are still to be traced in the fields in which he laboured. In Church and State he took his stand upon principles well thought out and tenaciously held, yet not in any narrow or exclusive spirit. A thorough-going Anglican, he knew how to hold and maintain his own convictions without giving needless offence to those who differed from him. He was well known not only in his own parish, deanery, and diocese, but to many throughout the ecclesiastical province of Canada, being sent up by his brethren as a member of the Provincial Synod. His loss will thus be recognized and felt far beyond the limits of his own immediate sphere of work. He was laid to rest on the eleventh of April, Wednesday, in Holy Week, the funeral being attended by his diocesan, the Lord Bishop of Ottawa, and a considerable number of the clergy of the diocese, who left their parishes in the busiest week of the year to testify their respect for their departed brother. The chief part of the service was read by the Bishop. Dean Lauder, through illness, was unable to be present; but Archdeacon Bogert, Canons Hanington and Pollard, Messrs. Bailey, Muckleston, and many others took part in the service; Rural Deans Emery and Read, together with some of those already mentioned, being the pallbearers. Besides the Anglican clergy and numerous laity, a large number of neighbours of other denominations were present to testify their respect for the departed servant of God.

—The rest of Christ is not that of torpor, but harmony; it is not refusing the struggle, but conquering in it; not resting from duty, but finding rest in duty.

#### HOMILETICAL HINTS ON THE COLLECTS.

By Rev. Prof. Clark, LL.D., Trinity College.

Collect for the Third Sunday after Easter.

This Collect is an almost literal translation of the Latin—so much so, that we venture once more to give the Latin, in this case to show how close the English may come to it. The Latin runs: Deus qui arrantibus, ut in viam possint redire justitiae, veritatis tuae lumen ostendis; da cunctis, qui Christiana professione censentur, et illa respuere quae huic inimica sicut nomini, et ea quae sunt apta sectari. Let us note the points which stand out in this prayer:

i. The gifts of God on which we base our prayer.

1. His manifestation of Truth.

(1) Men are in error—darkness—this recognized in the Collect. Implied in Holy Scripture, O. and N. "Darkness covered the earth." "Arise, shine."

(2) To those in darkness the light of truth is made to shine. By the manifestation of Christ—the Light of the World, the "Brightness of His glory."

(3) And this given for a particular purpose—not merely that men might contrast the states of darkness and light, but that they might leave the darkness and walk in the light. Hence our Collect goes on: "To the intent that they may return into the way of righteousness"—leaving the darkness of error and coming out into the light of truth and righteousness.

ii. The Prayer.

1. A prayer for the covenant people of God. (1) By no means meaning that prayer is to be offered for them alone. We pray for the world. (2) But we pray specially for the covenant people—those taken into the Church—the Covenant body—the fellowship of Christ's religion.

2. And the prayer has two aspects, (1) A negative; that they may eschew, etc.—Always thus. First, Renounce the Evil. So in our baptismal covenant—renounce the world, the flesh, and the devil. (2) A positive: Follow that which is in accordance with their profession—which is to be followers of Christ—imitators of God as dear children.

#### Home & Foreign Church News

FROM OUR OWN CORRESPONDENTS.

##### NOVA SCOTIA.

Frederick Courtney, D.D., Bishop, Halifax, N.S.

Wolfville.—The usual daily Holy Week services were held in St. John's church, Horton, which were well attended. On Wednesday, Bishop Courtney visited the parish and confirmed ten candidates. On Good Friday three services were held. The Easter services were very well attended, and the church was beautifully decorated. A large number received at the two celebrations. On the following day the annual parish meeting was held; Messrs. Storrs and F. A. Dixon were elected wardens. The new rectory is rapidly nearing completion, and when finished will be one of the best in the diocese. It is beautifully situated and commands fine views of Cape Blomidon, the Cumberland mountains, the Basin of Minas, and the Grand Pre Dyke.

Halifax.—Bishop Courtney has been appointed by the Primate (Archbishop Machray), delegate to represent the Canadian Church at the General Synod of the Australian Church, to be held next August. The Bishop has been asked by his diocesan council to accept.

The Synod meets next June in this city.

The Easter services in Halifax were very largely attended. The Bishop preached in St. Luke's cathedral in the evening.

The Easter reports show the financial condition of the churches: The total income, for all purposes,

for the year ending Easter Eve, was \$34,362.98, distributed as follows: St. Paul's, \$13,172.10; St. Luke's (including mission churches), \$10,206.82; St. Mark's (including mission churches), \$4,694.69; St. George's, \$3,401.78; Trinity, \$1,412.13; St. Matthias, \$775.46. Total, \$34,362.98. The total expenditure for the same period, not including amounts paid to several missions and funds in connection with St. Paul's, was \$28,696.59, being as follows: St. Paul's, \$8,364.80; St. Luke's, \$10,730.09; St. Mark's, \$4,250.88; St. George's, \$3,321.06; Trinity, \$1,284.72; St. Matthias, \$745.04; total, \$28,696.59.

Windsor.—There are at present twenty-one students at King's College, of whom fourteen are taking the Divinity course.

##### FREDERICTON.

Hollingworth Tully Kingdon, D.D., Bishop, Fredericton, N.B.

Musquash.—The offertory on Good Friday was given towards the work of the London Society for Promoting Christianity among the Jews. On Easter Sunday three services were held. At 10.30 a.m., in the parish church, with Holy Communion. Although several of the regular communicants were absent through sickness, and some have removed to other parishes, more partook of the Lord's Supper than at last Easter. The white hangings for pulpit and lectern were used for the first time. Hymns (by Thomas Smith), with an anthem, Jubilate, were the special music, in which the organist and choir were assisted by Mr. Ernest Knight on his violin, and Mr. Charles Knight on the tenor horn. By special request, Mr. Charles Knight played a voluntary on the organ during the offertory, accompanied by Mr. Ernest Knight, on the violin. The rector's text was Hosea, xiii., 14: "I will ransom them from the power of the grave, I will redeem them from death," etc. The annual meeting of the parishioners was held on Easter Monday. Messrs. Joshua Knight and G. H. Thomas were re-elected wardens; Mr. George F. Smith, vestry clerk; vestrymen, Messrs. Joseph Smith, John Hannigan, Leverett Carman, James Moody, Charles Spinney, William Thompson, William H. McGowan, Fred. Thompson, George Caffery, James Carscadden, David Mawhinney, Joseph Mawhinney; delegates to Synod, Messrs. Maxwell Anderson and Robert Mawhinney; substitutes, Messrs. Nelson Spinney (Jr.), and G. H. Thomas.

St. John.—St. James'.—Wardens—George Bridges and F. S. Sharpe. Representatives—F. S. Sharpe and S. S. de Forest. Total receipts, \$1,934.34.

St. Paul's.—Wardens—Justice Barker and T. B. Robinson. Representatives, T. B. Robinson and J. Roy Campbell.

Trinity.—Wardens—James H. McAvity and C. P. Clark.

St. John's (Stone).—Wardens—Thomas McAvity and Harry W. de Forest. Representatives, James F. Robertson and A. H. Hanington.

St. George's.—Wardens—Charles Pidgeon and Jos. H. Mosher. Representatives, W. J. Cornfield and Jos. H. Mosher.

St. Mary's.—Wardens—J. N. Wetmore and S. H. Given. Representatives, Stanley G. Olive and Samuel Willis.

St. Luke's.—Warden—D. F. Tapley and Henry Hilyard. Representatives, W. B. Wallace and Henry Hilyard.

St. Jude's.—Wardens—S. L. Brittain and Chas. Coster. Representative, W. O. Dunham.

Woodstock.—Christ Church.—Wardens.—J. T. Garden and F. Byron Bull. Representatives, A. J. Raymond and H. S. Wright.

Rothsay.—St. Paul's.—Wardens—F. W. G. Brock and Charles Prince. Representatives, A. C. Fairweather and Craig W. Nichols.

St. John, N.B.—Mission Church of St. John the Baptist.—The Holy Week and Easter services were more largely attended in this church than for some few years past; notably the daily celebrations of the Holy Eucharist and the 8 p.m. evensongs. At the latter, the usual "considerations on the events of each day," were exchanged for sermons on the sufferings of Christ during Maundy Thursday night and Good Friday morning, leading up to the crucifixion. There were five services on Good Friday, and an all night watch from 6 p.m. Maundy Thursday till 9 p.m. Good Friday, in which about fifty persons took part. The three hours' service from 12 to 3 p.m. with meditations on the words from the Cross, was attended by about two hundred persons who remained throughout the devotion. The subject of the sermon at 8 p.m., evensong, was "The Soul of Christ in Hades." On Easter Day the church was well filled with communicants at the early morning celebration, while the High Celebration at 11 a.m., ushered in by the glorious processional, "Salve! Festa Dies," to the music of Baden-Powell, was beautiful and jubilant in the extreme.

QUEBEC.

Andrew Hunter Dunn, D.D., Bishop, Quebec.

Quebec.—Christ Church Cathedral.—Wardens—J. Cape Moore and Lieut.-Col. G. E. A. Jones. The reports of the year's work were presented, and indicated that the congregation is in a most flourishing condition, the finances not having suffered from the recent abolition of the pew rent system.

St. Matthew's.—Wardens—Lieut.-Col. G. R. White and R. Campbell. The churchwardens reported that the financial condition of the church was excellent.

Trinity.—Wardens—W. De C. Sewell and T. H. Mahony. The wardens' report showed a nice balance on hand.

St. Peter's.—Wardens—E. T. D. Chambers and Arthur Doddridge. The wardens' report showed that the receipts were in excess of the expenditure.

St. Paul's.—Wardens—E. H. Taylor and James Piper. The report of the wardens was most satisfactory.

MONTREAL.

William Bennett Bond, D.D., Bishop, Montreal, Quebec.

Montreal.—Christ Church Cathedral.—Wardens—P. R. Gault and D. J. Learmont. Representatives, Sir Melbourne M. Tait and S. Carsley. The financial report was very satisfactory. Expensive restoration works have been executed during the year. A cordial vote of thanks was passed to Mr. Hector Mackenzie for his generous gift of a celestial organ. The vestry unanimously confirmed an agreement between the Lord Bishop of Montreal and the rector of Christ Church Cathedral respecting their relative jurisdictions in the Cathedral Church.

St. George's.—Wardens—James Crathern and George E. Drummond. Representatives, A. F. Gault and Richard White. The gifts of Messrs. James Crathern and A. F. Gault—the splendid organ from the former, and the chimes and peals from the latter—which mark an epoch in the history of the Church, and show the liberality of the donors, were fittingly referred to. The meeting was one of the most unanimous and happy in the history of old St. George's.

St. James' the Apostle.—Wardens—Henry Miles and C. E. Smythe. Representatives—George Hague and E. P. Hannaford.

St. John the Evangelist.—Wardens—W. H. A. Eckhardt and Edward Parker. Representatives—F. Wolferstan Thomas and A. G. B. Claxton.

Trinity Church.—Wardens—E. H. Butteris and James Mitchell. Representatives—Charles Garth and Andrew Bailey.

St. Stephen's.—Wardens—H. Walsh and S. J.

McCrudden. It was shown that the congregation at the Sunday services had almost doubled since Rural Dean Saunders took charge of the church four months ago.

St. Thomas.—Wardens—J. E. Jones and Charles de Grucley. Representatives—Dr. L. H. Davidson and J. H. Spicer.

St. Mary's.—Wardens—A. D. Ross and H. B. Bayliss. Representatives—C. E. Galt and A. D. Aylen, M.D.

St. Matthias.—Wardens—Thomas Harling and E. K. Watson. Representatives—Colonel Sweeny and F. W. Evans.

St. Martin's.—Wardens—Strachan Bethune and J. R. Meeker. Representatives—Strachan Bethune and J. P. Cleghorn. A committee was appointed to secure the services of an assistant minister who should be able to give his whole time to the work of the parish.

St. Stephen's Chapel.—Wardens—George Carson and Charles E. Cook. Representatives—J. Oliver and John Carson. There was a general feeling expressed that a new church organ was needed, and a committee was named to take steps in the matter.

Grace Church.—Wardens—W. B. Blake and T. P. Hunter. Representatives—W. McWood and Charles Manning.

All Saints.—Wardens—J. W. Cole and William Smith. Representatives—W. Wilson and G. E. Seymour.

St. Jude's.—Wardens—Norman Wight and John Forgrave. Representatives—T. S. Moore and Henry Tucker, B.C.L.

St. Simon's.—Wardens—John E. Hayman and Charles H. Timm, Sr. Representatives—Thomas Light, Sr., and John W. Moss.

St. Luke's.—Wardens—James S. Snasdell and T. Edward Lamb. Representatives—James Elliott and T. Edward Lamb.

Church of the Ascension.—Wardens—J. Water-son and W. Willis. Representatives—W. Perry and W. Willis.

L'Eglise Du Redempteur.—W. Jean Bodoux and Leon Levesque. Representatives—D. Lepage and Louis St. Pierre.

St. Barnabas.—Wardens—Thomas Riley and F. J. Walker. Representatives—Jos. Horsfall and G. W. Dawson.

St. John's.—The wardens' report submitted to the vestry showed total receipts of \$1,981.64. Wardens, H. N. Wurtele and John Donaghy; representatives, E. R. Smith and Dr. Wood.

Sweetsburg.—Wardens—Hon. H. T. Duffy and Dr. H. Follen. Representatives—Dr. H. Le Roy Fuller and Sheriff C. S. Cotton.

Bedford.—St. James'—The wardens' report showed a marked improvement in the contributions for all church purposes. Wardens, R. J. Martin and F. D. Walsh; representative, E. W. Morgan.

Farnham.—The churchwardens' report at the vestry meeting showed a very satisfactory balance on hand after meeting all expenses. Wardens, Geo. H. Eaton and Geo. E. Loud; representatives, C. E. Treaver, G. A. Truax and Geo. H. Eaton.

Stanbridge.—Wardens, Chas. S. Moore and Wm. O'Dell; representatives, E. J. Scagel, M. S. Cornell and Wm. O'Dell.

Philipsburg.—St. Paul's.—Wardens, R. B. Burley and Geo. Bradley, representatives, Geo. S. Jones and James Rosenberger.

Pigeon Hill.—St. James'—Wardens, Howard Yates and J. C. Beeman; representatives, J. C. Beeman and P. W. Tittemore.

Dunham.—All Saints'—The churchwardens presented an unexpectedly encouraging financial report. Wardens, F. W. Curley and M. E. Baker; representatives, J. S. Baker and Asa Rykerd.

Huntingdon.—St. John's.—The wardens' report showed the total receipts to be \$958.50; wardens, Chas. Dewick and S. W. F. Sparrow; representatives, E. N. Robinson and J. C. Bruce.

Hinchinbrook.—St. Paul's.—Wardens, Alex. McKay and Jas. Henderson; representatives, Chas. Coulter and W. Saunders.

Lacolle.—St. Saviour's.—The wardens' report was most satisfactory. Wardens, R. R. Outhet and E. A. O'Connor; representatives, Jos. Braithwaite and Jas. Stuart.

Clarenceville.—St. George's.—Wardens, Benjamin Bullock and P. H. Young; representatives, Thos. Hunter and C. N. Beerwort.

Abbotsford.—St. Paul's.—At the vestry meeting Wm. Jackman and Wm. Craig, jr., were elected wardens.

Bondville.—Church of the Good Shepherd.—The churchwardens' report was most satisfactory. H. A. Martin and A. P. Hillhouse were elected wardens; representatives, Ernest Jones and W. H. Hillhouse.

Knowlton.—St. Paul's.—There has been increased interest in church work in this parish during the past year. A new organ has been bought, new surplices, etc. The financial report was most satisfactory. Wardens, S. F. Belknap and F. A. Knowlton; representatives, Judge Foster and S. F. Belknap.

Alleyne.—The annual vestry meeting of Holy Trinity church was held on the 16th of the present month in the church. The incumbent in the chair. The report of Mr. William H. Howard, treasurer, on behalf of the wardens, showed a most satisfactory financial standing, there being a balance on hand, which was a decided improvement over the previous year. Upon the intimation of Mr. Luke Heeney, who has held the position of clergyman's warden for over thirty years, first holding it during the pastorate of the late Rev. A. C. Nesbitt, (Mr. Heeney was also warden for the Revs. W. R. Brown, L.S.T., W. P. Chambers, B.A., J. Seiner, J. H. Bell, and the present incumbent), that he was desirous of being released from the responsibility of the office, the incumbent thanking him for his services in the past complied with his request, and nominated Mr. R. G. Howard as his warden for the ensuing year. A gloom was cast over the vestry when it came to the election of the people's warden, for fresh in the mind of all present was the memory of the late warden, who had died so suddenly hardly two weeks before, leaving three minor children to mourn his loss. His wife having died over five years ago. Mr. George Carrethers had held the office for a number of years and was highly respected. Mr. Samuel McLelland was elected to fill the vacancy. The Synod delegates were re-elected, Dr. L. H. Davidson, Q.C., and Mr. Luke Heeney. All the other business was transacted in a satisfactory manner. It was moved that a letter of sympathy be sent from the vestry to the members of the late George Carrethers' family, and that the said letter be printed. Carried. A vote of thanks was extended to Mr. Luke Heeney for his services of warden in the past. The following were elected wardens: R. B. Howard and Samuel McLelland.

ONTARIO.

John Travers Lewis, D.D., LL.D., Archbishop of Ontario, Kingston.

Kingston.—St. George's Cathedral.—Wardens—R. Waldron and F. Spangenberg. Representatives—Dr. Walkem, Q.C., three years. R. J. Carson, chairman of the Building Committee, presented a report, showing over \$31,000 paid up to date for the construction of the new cathedral.

St. James' Wardens—J. A. K. Drummond and R. Hooper. Representative—Dr. Rogers, for three years. Total receipts, \$4,778.80.

St. Paul's.—Representative—Capt. Gaskin.

Portsmouth.—St. John's.—Wardens—Messrs. McLean and Walkem. Representatives—J. W. Henstridge, for three years; J. B. Walkem, for two years, and Allan McLean, for one year. Total receipts, \$840.

Catarqui.—Christ Church.—Wardens—Thomas Weston and H. J. Simpson. Representative—H. Counter.

Barriefield.—Wardens—A. J. R. Medley and J. J. Wilmot. Representatives—E. J. B. Pense, A. Hora and J. A. Wilmot. The financial affairs of the parish were shown to be in a satisfactory condition. This parish undertook last year to dispense with all methods for raising money for church expenses, except the regular Sunday offertory. The envelope system was extended as far as possible, and proved its efficiency.

Trenton.—Easter Day was an ideal Sunday, and shame be to him or her who refused or neglected to attend the bright services of that joyous day. St. George's church was filled to overflowing, both morning and evening; over 100 partook of the Blessed Eucharist. The children's service of song in the afternoon was heartily rendered, and some baptisms administered, making a total of over 50 at which the Rev. F. W. Armstrong has officiated during the past ecclesiastical year. Appropriate sermons were preached by the rector at both services. The junior branch of the W.A. presented him on Saturday with a very handsome white altar frontal, which appeared for the first time, as part of the appropriate decorations on this festive day. The offertory amounted to \$125. Everything tends to show a steady Church growth and zeal in this important parish.

Glen-Miller.—This mission, now attached to the parish of Trenton, was the scene of a most encouraging service just recently, and enacted the truth of the Apostolic saying: "I have planted, Apollos watered, but God gave the increase." For many years services have been conducted under adverse circumstances, first by Mr. J. Hooper, a lay reader, stationed for some time at Frankford; then by the Rev. F. Codd, mission priest of Frankford, and to which it was then attached, and through whose untiring zeal a church edifice was erected on a foundation built years before under the instrumentality of Canon Bleasdel. These all "cast their bread upon the waters," and on Thursday evening last it did truly "return to them after many days," when the Rev. F. W. Armstrong held a Lenten service with the office of Holy Baptism, in addition. Despite the inclemency of the weather, some 58 assembled in God's name and honour, and four adults and seven children were received into the ark of Christ's Church. The Rev. F. W. Armstrong is preparing a class of some 12 or 14 candidates for confirmation, which it is expected will be held in the little mission church, by the river.

Deseronto.—St. Mark's.—The services in this church on Easter Sunday were attended by large congregations, and were very hearty. The floral decorations were very tastefully arranged, and reflect much credit on the Willing Workers. At the vestry meeting R. W. Lloyd and E. A. Rixen were appointed wardens. There has been an increase during the year in communicants, and in the attendance at the services. The report was interesting and satisfactory. Representatives, R. W. Lloyd, H. Briscoe and W. J. Malley.

#### OTTAWA.

Charles Hamilton, D.D., Bishop, Ottawa, Ont.  
Ottawa.—All Saints'.—Wardens—T. C. Bate and

D. M. Finnie. Representatives—H. N. Bate, for three years; J. M. Courtney, for two years, and Col. Toller for one year. The warden's report showed that in ten weeks the receipts were \$1,074, expenditure, \$932; balance on hand, \$441. The report of Mr. Charles Bott, superintendent of the Sunday school, showed a membership of 150 scholars and 10 teachers. The school gave \$30 as an Easter offering.

St. John's.—Wardens—W. H. Pennock and R. Armstrong. The various reports from the Poor Fund, Woman's Auxiliary, Woman's Association and Young People's Association were presented, and a very hearty vote of thanks passed to the two last for the great assistance in parish matters.

St. Matthew's.—Wardens—F. H. Gisboerne and C. S. Huband. Representatives—Dr. A. A. Weagant, for three years, and R. Patching. The total receipts during the year amounted to \$1,777, and the disbursements to \$1,344.

St. George's.—Wardens—F. White and Charles MacNab. Representative—Hon. Justice Burbidge, for three years. Total receipts, \$8,291.54. This church is in a prosperous condition.

St. Bartholomew.—Wardens—George E. Preston and T. M. Clark. Representative—T. M. Clark. Financially, the year has been a successful one, the receipts being \$200 in excess of last year, while the expenses have been met and the finances generally are in a healthy condition.

St. Matthias.—Wardens—Frederick Hayter and William Dudley.

St. Barnabas.—Wardens—M. W. Maynard and Douglas Brymner. Representative—M. W. Maynard. During the past four years, since the reorganization of the parish, the average revenue for general purposes has been about \$1,600 per annum, or \$31 per week, in addition, the sum of \$2,045 has been raised (entirely by voluntary gifts), for permanent improvements, and the Synod collections show a steady increase year by year. For all purposes the average revenue has been over \$2,200 per annum or \$42 per week.

Cornwall.—Trinity Church.—As shown by the report of the wardens at the annual vestry meeting on Easter Monday, the affairs of Trinity Memorial church are in a prosperous condition. The receipts in the regular way were \$2,722.31, out of which all current expenses were met, with a small balance to the good. For church improvements, including handsome decoration of the chancel, and colouring the walls of the church, \$641.98 were expended besides, most of which was raised by the various women's societies. R. P. Horsman was elected people's warden, and the rector appointed H. Williams as his warden. C. W. Young was reappointed vestry clerk and G. C. Smith as lay delegate to Synod. The want of a good organ has been greatly felt for a number of years, but steps have been taken which will, no doubt, lead to the installation of that most important aid to Divine worship in the near future. A special committee, with R. P. Horsman as chairman, and C. W. Young as secretary, was appointed to correspond with different makers of organs, and to obtain all necessary information as to styles and prices. The rector, Rural Dean Houston, reported 44 baptisms, 14 marriages, 23 burials and 33 confirmations during the year. The number of communicants is 450. Since May, 1894, when the present incumbent took charge of the parish, there have been 143 interments.

Osnabruck and Moulinette.—Following upon a very helpful and profitable Lent and Holy Week, the Easter festival in this parish was most truly bright and blessed. The churches were crowded with worshippers, and the communicants were more numerous than in any previous year. At Christ Church, Moulinette, there were over 80 communicants at 7.30 a.m., and well on to 200 at St. David's, Wales, at 10.30 a.m. It was an inspiring sight to see nearly the whole of the congregation receive the Blessed Sacrament of the

Risen Lord at the latter service; and it was very encouraging to the rector in this the eighth year of his incumbency. The sanctuaries were attractively decorated with plants and flowers.

Janeville.—St. Margaret's.—The services on Easter Sunday were well attended, and the number of communicants was very large. The floral decorations were handsome. The special music arranged by the choir was well rendered. In the evening it was assisted by an orchestra, which added greatly to the service. At the vestry meeting, the churchwardens presented a very encouraging report, showing total receipts of \$474.96; \$243.58 had been added to the parsonage fund. Wardens elected, H. T. Pritchard and J. H. Flatters; representatives, E. B. Daykin, H. T. Pritchard and J. W. H. Watts.

Carleton Place.—St. James'.—The Bishop confirmed 38 in this church last week, and delivered a most appropriate address to the candidates.

#### TORONTO.

Arthur Sweatman, D.D., Bishop, Toronto.

Toronto.—We give brief notices of the Easter vestry meetings, also the total number of communicants in each church on Easter Sunday. The financial reports of each parish are exceedingly satisfactory. There has been a large increase in several instances, as well as reductions made on the mortgages.

St. Alban's Cathedral.—Number of communicants, 151.

St. James'.—Communicants, 313; wardens, James Scott and A. S. Irving; representatives, R. N. Gooch, J. K. Kerr and Col. Grasset; total revenue, \$18,489.11.

St. Simon's.—Communicants, 619; wardens, Major Pellatt and Jas. Henderson; representatives, E. B. Osler, M.P., A. McLean-Howard and Frank E. Hodgins; total revenue, \$7,400.

Church of the Epiphany.—Communicants, 124; wardens, H. Mortimer and J. M. Pinkerton; representatives, J. S. Lockie, G. T. Wishart and Mr. Norris; total revenue, \$2,952.

Church of the Messiah.—Communicants, 151; wardens, Wm. Stone and W. S. Battin; representatives, Robert Reynolds, W. S. Battin and John Patterson; total revenue, \$1,953.38.

St. Thomas'.—Communicants, 700; wardens, W. D. Gwynne and Thos. Merritt; representatives, D. W. Saunders, J. H. Patterson and J. A. Cartwright; total revenue, \$9,350.

St. Mary Magdalene.—Communicants, 252.  
Church of the Ascension.—Communicants, 218; wardens, T. D. Delamere and J. B. Fitzsimmons; total revenue, \$3,897.03.

Holy Trinity.—Communicants, 379; wardens, C. J. Ager and W. H. Tippett; total revenue, \$5,038.49.

St. Clement's.—Communicants, 189; wardens, W. Montgomery and J. C. Jones; representatives, J. C. Burch, S. Heakes and J. Reed; total revenue, \$2,124.64.

St. Paul's.—Communicants, 291; wardens, T. Mortimer and R. B. Harcourt; representatives, Stapleton Caldecott, J. R. Roaf and W. B. Evans; total revenue, \$4,256.55.

St. Bartholomew.—Communicants, 85; wardens, Richard Postans and W. J. Moore; representatives, ex-Ald. T. Allen, W. H. Caniff, John Blacklock; total revenue, \$750.42.

St. Luke's.—Communicants, 500; wardens, F. Arnoldi and James E. Young; representatives, Clarkson Jones, W. P. Molesworth and J. A. Catto; total revenue, \$8,500.

St. Peter's.—Communicants, 177; wardens, W. T. H. Boyd and R. O. Montgomery; total revenue, \$9,546.

Grace Church.—Communicants, 215; wardens, Geo. Weston and E. C. Still; representatives, W. C. Hall, J. S. Barber and T. R. Clougher.

St. Ann's.—Communicants, 227; wardens, Geo. J. Webster and H. B. Scott; representatives, R. H.

Coleman, S. W.  
St. Matthias.  
Crawford and  
Cooper, J. R.  
revenue, \$1,600

St. Cyprian-  
Smith and W.  
Ward, L. J. Bla  
\$1,077.09

St. Barnabas  
J. Peake and F.  
aldson, H. Bo  
\$1,360.

St. George's  
W. Barker and  
W. Biggar, C.  
Murray; total

St. Margar  
Chas Phillips  
Beverly Jones  
total revenue.

Christ Chu  
Muston and  
Dr. Parkin,  
revenue, \$1,2

Church of  
wardens, W.  
revenue, \$8.5

All Saints  
Logan and  
hart-Gordon  
total revenue

St. Martin  
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St. John  
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Coleman, S. W. Matthews; total revenue, \$3,666.62.  
 St. Matthias.—Communicants, 140; wardens, John Crawford and E. Verity; representatives, I. J. Cooper, J. R. Cartwright and Mr. Fairbairn; revenue, \$1,600 over the previous year.

St. Cyprian.—Communicants, 76; wardens, G. Smith and W. J. Porter; representatives, Geo. Ward, L. J. Bland and D. W. Dunlop; total revenue, \$1,077.09.

St. Barnabas.—Communicants, 128; wardens, T. J. Peake and Robt. Burns; representatives, J. Donaldson, H. Bovell and Mr. Waddell; total revenue, \$1,360.

St. George's.—Communicants, 301; wardens, R. W. Barker and R. B. Street; representatives, C. R. W. Biggar, Geo. F. Harman and Huson W. M. Murray; total revenue, \$5,306.

St. Margaret's.—Communicants, 550; wardens, Chas. Phillips and John Gardiner; representatives, Beverly Jones, Dr. Harley Smith and J. R. Code; total revenue, \$4,472.87.

Christ Church.—Communicants, 104; wardens, W. Muston and J. Barwell; representatives, Messrs. Dr. Parkin, J. R. Farr and M. Wilmott; total revenue, \$1,260.12.

Church of the Redeemer.—Communicants, 330; wardens, W. C. Cubitt and David Creighton; total revenue, \$8,977.07.

All Saints.—Communicants, 680; wardens, Wm. Logan and S. Trees; representatives, W. H. Lockhart-Gordon, Jas. Haywood and J. L. Morrison; total revenue, \$13,853.05.

St. Martin's.—Communicants, 65; wardens, E. S. Flores and H. S. Jacks; representatives, A. A. Mackey, Ira Doane and H. S. Jacks; the finances of this church are in good condition.

St. John the Evangelist.—Communicants, 210; wardens, R. McCausland and Jas. Wilson; representatives, A. R. Boswell, Jas. Wilson and D. M. Harman; total revenue, \$5,286.72.

Trinity.—Communicants, 127; wardens, C. R. Cooper and Geo. Stagg; representatives, C. H. Beavis, C. A. Carter and E. W. Trent; total revenue, \$2,548.08.

St. Stephen's.—Communicants, 715; wardens, Capt. R. M. Melville and Dr. Machell; representatives, W. A. Browne, Wm. Cook and J. A. M. Alley; total revenue, \$821.97.

St. Mary's.—Communicants, 147; wardens, A. M. Kirkpatrick and Geo. G. Mackenzie; representatives, G. B. Kirkpatrick, S. T. Sheppard and Geo. G. Mackenzie; total revenue, \$2,816.73.

St. Phillip's.—Communicants, 306; wardens, A. N. Tate and H. L. Smythe; representatives, W. D. McPherson, M. Sheppard and E. Macrae; total revenue, \$13,617.

St. Mark's.—Communicants, 308; wardens, S. W. Black and F. G. Mingay; representatives, G. Gowanlock, W. H. Holland and W. Cornock; total revenue, \$2,536.

St. Matthew's.—Communicants, 218; wardens, Joseph Taylor and C. C. Norris; representatives, Noel Marshall, John A. Ewan and W. F. Summerhayes; total revenue, \$3,647.26.

St. Jude's.—Communicants, 41. The Rev. J. L. P. Roberts, late assistant curate of Grace church, has been appointed to take full charge of this church.

A Quiet Day for the clergy, conducted by the Lord Bishop of Algoma, will be held in St. Thomas' church, Monday, April 30th. Services: 8 a.m., celebration of the Holy Communion with brief address; 10.30 a.m., Matins and address; 12 m., service of intercession with instruction; 2.30 p.m., Litany and address; 4 p.m., Evensong and concluding address.

Ordained as Deaconesses.—Miss F. Clute, Miss Stacey, Miss I. Stacey and Miss B. Wilgress were ordained as deaconesses in St. James' Cathedral last week by the Bishop. They will be attached to the local Missionary Deaconess' Training House. The rector preached the sermon.

Toronto Junction.—St. John's.—Wardens, Thos. Rowden and Geo. Webb; representatives, B. W.

Murray, J. Constantine and H. Byers; total revenue, \$1,507.60.

Weston.—St. John's.—Wardens, W. H. Smith and R. J. Keefer; representatives, Messrs. Evans, Strickland and Weekes.

St. Philip's.—Wardens, E. J. Musson and Wm. Grubbe; representative, Geo. Hope.

Woodbridge.—Christ Church.—At the vestry meeting, T. F. Wallace and Henry Peters were appointed wardens; representatives, A. Maynard, Henry Peters and T. A. Agar.

Thornhill.—Trinity Church.—The vestry meeting was most harmonious. The report showed a large reduction had been made on the church debt, in addition to \$100 spent on the rectory. Wardens, Stewart Wilcox and T. S. Cook.

Richmond Hill.—A very successful bazaar and tea was held in the hall in aid of the Building Fund under the direction of the Women's Auxiliary.

York Mills.—St. John's.—The wardens' report showed a most satisfactory state of affairs. The total receipts were \$488.02. In addition to this the Women's Auxiliary raised \$150 for missionary work. Wardens elected, Joseph Smith and C. D. Wilkinson; representatives, C. Chadwick, Joseph Smith and B. Brown. The rector spoke feelingly of this, his last regular vestry meeting, as he fully intended resigning in October next. His experience had been varied and long, and he hoped God's blessing would rest upon the people and the church that had been his charge for so many years.

Eglinton.—St. Clement's.—The Rev. T. W. Powell, who has been appointed rector of this parish presided at the vestry meeting, which was well attended and most enthusiastic. He reported increases in every department of the Church work during the year, and the wardens' statement disclosed a favourable balance of over \$40. Wardens, Messrs. Grundy and Ruthven; representatives, Messrs. Howson, Waddington and Waugh. The Sunday school building committee showed a balance on hand of \$826. The vestry unanimously decided to make the rector's stipend \$800 per year.

Newcastle.—St. George's.—There were large congregations on Easter Day, and 60 communicants at the two celebrations. The offertory was over \$50. The decorations included a magnificent display of Easter lilies. At the vestry meeting a report was presented showing receipts of \$971.42, exclusive of the endowment. All accounts were paid, and the debt on the rectory property reduced to about \$100. The Christmas offerings had been much larger than usual, and the congregation a short time ago made a handsome present to the rector, accompanied by an address expressing their high appreciation of his work. Wardens, Messrs. Pope and Allen; delegates to Synod, Messrs. T. H. Gibson and Dr. McIntosh.

Chester.—At the vestry meeting, Mark Sparkhall and H. R. Franklin were elected wardens. The report was most satisfactory, and Mr. Sparkhall was appointed trustee of the building fund for a new church, for which a considerable sum has been set aside.

NIAGARA.

John Philip DeMeulin, D.D., Bishop, Hamilton.

Hamilton.—The services in all the churches on Easter Sunday were attended by large congregations. The communicants in several of the churches were more in number than previous years. The floral decorations generally were very fine. The music was good, and the choirs deserve great credit.

Christ Church Cathedral.—At the vestry meeting it was shown that the current revenue of the year had met the current expenditure with the excep-

tion of a deficit of \$100. C. S. Scott, R. E. Kennedy, Dr. Gaviller, L. Edworthy, Dr. MacNeilcan, George Moore, A. D. Braithwaite, R. A. Lucas, William Armstrong, H. B. Witton, J. M. Burns, Alex. Bruce, Q.C., and George H. Bull were appointed a committee of management to assist the wardens in their duties, the two wardens being members of the committee. J. J. Mason was re-elected representative to Synod.

Church of the Ascension.—The Churchwardens' report showed the finances of the church to be in a splendid condition; total receipts, \$7,412.19. Wardens, Adam Brown and Alfred Powis. Archdale Wilson was re-elected representative to Synod, and was thanked for his valuable services to the parish during the past six years, representing the parish and Synod.

St. Thomas.—The vestry meeting of this church adjourned for two weeks without transacting any business. At the congregational meeting which followed, Thomas W. Lester was elected lay delegate to the Synod.

All Saints.—Total receipts, \$2,961.85; wardens, R. H. Labatt and Geo. E. Bristol; representative, Geo. E. Bristol. The Sunday school receipts were \$284.59; expenditure, \$216.50; balance on hand, \$68.09. The average attendance of scholars was 175.

St. Luke's.—The rector said the number of communicants on Easter Day was the largest since his appointment, namely, 124. The Easter offerings were about \$75. The Sunday school and choir were also reported in a most encouraging state. There has been contributed in the parish during the year for all purposes, including Sunday school offerings, over \$1,100. Wardens, Geo. Hobson and W. H. Renbury; representative, Thos Partridge.

St. Mark's.—The churchwardens' report was most satisfactory, showing total receipts of \$2,190.98. Wardens, Kirwan Martin and C. J. Lansfield; representative, Stuart Strathy.

St. George's.—The financial statement showed receipts of \$1,360. During the past year the church had been decorated, an organ bought, and the land adjoining the church purchased. Wardens, John Cole and Ald. W. Nicholson; representative, John Wilson.

St. John the Evangelist.—The churchwardens' report showed receipts to have been \$1,233.39. Wardens, A. W. Connor and Chas. Moore; representative H. H. Robertson.

St. Matthew's.—Wardens, James Burton and John Stedeford; representative, John Stedeford.

St. Peter's.—Wardens, H. H. Francis and Walter Jaggard; representative, Wm. Buchanan.

Holy Trinity.—Financial statement satisfactory; wardens, Henry Beckett and W. A. H. Duff; representatives, W. A. H. Duff, three years; Geo. Filman, two years, and B. Hewson, one year.

St. Thomas.—The services were specially interesting, and large congregations attended. The floral decorations were very attractive. The vestry adjourned for two weeks. Thos. W. Lesten was appointed representative to Synod.

Guelph.—St. George's.—The services on Easter Day were very hearty, and there were a great many communicants, and the floral decorations were very fine. The Ven. Archdeacon was assisted by the Rev. C. W. MacWilliams, formerly of Guelph, now of Texas.

St. James'.—There were large congregations at all the services in this church on Easter Day; there were 190 communicants. The musical part of the services was well rendered, and the floral decorations were beautiful. The rector was assisted by the Rev. Canon Baker. The vestry meeting was well attended, and many subjects of importance were brought up and discussed. This being the completion of ten years of work in St. James' parish was taken advantage of by the rector to review the work. In the ten years there have been 271 persons baptized, 190 confirmed, 64 marriages, and 82 burials. The number of communicants on the roll at Easter, 1891, was 117, at Easter, 1900, it stands

at 235. The wardens, T. W. Saunders and Lieut. Col. White. Representative, J. J. Thomas. A hearty vote of thanks was tendered the rector for the faithfulness and devotion with which he has watched over and guarded the spiritual and temporal welfare of this parish during his incumbency, which dates from the foundation of the parish, ten years ago. The rector most heartily thanked all the parish for sympathy and help and asked the prayers of all. The ten years spent in Guelph had been the happiest of his life. The receipts amounted to \$1,591.15. Rev. Rural Dean Ridley, of Galt, preached in commemoration of the tenth anniversary, on Sunday last, exchanging with the rector.

Ancaster.—St. John's.—The Church was tastefully decorated for Easter and the services were attended by large congregations. The vestry meeting was most harmonious. Wardens, J. H. Regan and E. A. Clifford. Representative, E. Kenrick.

Stony Creek.—Church of the Redeemer.—The average attendance of this church was nearly double during the past year. Wardens, Dr. Carr and Picton Van Wagner.

Dundas.—St. James'.—The vestry meeting was well attended. Wardens, E. A. Woodhouse and T. C. J. Racey. Representative, T. Comport.

Grimsby.—St. Andrew's.—The churchwardens' financial statement was satisfactory, showing a balance on hand of \$50.21, after meeting current expenses and defraying the cost of extensive repairs made during the year. Wardens, Ossie Neal and W. F. Lewis; representative, W. H. Nelles.

Milton.—Grace Church.—The special Lenten services were well attended this year, as usual, and especially the daily services during Holy Week; large congregations attending the Good Friday services, which were most impressive and helpful. It is said that never in the history of Grace church have the Easter services been so enjoyable; the church was very tastefully decorated with lilies, and the musical part of the services was very creditable indeed to the choir, which numbers about 26 voices. The Holy Communion was celebrated at 8 and 11 o'clock, and each service was attended by large numbers of devout communicants. The offertory for the day amounted to about \$400. The annual vestry meeting was adjourned for a week, but reports so far received show a very prosperous year for the church both in things spiritual and temporal.

#### HURON.

Maurice Scollard Baldwin, D.D., Bishop, London.

London.—St. Paul's Cathedral.—Wardens—W. J. Reid and W. T. Strong. Representatives—R. Bayly, Q.C.; Dr. Sippi and G. F. Jewel. Total receipts, \$11,234.04.

Memorial Church.—Wardens—Thomas Orr and D. H. Howden. Representatives—T. H. Luscombe, J. Higginbottom and C. H. Armitage. Total receipts, \$6,880.62.

St. James' Church.—Wardens—J. K. H. Pope and J. M. Dillon. Representatives—G. D. Sutherland and Prof. Harrison. Total receipts, \$4,693.03.

St. John the Evangelist.—Wardens—J. G. Boucher and George Elliott. Representatives—W. J. Imlack and Henry Macklin. The financial statement was most gratifying, and the vestry passed a resolution to add \$100 to the rector's stipend.

Christ Church.—Wardens—R. H. Cullis and Mr. Molland. The wardens' report showed the church in good financial standing.

St. George's.—Wardens—R. A. Jones and Robert Kingsmill. Representatives—Messrs. Percival and Gibson.

St. Matthew's.—The total receipts, \$819.92. The rector gave a very encouraging report of the work done during the past year.

Stratford Home Memorial Church.—One of the principal events at the Easter services of this church was the introduction of a surpliced choir for the first time, numbering thirty-six voices. The congregation, morning and evening, was very large. The service was conducted by the rector, Rev. D. Deacon. The choir gave evidence of very careful training, and won golden opinions. The rector and congregation are to be congratulated on the successful introduction of the surpliced choir. At the annual vestry meeting, David Plewes and W. J. Pepper were elected wardens and D. Plewes representative to Synod.

Sebringville.—Trinity Church. Wardens—Geo. Hamilton and W. H. Coulton. Representative—Dr. J. J. Paul.

Woodstock.—Large congregations attended the services on Easter Sunday. A good many received Holy Communion, and the singing by the choirs was exceedingly well rendered.

Aylmer.—The annual vestry meeting of Trinity church was held on the evening of Easter Monday in the school-room. The statement of accounts showed a small balance in hand. The entire sum raised in the parish was over \$1,700, a satisfactory feature being the increase in the envelopes and in the open collections. The incumbent (Rev. J. W. Andrew), expressed his satisfaction at the harmony which had marked the entire intercourse between himself and the congregation during the past year. The officers for the ensuing year are: Rector's warden, H. A. Ambridge; people's warden, J. G. Heiter; vestry clerk, E. A. Miller; auditors, W. Wrong and J. B. Ogilvie; sidesmen, G. Brighty B. E. Young, F. Love and Era. Thomas; advisory board, A. B. Thom, J. M. Wrong, R. Thomas, J. B. Ogilvie, E. A. Miller, J. G. Heiter, D. Marshall and Dr. Kingston; lay delegate to Synod, A. B. Thom.

Brantford.—Grace Church.—The Easter festival in Grace church and the daughter missions was a marked one in several respects. The work of the Chancel Guild, recently established, has been evident in many improvements in Grace church, especially in the new super-frontal and altar linen, which represents weeks of devoted work; the exquisite embroidery of the fair linen cloth by the Misses Minchin, of Brookvale, being especially fine. The services were all very largely attended. In the evening the vested choirs of Grace church and St. John's mission combined, and the service was splendidly rendered under the direction of Mr. Andrews. In St. John's mission a new era was reached when the Easter offering of \$330 wiped out the balance of debt on the building fund. Thus in five years this handsome little church, costing some \$5,000, has been cleared of debt, and this largely through the self-denying efforts of the earnest little congregation, under the leadership of Mr. Shadbolt, the lay reader-in-charge, and Mrs. Shadbolt. The amount received from the Lenten self-denial boxes, circulated in the Sunday school, amounted to \$118. Generous assistance has, of course, been given also by members of the Mother Church. The church was consecrated by the Bishop of Huron on the Tuesday after Easter. At St. James' and St. Paul's missions, also, large congregations met and bright services were held.

Galt.—Easter services were held at 8 a.m., 11 a.m., and 7 p.m., and were largely attended. Special offertories were presented and were liberal. This being the only special appeal for funds during the whole year; all moneys being raised by direct giving. The Easter vestry was the largest and most satisfactory held for many years. Total receipts, \$4,082.05. Wardens, James Woods and Thomas Randall; delegates to Synod, James Woods and R. S. Strong, Sr. Reports from the various organizations were very encouraging.

Preston.—St. John's Church.—The Good Friday and Easter Day services were well attended. There was a full church on Easter morning; fifty communicants were present at the 8 a.m. and 11 a.m. services. The Easter offerings amounted to \$78. On Easter Monday the annual vestry meeting was held. The wardens' report showed receipts amounting to \$782.24; disbursements about the same (a small balance being in favour of the wardens). The churchwardens, Messrs. C. Dolph and A. D. Pringle, were reappointed; and the following sidesmen, G. Pattinson, F. Darnley, H. D. Walker, G. A. Skipton, R. McWilliams, and C. Bryant. Two new names were added, Samuel Wells and Edward Rooke. W. S. Hudson was reappointed vestry clerk; F. Moss and C. R. Hanning, auditors. C. R. Hanning, at a separate meeting, was elected lay delegate to the Synod. The adjourned meeting will be held in two weeks. The children's Lenten offerings for Indian schools amounted to \$12.

Woodstock.—New St. Paul's.—The reports at the vestry meeting were most satisfactory. The financial report showed total receipts of \$4,750.13. The following were appointed wardens: A. W. Stone and J. L. Francis; representatives, Wm. Grey, Dr. A. B. Welford and R. W. Woodroffe.

Old St. Paul's.—The wardens' report showed the church to be in a most favorable condition. The wardens are Jos. Blackburn and John Peers; representatives, John Peers and W. H. Van Ingen.

St. Mary's.—St. James'.—At the vestry meeting Col. White presented the financial statement, which showed a very favorable condition of affairs, there being an increase in pew rents, loose offertory and envelope offertories. Thus, after paying all indebtedness, there remained a surplus of \$101.50. Wardens, Col. White and Jos. Stafford; representatives, W. C. Montizambert and C. Richardson. A strong advisory board was formed and other officers elected.

Clinton.—St. Paul's.—The services in this church on Easter Sunday were in some respects better than in previous years, and were entered into heartily by large congregations. The number of communicants was the largest in the history of the church. The decorations were very chaste, and the design different from that of other years. Much credit is due the ladies for their work. At the vestry meeting the financial report was very satisfactory. E. E. Hilton and R. A. Worthington were appointed wardens, and Mr. Jas. Sheppard representative to the Synod.

Mt. Pleasant.—The Easter services were largely attended. To mark the joyous occasion the chancel of the church had been decorated and presented a chaste and beautiful appearance. At the celebration of the Holy Communion a good number were present to partake. The Rev. E. Softley, jr., incumbent, preached from the words, "Christ our passover is sacrificed for us, therefore let us keep the feast," 1 Cor. v., 7 and 8. Messrs. Thos. Morde and A. T. Briggs were appointed churchwardens for the ensuing year. The Rev. Arthur Morphy, M.A., is holding a mission in the church for ten days from April 25. The prayers of Church people are asked for the Divine blessing on this work.

Kelvin.—St. Paul's Church was very prettily decorated for the Easter festival, and the service attended by large congregations. At the Easter vestry meeting it was shown that the church fabric would soon be entirely out of debt, there being only about \$90 outstanding. The Ladies' Aid Society have taken the matter in hand, and expect to have the Church entirely clear of debt in less than a period of six months. Daniel Bowman and F. W. Watson were appointed churchwardens.

Seaforth.—St. Thomas' has just concluded another successful year, the 10th under its present rector. In spite of heavy losses by death and re-

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removal, the congregation has kept up to the average of former years, and the finances were in a better position than for years, there being quite a good balance on hand. Service was held every evening during Holy Week, and on Wednesday the Bishop visited the parish and confirmed a class of thirty-three, twenty males and thirteen females. On Easter Day there were two celebrations, at which 130 partook of the Lord's Supper, the largest number in the history of the parish. At the vestry meeting a standing vote of appreciation was tendered the rector for his energetic efforts in furthering the work of the parish, and of three months' holiday also given him in order that he may visit the North-West. This is a small parish of only about 70 families, but during the past ten years 131 persons have been baptized, 169 admitted to confirmation, and over \$20,000 raised for Church work. The parish is now well equipped with every accessory to public worship, and is free from debt.

Kirkton and Biddulph.—The usual Easter services were held by the incumbent, who preached able and instructive sermons suitable to the occasion. Special music was ably rendered by the respective choirs. On Monday vestry meetings were held at both appointments, at which the business for the year was transacted. Both congregations are in a prosperous condition, having a considerable balance on hand after paying all expenses. The full amount of assessment for the diocesan Mission Fund has also been remitted, notwithstanding the extra efforts the parish is making of building a new church this year.

ALGOMA.

George Thorneloe, D.D., Bishop, Sault Ste. Marie.

Bracebridge.—The Easter services in St. Thomas' church were most bright and hearty. There was a celebration of the Holy Eucharist at 9 a.m., when 44 partook of the Blessed Sacrament, followed at 11 a.m. by Matins and Holy Communion, when 60 made their Easter Communion. Considering the fact that several communicants were out of town and a few detained from church by sickness it is considered that 104 communicants was very good. At 7 p.m. Evensong was said, and an appropriate sermon delivered. The choir was assisted at 11 a.m. and 7 p.m. by an orchestra of three pieces, Clarinet, trombone and cornet; and the musical portion of the service, under the direction of choir-master Kirk, was excellent. The altar and sanctuary were prettily decorated; the former with cut lilies, the latter with flowering plants. The vestry meeting was well attended. It was decided by resolution that the Mission of Bracebridge become a parish, and that it be from now on self supporting. Wardens, H. B. Bridgland and J. Ashworth.

RUPERT'S LAND.

Robert Machray, D.D., Archbishop and Primate, Winnipeg, Manitoba.

Dauphin.—A little over three years ago the present site of the town of Dauphin was a field of wheat. To-day Dauphin is a town of over 1,000 inhabitants, and St. Paul's church is a rectory. It is doubtful if so rapid a development has been experienced by any other parish in this rapidly growing diocese. In addition to the town there are in the Dauphin district six centres at which it is hoped that regular services will soon be established. The rector of Dauphin, the Rev. C. N. F. Jeffery, is putting forth every effort to secure an assistant, as the work of the entire district is altogether too great for one man. St. Paul's parish has a church building, erected last summer, and a house for the clergyman. A small debt rests upon the house and the church must soon be enlarged. The needs of the parish are therefore such as to require the united and best endeavours of the parishioners for some time to come. It is hoped that the dawning of the new century may see all encumbrances removed, and the parish fully equipped for the important work which lies before it.

British and Foreign.

A stained-glass window has been placed in the Chapter house of Lincoln Cathedral as a memorial to the late sub-Dean Clements, father of General Clements.

Sir Francis Jeune has restored Cheveley Church, Berks, in memory of his father, formerly Bishop of Peterborough.

The churchwardens of Mossley Hill Church, Liverpool, have purchased Calvary Church, Smith-down Road, with site, with the object of utilizing the building as a chapel-of-ease for the parish.

Mr. F. A. Hamilton, of Brent Lodge, Finchley, has promised to give £7,000 towards the £9,000 required for the erection of a new church at Church End, Finchley. The site has been given by the Lord of the Manor.

A memorial to the late Sir William Penn Symons, subscribed for by the parishioners and his tenantry, was dedicated at Botus-Fleming Church by the Venerable Archdeacon of Bodmin. This is a tribute to the excellent churchmanship of the late General.

Bishop James Johnson, the native clergyman who was recently consecrated as an additional Bishop for the Niger region, and upon whom the degree of D.D. was lately conferred by the University of Durham, has been presented by Canon Tristram and some dignitaries of Durham University with a complete set of Episcopal robes.

An interesting monumental brass has recently been erected in the parish church at Chapel-en-le-Frith. It records the fact that the sextonship has been retained in one family since 1631. The death is recorded of Joseph Bramwell, who had held office since 1893; and states that the bones of eight predecessors of the same family lie beneath, their terms of office extending from thirty-nine to fifty-two years.

At the monthly meeting of the S.P.C.K. on Tuesday, the Bishop of Columbia expressed his happiness at having an opportunity of meeting the members of the society. He said, after the experience gained by seven years' work, he did not think that there was any society so well spoken of in the colonies as the S.P.C.K. The gracious way in which applications for aid were received, and in which the society's grants were made, was very helpful. He did not think that there was a single church in his diocese in which a statement of the fact that it had been helped by the society could not be placed. They were very grateful for the society's aid in building churches, in enlarging them, for grants of its publications, and aid in other ways in supporting work among the white settlers. The Bishop specially referred to the help given by the society to the mission to the Indians at Alert Bay, and to the value of the society's foreign translations in the work among the natives.

An Irish Parliamentary candidate engaged in canvassing visited a working man's house, in the principal room of which a pictorial representation of the Pope faced an illustration of King William, of pious and immortal memory, in the act of crossing the Boyne. The candidate stared from one to the other in amazement, and, seeing his surprise, the voter's wife exclaimed, "Shure, my husband's an Orangeman and I'm a Catholic." "How do you get on together?" asked the astonished politician. "Very well, indeed," replied the lady, "barring the twelfth of July, when my husband goes out with the Orange procession and comes home drunk." "Well?" "Well, he always takes the Pope down and jumps on him, and then goes straight to bed. The next morning I get up early before he is awake, take down King William, and pawn him, and buy a new Pope with the money. Then I give my old man the

ticket to get King William out."—The Churchman (Sydney).

Correspondence.

All Letters containing personal allusions will appear over the signature of the writer. We do not hold ourselves responsible for the opinions of our correspondents. The opinions expressed in signed articles, or in articles marked Communicated, or from a Correspondent, are not necessarily those of the CANADIAN CHURCHMAN. The appearance of such articles only implies that the Editor thinks them of sufficient interest to justify their publication.

THE EPISTLE TO THE HEBREWS.

Sir,—Will some of your learned readers, who have access to the criticisms of German scholars at first hand, kindly give us the grounds upon which Harnack reaches the conclusion that the Epistle to the Hebrews was written, or perhaps to speak more accurately, collaborated by Priscilla and her husband Aquila. If satisfactorily established it would add a new interest to the place that women occupy in relation to the Gospel. I presume there are no "a priori" reasons against such a conclusion, but of course it must be justified on sufficiently clear literary grounds, which I should like to have stated for general information. German critics evolve so much out of their subjective consciousness, so to speak, that there is no saying to what fantastic theories they may not lend themselves.

ROBERT KER.

THE CHURCH AND THE JEWS.

Sir,—I cannot think that The Churchman intended to be unfair in last week's criticisms of the London Jews' Society. Will you, then, kindly publish this letter, which corrects some statements of fact, and throws a true light upon others which are misleading?

1. As to the principles of the society. Rule 2 says that its work "shall be conducted in strict conformity with the principles and formularies of the Established Church." These, and these only, are the principles to which "the committee announce their unflinching adherence." Clearly, he who "conscientiously holds different principles," has no place at all within the Church.

2. It is not true of this society that "the theological colour, party bias and ecclesiastical stripe are the main thing; and of this the committee is judge and acknowledges no control." The main thing is to carry the Gospel to the Jews; not to exploit party principles. Rule 3 specifically enacts, "that all differences relating to ecclesiastical order and discipline be referred to the Archbishops and Bishops, whose decision shall be final."

3. It is not true that this society "recognizes less the authority of the Bishops than their great usefulness;" as the same rule proves.

4. It is not true that "the missionaries of this society own no control but that of the committee." They "render obedience to their lawful Bishops" as gladly as any of the clergy of the Church; and more gladly than many, if recent ecclesiastical news be true.

5. Other things, though in some sense true, are so put as to mislead the uninformed. For instance, the work of the society in Bible lands is said—side by side with that of the Bishop in Jerusalem—to be "also small." It is small. We are ashamed how small it is. Still it is larger than that of any other organization; and the sum-total of its entire work is as great as that of all other Jewish societies put together. Yet even this is a reproach. We say it humbly and sincerely. Then, as the work is so small, who shall be justified in trying to prevent its development? Again, no clergyman nor subscriber is necessarily ignorant of the various ways in which their gifts are spent. The annual report is sent to many; the monthly record to all. Objections to the cost of parochial curates, schools, books, etc., therefore, are manifestly disingenuous.

It is asked: "What have we to do with the expenses of the London warehouse, or the cost of publications or books?" The answer is plain and prompt. No other mission to Jews could do its work at all without them. Who brought down the price of the Hebrew Bible from \$35 to 35 cents? Who, by translating the New Testament and Liturgy into, and publishing them in Hebrew, makes it possible to put the Gospel and the Prayer-Book into Hebrew hands? Who produced and publishes the vast bulk of controversial and missionary literature, upon which all workers amongst the Jews mainly rely? And who, in doing all this, finds employment for scores of outcast Israelites, disinherited because of their love of Christ, and their confession of His name, and unable to earn a living among their own brethren, being hated of all for His sake? Who, but the London society? Is it asked, What have we to do with these things? Shall we not rather ask, What could be done without them? To look upon the different fields as "Foreign Missions" and "Home Missions" is, again, entirely to mislead. It is all one mission. If the Gospel is to be carried to the Jews it must be taken where the Jews are. There are in Palestine and all Asia about 250,000 Jews. There are in other lands 9,000,000. He who prefers to spend all his contributions in the Holy Land may be a supporter of a mission in Palestine—but a supporter of missions to the Jews, in the true sense, he emphatically is not. This not unnatural sentiment about the Holy Land is over supplying the needs of the Jews in Palestine, and causing the neglect of those in Europe and England—where most of them are congregated. It is undoubtedly a broad and splendid conception—well worthy of the mind that evolved it—to have a Cathedral, and a college, and a library, and missionary student-canonics in Jerusalem. Meanwhile we must not forget that there are thousands of Jews elsewhere to whom the claims of Christ have never been so much as presented. And the latter work is at least as necessary as the former. I am sure that Bishop Blyth would never urge that all our support should be given to his mission in Bible lands. By his word he asks only "for his share." By his action, as a vice-patron of the London society, he endorses the work which is even broader and more splendid than his own. No one knows, better than he, how much the Jerusalem Bishopric owes to the past provision and present support of the London society. Does it not seem to be a quite questionable taste that would say to the mother—without whose travail and fostering care the daughter never would have existed, nor for many years been able even to live—"Stand aside, madam; thy daughter is grown more beautiful than thou?" Such, assuredly, are not the views of the Bishop in Jerusalem. Nor of the Canadian Bishops; eleven of whom—including the two Archbishops—are vice-patrons of the London society; the Archbishop of Canterbury being sole patron. The fallacy of the whole string of objections rests upon the quiet assumption that the societies whose work is attractive chiefly to Low Churchmen are "party societies;" do not "work on Church lines;" and, therefore, ought to seek support only from one class. While the societies which are attractive chiefly to High Churchmen, are not "party societies;" do work on Church lines; and, therefore, should receive the support of all classes. The naive simplicity of such reasoning may be most charming. But it is neither logical nor true.

CANADIAN SECRETARY,—L. J. S.  
The Rectory, Shediac, N.B.

### Family Reading.

#### THE JOY OF THE LORD.

Heavenly blessings are greater than earthly griefs. The greatness of the Christian's joy is that it is a song of gladness, which is not stilled in the time of gloom and tears. All

other joys miss the changes in the marching step of life, but this is one which can keep pace with men even down into the grave. It is the only quickstep that sounds not incongruously on the muffled drum. We can rejoice in the Lord always. No time or event compels to silence the voice of that joy.

#### OUR OWN.

If I had known in the morning,  
How wearily all the day,  
The word unkind  
Would trouble my mind,  
I said when you went away,  
I had been more careful, darling,  
Nor given you needless pain;  
But we vex "our own."  
With look and tone,  
We may never take back again.

For though in the quiet evening  
You may give me the kiss of peace,  
Yet it might be,  
That never for me,  
The pain of the heart should cease.  
How many go forth in the morning  
That never come home at night,  
And hearts have broken,  
For harsh words spoken,  
That sorrow can ne'er set right.

We have careful thoughts for the stranger,  
And smiles for the sometime guest;  
But oft for "our own"  
The bitter tone,  
Though we love "our own" the best.  
Ah, lips with the curve impatient!  
Ah, brow with that look of scorn!  
'Twere a cruel fate,  
Were the night too late,  
To undo the work of morn.

—Margaret E. Sangster.

#### "SPEAK LIKE YOU DO WHEN YOU LAUGH.

A baby of three years, says a recent writer, once preached me a sermon, and I pass it on for the benefit of other downcast and despondent ones, who need to learn to "rejoice evermore."

"How is the baby?" I asked drearily, standing at the foot of the staircase leading up to a chamber where the little one lay ill. I was tired, unhopeful; my mood came out in my tone.

"Speak like you do when you laugh," called the weak little voice upstairs; and if ever I felt rebuked by an angel, that was the moment. It has come up to me a hundred times since; I hope I am the brighter and cheerier for it.

"Speak like you do when you laugh." That means sparkle and gladness and goodwill. Those fretful lines at the mouth-corners don't come from laughing. The weary ones around the eyes have another origin. But the plainest outward sign of despondency is that in the tone. The sick feel it; that is why "visitors are forbidden." Little children are infallible weather prophets; they will not "take to" you. And you and I—just common working men and women, neither sick nor young nor old, but busy and often tired—we love—yes, that is the word—we love the bright, loving, laughing, happy voice. "Speak like you do when you laugh."

—You know that a little thought and a little kindness are often worth more than a great deal of money. This charity of thought is not merely to be exercised towards the poor; it is to be exercised towards all men.  
—John Ruskin.

#### TAKE TIME.

Take time to breathe a morning prayer, asking God to use you for His glory during the day. Take time to read a few verses from God's Word each day.

Take time to be pleasant. A bright smile and a pleasant word fall like sunbeams upon the hearts of those around us.

Take time to be polite. A gentle "I thank you," "If you please," "Excuse me," etc., is no compromise of dignity.

Take time to be patient with children. Patience and kindness will open a way for good influence over almost any child.

Take time to be thoughtful about the aged. Respect grey hairs, even if they crown the head of a beggar.

#### A PERILOUS ASSURANCE.

Judging from the somewhat perilous assurance of many who speak about meeting their friends in a better world, when neither they nor their friends gave much attention to it while living in this one, we may well, as there is occasion, remind others, and be continually recollecting ourselves, that the only well-grounded hope of living and reigning with Christ in the world to come, is living and suffering and working for Him in this present world. Balaam could utter the pious hope that he might "die the death of the righteous," but he met his death fighting among the foes of God.—Bishop Thorold.

#### HINTS TO HOUSEKEEPERS.

Ham Toast.—Slices of toasted bread with the crusts cut off; two eggs; two tablespoonfuls of butter; some cold ham or tongue grated. Put the yolks and whites, well beaten, into a stew-pan, with the butter; stir them two minutes over the fire, spread them over the toast and lay over them a sufficient quantity of cold ham or tongue, grated or chopped fine, to cover the eggs. Serve it up very hot.

Crumpets.—Three cupfuls of warm milk, half a cupful of yeast, two tablespoonfuls of melted butter, one saltspoonful each of salt and soda dissolved in hot water, flour enough to make a good batter. Set these ingredients—leaving out the butter and soda—as a sponge. When very light, beat in the melted butter, with a very little flour; stir in the soda hard, fill patty-pans or muffin-rings with the mixture, and let them stand fifteen minutes before taking.

Ox-tail Soup.—Chop the ox-tail into small pieces; set on the fire with a tablespoonful of butter, and stir until brown, and then pour off the fat; add broth to taste, and boil gently until the pieces of tail are well cooked. Season with pepper, salt, and three or four tomatoes; boil fifteen minutes and then serve. This soup can be made with water, instead of the stock broth, in which case season with carrot, onion, turnip and parsley.

Almond Pudding.—Turn boiling water on to three-fourths of a pound of sweet almonds; let it remain until the skin comes off easily; rub with a dry cloth; when dry, pound fine with one large spoonful of rose-water; beat six eggs to a stiff froth with three spoonfuls of fine white sugar; mix with one quart of milk, three spoonfuls of pounded crackers, four ounces of melted butter, and the same of citron cut into bits; add almonds; stir all together, and bake in a small pudding-dish with a lining and rim of pastry. This pudding is best when cold. It will bake in half an hour in a quick oven.

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Children's Department.

THREE LITTLE DOGS.

Three little dogs were talking,  
As they trotted along the road;  
And the subject of speech,  
With all and with each,  
Was that bad folks were abroad.

Said the first: "You would hardly believe  
it,  
But I can assure you it's true

A man with a pail  
Threw suds on my tail!  
Now I think that's cruel, don't you?

Said the second: "That's very atrocious;  
But a worse thing happened to me;  
A boy with a stone  
Almost broke my backbone!  
Now, what do you think of that?" said  
he.

Said the third: "My fate was the hardest  
And I can prove it just now;  
A man knocked me flat  
When I looked at a cat!  
Wasn't that too bad? How-wow!"

But the three little dogs did not mention,  
The first, that he had stolen some sprats.  
The next that he ran  
At a poor blind man;  
And the third, that he'd hunted a cat.

Thus, three little dogs were talking,  
And many small folk do the same;  
They tell of a story  
That redounds to their glory  
But forget when they well deserve blame.

A BRAVE ACT REWARDED.

Mr. Edison, who is known all over the world as a great electrician, was a poor boy. He sold newspapers, he ran errands, he did everything an honest boy could do to support himself. The following story, relating to an event in his boyhood shows that he was a brave boy:

One summer forenoon, while the train was being taken apart and made up anew, a car was uncoupled and sent down the track with no brakeman to control it. Edison, who had been looking at the fowls in the poultry-yard, turned just in time to see little Jimmie on the main track throwing pebbles over his head, utterly unconscious of danger.

He dropped his papers on the platform, seized the child in his arms, and threw himself off the track, face downward, in sharp, fresh gravel ballast, without a second to spare. As it was, the wheel of the car struck the heel of his boot.

"I was in the ticket office," says the child's father, "and, hearing a shriek, ran out in time to see the

train-hands bringing the two boys to the platform."

Having no other way of showing his gratitude, the agent said:

"Al, if you stop off here four days in the week, and keep Jimmie out of harm's way until the mixed train returns from Detroit, I will teach you telegraphing."

"Will you?" said Edison.

"I will."  
He extended his hand and said: "It is a bargain," and Edison became a telegrapher.

TEN YEARS OLD.

Ten years sounds quite old to most little folks, and when Florence reached her tenth birthday, she thought it the most important birthday she had ever had.

If you had known Florence I

am sure you would have liked her, for she was one of those quiet, lovable little girls who always make friends wherever they go.

There were many things about Florence that made her friends love her. She was always so unselfish. She shared her toys most willingly with all her little playmates, and when she had anything to divide, she would always offer you the best piece or the "biggest half," instead of keeping it for herself. She was a very thoughtful little girl, too, and when papa came home she would always have his slippers ready for him so that he might rest his feet; and when she saw her mother was tired, she would ask if she couldn't wipe the dishes, or clear the table, or arrange the flowers, or do something to help her.

I wouldn't have you think that

"THIS IS CANADA YEAR."

THE WATER'S HUB possesses indisputable points of excellence—a marvel of mechanical ingenuity—a feature that will be specially appreciated on the ladies' models. Make enquiries about the Water's Hub—it's a feature of the

"Gendron" Bicycle

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Florence was a perfect little girl. Oh, no! She had her faults, and among them was a hasty temper, that sometimes made her do and say things that she was sorry for afterwards. But she knew that this was something that she must strive against, and she tried very hard not to let her temper get the better of her.

Florence had heard that one good thing to do on your birthday is to make good resolutions. She asked one day what "resolution" meant, and her mamma said it was a promise made to yourself.

On her tenth birthday Florence slipped out into the garden, and there she made her birthday resolution. What do you suppose it was? Why, it was simply this: That, with Jesus' help, she would try to keep her temper better than ever before.

I think that was a good resolution to make, and I am sure that the Saviour helped Florence to carry out that promise which she made to herself, because she did not trust to her own strength, but looked to Him for help. There is no one who can help us to keep the good resolutions we make so well as Jesus our Saviour.

BOYS WHO SUCCEED.

Thirty years ago Mr. H—, a nursery man in New York State, left home for a day or two. It was rainy weather, and not a season for sales, but a customer arrived from a distance, tied up his horse and went into the kitchen of a farm house, where two lads were cracking nuts.

"Is Mr. H— at home?"

"No, sir," said the eldest, Joe, hammering at a nut.

"When will he be back?"

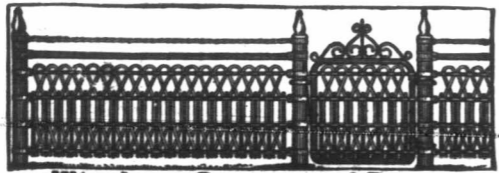
"Dunno, sir. Mebbe not for a week."

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The other boy, Jim, jumped up and followed the man out. "The men are not here, but I can show you the stock," he said, with such a bright, courteous manner that the stranger, who was a little irritated, stopped and followed him through the nursery, examining the trees and left his order.

"You have sold the largest bill that I have had this season, Jim," his father, greatly pleased, said to him on his return.

"I'm sure," said Joe, "I'm as willing to help as Jim, if I'd thought in time."

A few years afterward these two boys were left by their father's failure and death with \$200 or \$300 each. Joe bought an acre or two near home. He has worked hard, but is still a poor, discontented man. Jim bought an emigrant's ticket to Colorado, hired as a cattle driver for a couple of years, and with his wages bought land at forty cents an acre, built himself a house, and married. His herds of cattle are numbered by the thousands, his land has been cut up for town lots, and he is ranked as one of the wealthiest men in the State.

"I might have done like Jim," his brother said lately, "if I'd thought in time. There's as good stuff in me as in him."

"There's as good stuff in that loaf of bread as in any I ever made," said his wife, "but nobody can eat it. There's not enough yeast in it." The retort, though disagreeable, was truth. The quick, wide-awake energy which acts as leaven in a character is partly natural. But it can be inculcated by parents and acquired by a boy if he chooses to keep his eyes open and act promptly and boldly in every emergency.

FASHION'S FESTIVAL.

THE HORSE SHOW AT THE ARMOURIES THIS WEEK.

The Canadian Horse Show, the great fashionable event of the spring time, will be drawing large throngs to the Toronto Armouries on Thursday, Friday and Saturday of this week. The reduced rates on the railways and the excellence of the show attract large numbers from outside places. The show will be opened on Thursday afternoon by His Honor the Lieutenant Governor. On Friday morning His Excellency the Governor General arrives and will be a constant attendant in the ring, as Lord Minto thoroughly loves a good horse. Saturday morning is specially dedicated to the school children, and in addition to the regular events there will be an exhibition of trained dogs, monkeys, and birds, by Professor Sam wells and Miss Millie Gracey of New York.

MR. HARKER'S PEAS.

"Father, I don't like to go to school," said Harry Williams one morning. "I wish you would always let me stay at home. Charlie Harker's father don't make him go to school."

Mr. Williams took the little boy by the hand and said kindly to him: "Come, my son, I want to show you something in the garden."

Harry walked into the garden with his father, who led him along until they came to a bed in which peas were growing, the stems supported by thin branches which had

*Note the long curve*

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been placed in the ground. Not a weed was to be seen about their roots, nor even disfiguring the walk around the bed.

"See how beautiful these peas are growing, my son. We shall have an abundant crop. Now let me show you the peas in Mr. Harker's garden. We can look at them through a great hole in the fence."

Mr. Williams then led Harry

through the garden gate and across the road to look at Mr. Harker's peas. After looking into the garden for a few minutes, Mr. Williams said: "Well, my son, what do you think of Mr. Harker's peas?"

"Oh, father, I never saw such poor-looking peas in my life! There are no sticks for them to run upon, and the weeds are nearly as high as the peas themselves."

April 26, 1900.

"Why a than ours." "Because grow as I pose Mr. I and never afterward. out the we to grow ri "Yes, ti son. A g ror with rct cultiv care. An human g garden m ed and ke wil run minds ar they mus carefully t If you w nor have planted when you the weed been loc beautiful you thin my gard his?" "Oh, a good all overr "Or, would t scn as allowing mind, overru Harr underst

SHC

Girls love fo nct in a weigh of ma insensi that d cry ou love. Lord "Ch listen feeling is bes hand. have —a b fatho kind howe life y dear Eave and whie Cite with the of a bos tale ten can up ash nig thi we he lo

April 26, 1900.]

"Why are they so much worse than ours, Harry?"

"Because they have been left to grow as they pleased. I suppose Mr. Harker just planted them and never took any care of them afterward. He has neither taken out the weeds nor helped the stalks to grow right."

"Yes, that's just the truth, my son. A garden will soon be overgrown with weeds and briars if it is not cultivated with the greatest care. And just so it is with the human garden. This precious garden must be trained and watered and kept free from weeds, or it will run to waste. Children's minds are like garden beds, and they must be tended even more carefully than the choicest plants. If you were never to go to school, nor have good seeds of knowledge planted in your mind, it would, when you became a man, resemble the weed-covered bed we have just been looking at, instead of the beautiful one in my garden. Would you think it right for me to neglect my garden as Mr. Harker neglects his?"

"Oh, no, father, your garden is a good one, but Mr. Harker's is all overrun with weeds and briars."

"Or, my son, do you think it would be right if I neglected my son as Mr. Harker neglects his, allowing him to run wild, and his mind, uncultivated, to become overrun with weeds?"

Harry made no reply, but he understood what his father meant.

SHOW YOUR LOVE FOR MOTHER.

Girls, never forget to show your love for your mother. If you do not in your youth, it will rest like a weight upon your age. The heart of man or woman must be made insensible by reason of its sinning that does not know what it is to cry out for a mother and a mother's love. No less a personage than Lord Macaulay says:

"Children, look in those eyes, listen to that dear voice, notice the feeling of even a single touch that is bestowed on you by that gentle hand. Make much of it while you have that most precious of all gifts—a loving mother. Read the unfathomable love of those eyes; the kind anxiety of that tone and look, however slight your pain. In after life you may have friends—loved, dear friends—but never will you have again the inexpressible love and gentleness lavished upon you which none but a mother bestows. Often do I sigh in my struggles with the dark, uncarving world for the sweet, deep security I felt when, of an evening, nestling in her bosom, I listened to some quiet, tonic suitable to my age, read in her tender and untiring voice. Never can I forget the sweet glances cast upon me when I appeared to be asleep; never her kiss of peace at night."

What heart does not echo to this sentiment from a man who won, by the grace of his head and heart, power beyond others? The love of her babies is very sweet to

the mother's heart; but the watchful care of the men and women who are privileged to say "mother" to the one who nursed them through infancy, is still more prized.

THE ECHO BOY.

A little boy once went home to his mother, and said, "Mother, while sister and I were in the garden there was some boy mocking us. I was calling out 'Ho!' and the boy said 'Ho!' So I said to him, 'Who are you?' I said, 'Why don't you show yourself?' He said, 'show yourself!' And I jumped over the ditch, and went into the woods; but I could not find him, and I came back and said, 'If you don't come out I will punch your head!' and he said, 'I will punch your head!'"

So his mother said: "Ah! Johnny, if you had said, 'I love you,' he would have said, 'I love you.' If you had said 'Your voice

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Every man and every woman covets this marvellous power over their fellows which makes success in great achievements easy. To a large extent it may be developed by all possessed of vigor and energy.

Personal magnetism seems to depend on the vitality and nerve force of the body. It is in vain for persons with weak, exhausted nerves to attain to positions of eminence. The body must be filled to overflowing with the health, strength and energy which comes with the use of Dr. Chase's Nerve Food.

Pure, rich blood and strong, well nourished nerves are the very foundation of all health and vitality. Diseases and weaknesses which sap the energy from the body and bring on nervous prostration, paralysis, insanity and epilepsy are impossible to persons who enrich their blood and make their nerves healthy by using Dr. Chase's Nerve Food, the great blood builder and nerve restorer.

Health is the priceless gift which is the beginning of success and happiness in life. It can only be maintained when the blood is kept pure and rich by the use of such tonic and restorative elements as are found in Dr. Chase's Nerve Food. It can only be maintained when the nervous system is stored with nerve force, the vital energy of the body.

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is sweet, he would have said, 'Your voice is sweet.' Whatever you say to him he will say back to you. When you grow and get to be a man, whatever you say to others they will, by-and-by, say back to you." And his mother took him to that old text in the Scriptures, "With what measure you mete, it shall be measured to you again."

THE HARPER.

A man, who used to play upon his harp, and sing to it, in wine-shops and other small places of entertainment, was led by the applause which his efforts met with there to desire a larger sphere in which to display his talents. He fancied if he could only be once allowed to play and sing upon the stage of the public theatre, renown and fortune must assuredly follow. He tried long and hard, and at last gained the necessary permission, but in such a vast place his strains seemed so weak, thin, and wretched that he was unanimously hissed off the stage.

THE RIVER FISH AND THE SEA FISH.

A large overgrown pike was carried out to sea by a strong current. He gave himself great airs on account of what he considered his superior race and descent, and despised the sea fishes among whom he found himself. "You value yourself at a great price," said a little stranger, "but if ever it is our fate to come to the market, you will find that I am thought a good deal more of there than you."

—He who is too busy to find time for prayer is busier than God asks him to be, and the fruit of such labour is a poison unto death.

—Some consciences are like hay-scales that will not weigh anything under ten pounds; others are like the delicate scales of the chemist that are sensitive to the hundredth part of a grain.

—A saint is not free from sin; that is his burden. A saint is not free to sin; that is his blessing. Sin is in him; that is his lamentation. His soul is not in sin; that is his consolation.—Secker.

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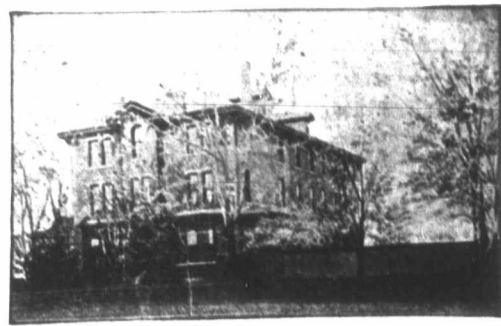
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