

# Canadian Churchman

AND DOMINION CHURCHMAN.  
A Church of England Weekly Family Newspaper.

Vol. 19.]

TORONTO, CANADA, THURSDAY, MARCH 30, 1898.

[No. 18.]

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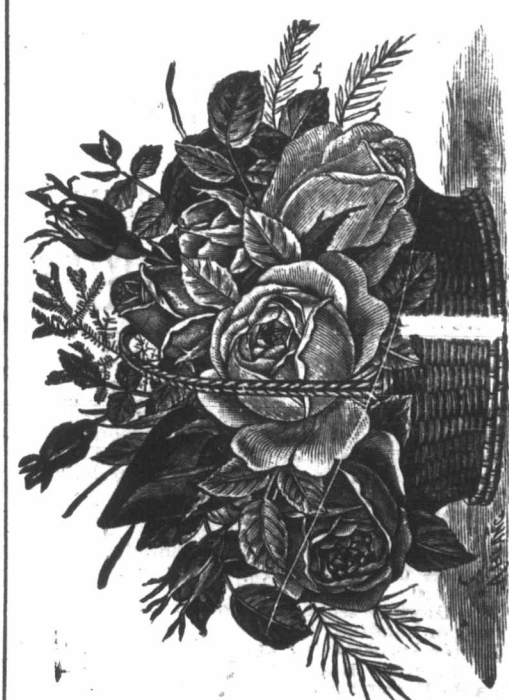
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# Canadian Churchman.

TORONTO, THURSDAY, MARCH 30, 1893.

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## Lessons for Sundays and Holy Days.

April 2.—EASTER DAY.  
Morning.—Exod. 12 to v 29. Rev. 1 to 10 to 19.  
Evening.—Exod. 12:39; or 14. John 20. 11 to 19; or Rev. 5.

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ANGLO-SAXON BLOOD is thus characterized by Canon Browne, distinguishing this element from the British, Celtic, Danish and Norman in the making of the Empire: "The times of which we are to speak show us men wonderfully adaptable to circumstances, however new; taking a grip at once: making rapid strides in new fields; seizing upon an idea, mastering, moulding it to their will, dealing with it as entirely their own, needing and heeding no guidance or interference; moulding it, not being moulded by it; Angles and Saxons still . . . a race marvellously soon 'at home' where they settle."

ROMAPHOBIA.—"I cannot adequately express my sense of the loss of freedom which we suffer, as compared with our English predecessors of 1200 years ago (before the Roman Catholic corruptions and controversies arose): how continually we are hampered in word and phrase, by the memory of vital controversies: how the expression of our æsthetic sense is cabined and confined under the tyranny of an all too powerful spectre called 'super-

stition'—a spectre which has had, and may again have, substance." So says Canon Browne.

'MEN'S SIDE' AND 'WOMEN'S SIDE'—the legend we see written up in so many churches—has a curious history, especially as regards the choice of sides, which varies in different places and times. The traditional rule seems to be that the south side is for men; though among the Britons and in the Grisons—for special local honour to the female sex—the contrary rule obtains. So in the nave facing east, but in the sanctuary facing west the post of honour is in the north—the symbolical place of dangers and of darkness.

HISTORY OF FEMALE INFLUENCE IN RELIGION.—Canon Browne, in his St. Paul's lectures, points out a curious family chain of woman's work for the Church. In 493, Clovis, King of the Franks, married the Burgundian Christian princess Clothilde, and became a Christian; her great granddaughter Bertha, 100 years later, had the same experience with Ethelbert, King of Kent; so her daughter Ethelburga, with Edwin, King of Northumbria; so, again, her granddaughter, Elfida, with Peanda, King of Mercia. They were "nursing mothers" truly for the Church.

THE BROTHERHOOD OF ST. ANDREW in Canada receives a large share of notice and favourable comment in *St. Andrew's Cross* for March. The report of the third Annual Convention lately held in Kingston strikes us as particularly good—terse, and yet full enough. The enterprising journal of the Brotherhood keeps up the interest remarkably well, and its selection of collateral matter is very creditable. It is gratifying to find that Canadian Brothers keep so well to the front in the order.

THE BROTHERHOOD HOME IN CHICAGO.—It was a bright idea to start a rendezvous for St. Andrew's men in connection with the World's Fair. No doubt this will be the favourite rallying point for all visiting Churchmen this year. The arrangements in the lodging house seems to be quite up to the mark of the period, so far as convenience is concerned, and form an attraction in themselves. Then the terms are moderate, collateral arrangements easy, the position convenient and society congenial. We wish the enterprise all success, pecuniarily and otherwise.

ORNATE MUSIC IN CHURCH receives very unfavourable notice from the (Roman Catholic) Archbishop of Goa—at least, what he calls "profane and theatrical music." "The introduction of these worldly airs and harmonies, which are in no relation with the character of the sacred text: these arbitrary transpositions, omissions, and lengthy repetitions of words, these flourishes and turbulent instrumental accompaniments, totally disproportioned to the voices . . . prolong beyond all reasonable measure the Divine Service, and make one believe that music is not to serve but to domineer over worship."

THE CHURCH'S PEDIGREE.—A correspondent of the *Living Church* mentions the conversion of a cattle dealer to the Church, from one of the various denominations started amid the confusion of the 16th century. His experience (professional) taught him the value of pedigree, and he searched until he found actually which could trace its pedigree back to the Apostles, the true fountain of

truth, authority and nobility among Christian people.

"A LIVE CHURCH PAPER."—It is rather refreshing to find the *Daily Picayune* volunteering its advice to the *Living Church*, on how to make that (we think) very lively and pushing Church print "a live paper." Our Chicago contemporary takes its punishment (?) calmly and humbly, gently remarking: "Some of the 'liveliest' Church papers we have ever had have failed for lack of support. There were the old *Gospel Messenger*, *The American Churchman*, *The Church Journal*, without naming magazines that deserved a better fate." Moral: what the Church Press requires is *live readers*—that is where the fault lies!

EVENING COMMUNIONS.—The English *Guardian*, finding Bishop Lightfoot's honoured name adduced in favour of this innovation, deals with the matter editorially, and proves that the learned Bishop, on the contrary, not only discouraged the practice, but showed that the practice of morning celebrations can be traced to the days of the Apostles, or very nearly so far back. It would take a good deal to justify departure from such a tradition.

SINGING NATURALLY IN PARTS—a peculiarity which pervades Wales, Lancashire and Yorkshire—is attributed to the survival in those districts of the music-loving Celts or Britons, who once occupied the whole of England. Canon Browne, in a recent Church History Lecture at St. Paul's Cathedral, refers to the fact that there was apparently a Christian Bishop active among the Yorkshire Britons a very few years before Augustine's arrival in Kent.

"A CURATE INSTEAD OF A CARRIAGE."—*Apropos* of Archbishop Maclagan's noble subscription of £1,000 per annum out of his own stipend to raise the incomes of the poorer clergy—*O si sic omnes*—the *Rock* says, "Canon Nunn, at Manchester, was very bold, and hinted that rich laymen might keep a curate instead of a carriage, a Scripture reader instead of second man-servant, and a Christian school instead of a greenhouse. There have been many wealthy Christian laymen who have acted in this spirit, and we hope there may be more."

PROFESSOR SANDAY ON INSPIRATION.—This Bampton lecturer has, says the *Rock*, "undertaken a crucial task. . . It is encouraging to hear from such a high authority that we know now the utmost limit to which a destructive criticism can go." The learned lecturer's words—"Let us by all means study the Bible, if we will, like any other book, but do not let us beg the question that it must be wholly like any other book"—are quoted with approval by a contemporary. With Prof. Gore on one side of the Church, and Prof. Ryle on the other, one needs to be careful.

BRITISH CHURCH PROPERTY.—In the course of a remarkable lecture by Canon G. F. Browne, at St. Paul's Cathedral, on 7th Feb., occurs the notable statement, "Among the lands enumerated by Wilfrid in the 7th century as secured to the Church by royal decree were the holy places which the British clergy, fleeing from the swords of the Angles, had deserted. . . Here we see that some considerable territories were in the earliest Christian times (among the English or Saxons) mere *resumptio* by the English Church of the property

dedicated to God by the British Churchmen *before them.*" A long title!

**THE BRITISH CHURCH AND THE ENGLISH CHURCH.**  
In an editorial note to a letter in the *Guardian*, the following important points are stated by Canon Bright: "This Church of England had begun to exist in the end of the 6th century, or (the date of the combination under Theodore) at any rate about 670; whereas the Welch Church—the old British Church—held aloof from the English until, at earliest, the middle of the 8th century, about 760. . . . The *organic union* of the Welsh Church with the English should strictly be referred to the end of the 9th or beginning of the 10th century, when its Bishops began to be consecrated by the See of Canterbury." No higher authority can be quoted.

**THE AMBROSIAN LITURGY** is maintained in the diocese of Milan, in Northern Italy, with great acceptance, as opposed to the Roman Mass. The rite appears to have been older than the latter, perhaps the original form, upon which the Roman has made innovations and accretions. There are several points of resemblance to the Sarum and other ancient European Liturgies, which appear to have adhered more closely to the oriental 'norm' than the Roman Church permitted.

**GOOD FRIDAY COMMUNION.**—This subject has cropped up as usual among our exchanges at this season. The *Scottish Guardian* prints a letter from a well-read correspondent to the effect that "the feeling seems to be that a joyful feast is not fitting at a time of great mourning." He adduces the practice of the Greek Church and the 49th Canon of Laodicea, and refers to a curious set of variations of the rule among the East Syrians. Communion on the Reserved Elements, but not actual celebration, seems to have been the general rule in the West.

**CHARITY ORGANIZATION** continues to be everywhere a very difficult problem to solve. It is, in fact, one of the consequences of divided Christianity—therefore, disorganized and discredited—and must be regarded as a schismatic resultant which can at best only be "patched up," until something like a reunion of (local) Christendom takes place. A multitude of denominational societies for relief divert the funds into a corresponding multitude of channels, and creates no end of rivalries, both aggregate and individual.

**"THE MISSION OF THE CHURCH."**—Chas. Gore's new book of lectures, delivered recently in St. Asaph's Cathedral, receives strong commendation from the *Church Times*. "This book contains much valuable matter in a small compass: and even on points that do not at once command our sympathy, the author will always earn our respect and attention by his profound learning, clear insight and transparent earnestness." It is an epitome of his previous writings; truth is put first, and conciliations of opponents second."

**THE SISTERS OF THE CHURCH** have been greeted with open arms by our Australian cousins. They seem to have been solicited to take up about ten times as much work as their numbers warrant them in undertaking. Their numbers must, therefore, be quickly and largely increased. Hospitals, refuges, orphanages are opened for them to take charge.

**THAT FEMALE SURPLICED OMOIS** in Melbourne turns out to have been rather apocryphal—not

withstanding Mr. Hawsis' loud trumpeting of the Australian initiative exemplar. The report seems to have originated in a "mole-hill" at a church called St. Paul's, where an "angelic choir" existed as a "nine days' wonder" for a few years, then collapsed—and so did the church! A sequel by no means encouraging.

**THE GOSPELS ON THE ALTAR.**—The custom of placing a copy of the Sacred Histories on the throne of honour—which obtains in so many lodge rituals of our day—was noticed at Rome (in St. Andrew's Church, on the Collian Hill) so early as the 7th century by Wilfrid, who forthwith placed on the altar of his splendid basilica at Ripon a copy of the sacred text, beautifully executed in pure gold letters on purple parchment.

#### EASTER OFFERINGS

Are a much more important part of clerical calculations in the Mother Church than in the colonies, and the Episcopal authorities have recently been making strong appeals—much in the manner of some of our Canadian Christmas Pastorals—to the laity of the Church, to endeavour to make these same "Easter offerings" more of a solid and substantial reality to the clergy than has of late been the custom. The occasion is, of course, the depreciation of tithes, the backbone of Rectorial and Vicarial income in that country. One of the comic papers depicts an "impoverished Rector" receiving the first fruits of this appeal—some cast-off clothing, a donkey, a cow, some blankets, several pigs, &c., all which the receiver proceeds to distribute to his assistant—especially the donkey!—and certain poor parishioners. He still sighs for the payment of arrears of tithes due by the very persons who "take pity" on him in his impoverishment by forwarding gifts he does not need and hardly knows what to do with. There is a moral in this bit of humorous sarcasm much the same as served as a text for a remarkable editorial in the *Toronto Globe* some years ago, on the subject of "Surprise parties at the Parsonages." The idea in both cases is that if the

#### LAITY DID THEIR DUTY,

there would be no need of such patronizing and hypocritical displays of benevolence. If the laity would honestly settle how much they could give to their clergy as a means of support—and give it, there would be no room for the cry that the clergy do not receive enough, and recourse must now be had to some spasmodic and semi-ridiculous expedient. What is true in the case of clerical incomes and support is just as true throughout the more extensive field of Church contributions generally. Reports of Easter vestries are wont to give a *couleur de rose* view of the state of the finances of each and every parish; while it is an "open secret," locally, that in many cases the reverse would be nearer the truth. What is the reason of this kind of "organized hypocrisy," or something so general in its occurrence as to look like some species of dishonest collusion? It is

#### THE CONSCIOUSNESS OF SHAME,

because the real state of the case is too discreditable to be presented before the public. This, again, implies that the people who ought to give in sufficient measure to obviate this discreditable state of things *do not give*. The remedy, of course, is that at Easter each congregation should deal honestly with itself and with its pastor in the estimates, setting out only such items as there is probability they will be able to meet; and then keep up a persistent effort to meet them through-

out the year. If this were done in all departments of parochial finance from week to week, and month to month, the necessity of appeals (usually "annual") would disappear; whereas, as a matter of fact, they are as urgent and as common here for general purposes as they are in England for the particular object of clerical incomes. We must, therefore, take things as we find them and make our

#### LENTEN SELF-DENIAL

culminate in munificent Easter offerings—so large and liberal as to wipe out completely all vestiges of past arrears, accounts which have been "hanging fire" for twelve months or so. If they fail to come up to the mark, it is a danger signal which every congregation ought to heed, and which should warn them to *lower their estimates* for the coming year to such a point as they can reasonably expect to reach during the succeeding twelve months. This would be the only complete and satisfactory climax to their forty days' retrenchment. It is, perhaps, too much to hope that people will generally contribute throughout the year perseveringly so liberally as to obviate the need of self-denial and Easter offerings; but it is well worth while "to preach a crusade" against the present almost national sin of reckless extravagance in Easter estimates, combined with very disproportionate liberality in Easter offerings.

#### RELIGIOUS EDUCATION.

We need add nothing to show the necessity of improved religious education. We only make suggestions which may or may not be of value. Hitherto the clergy and the department of education have been at cross purposes. The departments have been besieged with demands for all education to be based on systematic religious teaching. The answer has been, "we cannot make this radical change, but you can make arrangements for such teaching which all the pupils can attend, except those whose parents object." Regret has been repeatedly expressed at the failure of the clergy to avail themselves of the right to give instruction, and surprise expressed that no effort should be made to take advantage of the opportunity.

This unfortunate state of affairs has arisen from a misconception on the part of the department of the hindrances and difficulties in the way of the clergy. A hard-working parish clergyman of any denomination cannot call his time his own any more than a doctor can. Were he to make appointments, he must break them, and then his usefulness would be gone. Again, the most serious difficulty is to obtain harmony among the clergy themselves. In the rare cases where these difficulties have been surmounted, fair success has been obtained. For instance, we understand, at Port Perry the late Dr. Carry arranged with the other clergy, and had his regular school class, but this was because the Dr. in his advancing years did not leave home. Now that gratifying meetings with a view to unity have been held, we suggest that some action might be taken to use the public schools. In doing so, however, we may say at the outset that the teachers must be lay. The clergy could not be expected to teach, nor is every one apt to teach. But in every town in Ontario there are many Sunday school teachers singularly well-fitted and able to afford the time, who would not grudge a few hours a week.

Then the teaching must be elementary—more historical than doctrinal; the latter might be left to the Sunday school, but the way to it might be smoothed. The stories which we find in the daily

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papers show what ignorance exists, and they are not all fiction. We have heard of a school teacher who had never heard of St. Luke. And there is the story of a missionary bishop in the States, who asked a settler whether he thought he could have a service in his neighbourhood, and explained that he was an Episcopalian. "So am I," said the settler, and he rushed round the country side, and on Sunday the bishop had a large congregation, and a successful start to a mission. On leaving his supporter, he had a little private conversation which disclosed that the Episcopalian knew nothing of episcopacy and very little of Christianity. "But," he explained, "when I was in town I happened into a church, and there I found all the people saying they had left undone the things they ought to have done, and done the things they ought not to have done, and when I found they were Episcopalian, I was sure that I was one, for that was what I did." The worst feature is that such stories, if not true, should be so probably so. There is no need of elaborate schemes of lessons; a joint agreement both as to these and the choice of teachers would develop what to do and avoid in future. The difficulty is to get a start, but a united effort would overcome that, and in most, if not in every school, a suitable time would be allotted. United action has a wonderful effect in overcoming difficulties, and day school teaching would improve Sunday school teaching, and best of all, might lead parents to discuss such subjects with the children.

THE WAY OF SORROWS.

"He that now goeth on his way weeping, and beareth forth good seed, shall doubtless come again with joy, and bring his sheaves with him."—Psalm cxxvi. 6.

i. The Man of Sorrows passing to His death.

1. Suffering in soul, weeping over Jerusalem's impenitence, "If thou hadst known . . . the things that belong unto thy peace: but now they are hid from thine eyes."

2. Suffering in body, hungering beside the barren fig-tree (St. Mark xi. 13), and thirsting on the cross; enduring all the innumerable pains of His passion and death.

"I was an hungered, and ye gave Me no meat." "When I was thirsty they gave Me vinegar to drink." "They shall look on Me whom they have pierced." This is our share in His sufferings.

ii. "Bearing forth good seed." His own life.

1. Sowing the seed, by His voluntary death; "Except a corn of wheat fall into the ground and die, it abideth alone, but if it die, it bringeth forth much fruit."

2. Feeding His people with the bread of life, the fruit of His sowing, "The bread which I will give is My flesh, which I will give for the life of the world."

3. Winning all men by the power of His death; "I, if I be lifted up, will draw all men unto Me."

iii. "Shall doubtless come again with joy;" "the joy set before Him."

1. To see of the travail of His soul and be satisfied with the fruits of His sowing in the souls for whom He died, whose life He nourishes. "He that abideth in Me and I in him, the same bringeth forth much fruit."

2. To find the victory of His cross wrought out in the triumph of His Church; "this is the victory that overcometh the world, even our faith," in Him who makes us more than conquerors, in the Church triumphant, and in the individual conflicts of each member of His body.

3. To taste the joy of His harvest-home, "bringing many sons unto glory," opening the kingdom of heaven to all believers, when "death is swallowed up in victory."

"Ride on! ride on in majesty!  
In lowly pomp ride on to die;  
O Christ, Thy triumphs now begin  
O'er captive death and conquered sin."

Lessons.—Courage in going forth with Christ, bearing His reproach in the conflict with sin, being ready to say with St. Thomas, "Let us also go that we may die with Him," not merely to be spectators of His passion, but to share His suffering in a life of penitence. Watchfulness, lest He should have to mourn over our blindness to the "things which belong unto our peace," our ignorance of the day of visitation, our unfruitfulness when He hungers and thirsts for some proof that the good seed of His life has not been sown in us in vain! ever seeking to bring Him some victory in our own lives through His cross and passion, that there may be joy to His heart, and in the presence of the angels of God, over one sinner that repenteth.

"For our sakes the cruciform blossom of His mortal life was agony and shame; for our sakes the salutary fruit of His life immortal is glory and grace. And now He looks down from heaven, from the habitation of His holiness and of His glory, if so be He may see in us of the travail of His soul and be satisfied. Once he looked, and there was no man. Once he looked, and one penitent went out and wept bitterly. Now He looks on you, on me."

EASTER DAY.

i. The universal worship,

1. In heaven; "I heard the voice of many angels . . . ten thousand times ten thousand, saying with a loud voice, worthy is the Lamb."

2. In the Church militant, and triumphant; "We praise Thee, we bless Thee, we worship Thee,"—"for Thou wast slain, and hast redeemed us to God by Thy Blood . . . and hast made us unto our God kings and priests."

3. On earth; "Then they came and held Him by the feet and worshipped Him."

4. Throughout the whole creation; "Every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea . . . heard I saying, blessing, and honour, and glory, and power, be unto Him that sitteth on the throne and unto the Lamb."

ii. "How great is His goodness, and how great His beauty."

1. The Lamb "without blemish and without spot," "for Thou only art holy."

2. The Lamb of sacrifice, "which taketh away the sins of the world"; "Who loved me and gave Himself for me."

3. The Lamb in meekness (the moral, as well as the sacrificial significance of His title), "I am meek and lowly in heart."

4. "The Lamb is the light thereof," illuminating the heavenly city as "His life was the light of men" on earth.

iii. The consequent life of self-oblation.

1. "Follow the Lamb whithersoever he goeth"; from Bethlehem to Calvary, from the sepulchre to the risen life, hid with Christ in God.

2. Shall I offer unto the Lord that which costs me nothing? Love and adoration must so fill the heart, that the pain of self-sacrifice is lost in the joy of having "somewhat also to offer" in union with His oblation.

3. "For all things come of Thee, and of Thine own have we given Thee" in the faithful exercise of our earthly stewardship.

4. "That Thy power, Thy glory, and the mightiness of Thy kingdom might be known unto men,"—the triumph of God manifested through the perfect obedience and co-operation of His children.

"O worship the Lord in the beauty of holiness."

Lessons of practical devotion, that we may show forth His praise not only with our lips but in our lives, by giving up ourselves unto Him who is worthy to receive.

Honour, when we seek God's glory only, and not the honour that comes from men.

Power, when His strength is made perfect in our weakness.

Riches, when all our treasures of wealth, talents, and powers are consecrated to Him and used for His service.

Dominion, when we rise from the sad confession, "other lords beside Thee have had dominion over us," to resolve that henceforth He shall rule and reign in our hearts, and until He hath put all enemies under His feet, when the kingdoms of this

world are become the kingdoms of our God and of His Christ.

"Jesus lives! for us He died;  
Then, alone to Jesus living,  
Pure in heart may we abide,  
Glory to our Saviour giving.

Jesus lives! to Him the Throne  
Over all the world is given;  
May we go where He is gone,  
Rest and reign with Him in Heaven.  
Alleluia!"

REVIEWS.

THE COMMENTS AT THE CROSS. Six Lent Sermons By Cameron Mann, Rector of Grace Church, Kansas City, Mo. Price 60c. New York: Thomas Whittaker; Toronto: Rowsell & Hutchison.

The quality of this work is far above the average of such sermons, and takes up new ground. The subject is the sayings that were used by the external witnesses of the Crucifixion, and these witnesses are taken as representatives of the human race throughout all time. The six sermons are suggestive, thoughtful and edifying. Their drift may be gathered from the titles—the Comment of Indifference, of Hatred, of Despair, of Faith, of Superstition, and of Thought. There are many striking points brought out, as the utter indifference to the crucified, the entire want of religious motive in his persecutors, the probable careers of the thief or bandit taken, and of the other left. All such volumes show that we have not reached to the depths of that awful scene. These sermons are good for public or private readings, and are in every way to be commended.

THE GATE OF PARADISE, a dream of Easter Eve. New York: Thomas Whittaker; Toronto: Rowsell & Hutchinson. Price 20c.

NOT CHANGED BUT GLORIFIED. New York: Thomas Whittaker; Toronto: Rowsell & Hutchison. Price 20c.

MAGAZINES.—Worthington's Illustrated comes to hand with a generous supply of good things for the entertainment of its rapidly growing circle of readers. The April number of this vigorous young magazine is the best that has yet been published, its table of contents showing great diversity of material and a most excellent list of contributors. The interest and value of its leading articles, the exceptional literary quality of its stories, poems, and Department matter, are admirably supplemented by the fine press work and artistic illustrations which make this number as attractive as it is readable.

NEGLECT OF RELIGIOUS TEACHING.

DISASTROUS RESULTS IN THE COLONIES.

The Bishop of Manchester made a very striking speech at the Folkestone Church Congress on the results of the neglect of religious teaching in Victoria, showing not only the great increase of crime that had followed, but also, what was a surprise to many, that their adoption of the secular system during the week had been followed by a very remarkable concurrent decrease in attendance at the Sunday School. Here are the Bishop's words:—

"I am afraid, my lord Archbishop, that it is difficult to estimate in any particular case what is the moral result of the neglect of religious education, for that neglect is only one moral influence out of many, and it is difficult in the first place to isolate its effects, and secondly to take due account of those influences which have been set up by religious people to counteract those effects. For instance, as you have heard this morning, in France and in America where education is purely secular, religious persons have not only endeavoured to set up, but have set up, religious influences in opposition to the general results of a secular education. Therefore, as those efforts to counteract the influence of secular education must have a serious moral effect, both direct and indirect, upon the population, it becomes exceedingly difficult to say what precisely is the result of the neglect of religious education in any such country. But, obviously, our hope of attaining to a definite result will be greater in proportion as the education of a country is purely secular, and the efforts made by religious people to counteract its influence are small. Well now, those conditions meet in a colony with

which I am very well acquainted, and as I am set to speak about the colonies, I confine myself to the one that I know. In the colony with which I am well acquainted, the Australian colony of Victoria, the education is entirely in the hands of the Government. It is drily secular, and it has swept into its net the whole population. If we except a small number of schools which with noble fidelity the Roman Catholics have maintained, there are very few schools of a denominational character which have been established to counteract the influence of the secular system. I know that if I proceed to cite the criminal statistics of the colony I shall be met with the observation, "After all, you may be neglecting some special and very important circumstances in the colonial life." Well, I may. I think that I have a little confidence in statistics as any of those who distrust them. But, my friends, what are we to do? The secular educationist will admit no other evidence. Therefore, we are obliged to make the best of statistics, and to do all that we can to give them their true value.

"I must say that I do not think that in this case there are many possible causes of error; for, first of all, the Government have, as I said, swept all the children into their secular schools; and, secondly, the system has been long enough at work to reveal its true consequences, for it was established on the 1st of January, 1873, and thus it will have been twenty years in operation on the first day of next year. In the third place, the system has accomplished all which its most enthusiastic supporters hoped it would accomplish. It has attained a result which, as far as I know, is almost unexampled, making the Victorian people perhaps the most completely educated people of our race throughout the world. For what are the facts? Of the children of school age in the colony of Victoria, 99.56 out of every 100 are being educated. That is to say, only one child of school age out of 200 is out of school. That is a most significant fact, because we were always told that as soon as secular education became universal we should see that it produced a striking effect in the diminution of crime. Therefore nobody can find fault with us if we take these gentlemen at their word, and say, 'Since secular education has become universal we have a right to ask, has it, according to your promise, greatly diminished crime?'

"I find that the male population in this colony has increased in the last decade by less than a third of what it was in 1880. I may just as well say that I am citing from the year-book of the colony of Victoria for 1890-91, which very recently came into my hands. In the same period the male criminals who were summarily convicted or held to bail were, in 1880, 12,469; in 1890 they were 20,189. They had increased by more than one-half. Again, if we consider the commission of more serious crimes we get a result not very dissimilar, only, alas! not in favour of secular education. There were in 1880 thirty-six persons convicted of murder and manslaughter. There were in 1890 fifty-six persons convicted. This class of criminals had thus increased by nearly two-thirds. Again, if we look at the crime of robbery with violence, we find that in 1880, 245 persons were convicted of that crime, and in 1890, 465 were so convicted, or nearly double. That is to say, criminals have increased in number out of all proportion to the increase of the population. Secular education is universal. It has been predicted that it would diminish crime. It has been totally powerless to do so. And there is this sad and most important statement to be made, that the most serious crimes are committed by the best educated criminals. I am sure that some of you must have thought in your own minds as I went on reading this awful list, 'But perhaps, after all, the criminals to whom I have referred consist of the small selvedge of the population that has not received a complete secular education.' Alas! the results leave us no option. They tell us that in 1880 seventy-four out of 100 criminals were able to read and write. In 1890 eighty-nine out of 100 were able to read and write. In other words, not only has the number of criminals increased, but the education of the criminals has also increased; and, as I said before, the most serious statement, perhaps, made by the Government statist of Victoria is that amongst all the criminals the best educated are those that commit the most serious offences.

"But perhaps you will again say, 'There may have been some defect in this secular instruction. The persons responsible for it may not have introduced into their programme of subjects that extraordinary morality of which we have heard so much in connection with the French schools.' Well, it seems that some eight or ten years ago some such thought as that did cross the minds of those who were responsible for managing this system, and accordingly, by way of teaching secular morality without a religious sanction, they introduced into all the Government schools *Hackwood's Moral Education Book*, a book which consists of a great number of undoubted moral truths, but stated after the manner of copy heads (laughter). Well, what was the effect of the introduction of that book? A little more than three years ago the inspectors of schools for the colony of

Victoria made a report on the effect of the moral text-book of Hackwood. These men, a number of laymen, are all appointed by the Government, and may be dismissed by the Government; and, to say the least of it, therefore, it is not their interest to report against any of the schemes of their masters. Well, now, what was their report? With one consent they declared that this moral text-book was, first, useless, because it was uninteresting; secondly, it was injurious, because it substituted a utilitarian morality for a healthy appeal to the human conscience; and therefore they recommended that it be entirely withdrawn from all the schools of Victoria. Secular morality was without interest; it was injurious; it did not stop crime, and therefore it was high time that it went the way of all useless things.

"Well, but, you will say, 'surely the Churches must have been doing something all this time to counteract the effects of this terrible secular education? Surely they did something on the Sunday if they could not on the weekday.' I believe the Churches did their very best to improve the organization of their Sunday-schools. I was Bishop of Melbourne for more than nine years, and I know that I did my very best to put the schools into as good a condition as with the materials at our disposition we could bring them to. I will tell you the result of the work which we did. I had intended to explain it, but I cannot. I will only just say half-a-dozen words upon it. First of all, attendance at Sunday-school is voluntary; and, secondly, the Government had been doing all it could to teach both parents and children, practically, that religious instruction was a subject that might be neglected. And, therefore, I told the people that under those circumstances they must not expect the attendance at Sunday-schools even to be maintained, much less increased. I was told, 'Oh, yes, the Sunday-schools will make up for all the defects of the secular system.' These, however, are the facts. In 1883 there were 71½ per cent. of the children of school age attending the Sunday schools of the colony. Seven years later, 1890, there were only 39 per cent. of the children of school age attending the Sunday-schools. No wonder. If parents and children alike believe that religious instruction may be neglected, how can you expect them voluntarily to attend Sunday-school? I would call special attention to this result because the secularists are always telling us that if only we allow the establishment of a secular system of education in the day-schools our churches will make up for it. It is said that they are the proper teachers of religion, and that on Sundays or week days they will make up for it. Well, again, I tell you that they tried every scheme that was possible in my time. There were lessons before the school began, lessons after it finished, and lessons on the Saturday half-holiday, but they invariably failed, and no wonder. If you are obliged to have a compulsory cause to make the children attend the secular instruction in the ordinary school hours, how can you expect them voluntarily to attend afterwards or before? Can you think that the children will get up half-an-hour before the usual time and come like good boys and girls to attend religious instruction? Can you expect that when they are tired with a long day's work they will attend half-an-hour afterwards? Can you expect that on the one day of holiday they will give up play to come and attend religious instruction? The effort was made, and it signally failed. Ladies and gentlemen, this shows to my mind clearly that if you adopt secular instruction in the day-school, sooner or later you will find a decline in the attendance at Sunday-school, and then you will find that great, continuous, and terrible demoralization of the people which I have demonstrated as existing in the colony of Victoria (cheers).

"I now wish to make some amends to the colony of Victoria, otherwise I should now stop. I am thankful to say that the colony of Victoria at last has found out its mistake (cheers). I was delighted to receive by the very last mail the news that the Legislative Assembly had passed a resolution to restore the name of our dear Lord to those lessons in the reading book from which it had been excluded, not by a contemptuous infidelity, but by a bastard liberalism (cheers). That is the first step, but I hope that it is not the last step, backward to a reasonable and religious education. And while I ask you, ladies and gentlemen, to take warning by the disasters of the colony, may I be permitted to ask your prayers for that colony which I love so well, and where I passed so many happy years, and did the best work of my life? May I be permitted to ask your prayers to God that He will give to the people and the rulers wisdom and courage enough to acknowledge that they were mistaken, and to break off for ever from that desolating secular system that has left so many moral wrecks and ruins in its train (cheers).

The saltiest lake in the world is Lake Urumia, in Persia, situated more than 4,000 feet above the level of the sea. It contains 22 per cent. of salt as against 8.5 per cent. in the Dead Sea.

## Home & Foreign Church Notes

FROM OUR OWN CORRESPONDENTS.

### QUEBEC.

*Church Society.*—When the Church Society of this Diocese celebrated its jubilee on July 7th, 1892, there were still in our midst two of the original members who took part in its formation, viz., Messrs. G. H. Parke and H. S. Dalkin. The latter gentleman, for a number of years a prominent merchant of Quebec, has just passed away at Longueuil, P.Q., at the age of 76 years, mourned by a large circle of relatives and friends. The sole surviving member, G. H. Parke, Esq., is still quite hale and hearty, and may be seen on the street almost every day, although he has reached the ripe age of 87 years.

*EUSTIS.*—This station, which is situated near the mission of Waterville, of which the Rev. E. A. W. King, M.A., is the incumbent, is quite an extensive mining district, at which quite a large number of men are employed by the Eustis Mining Company, and lies on the Canadian side of the boundary line, the State of New Hampshire being opposite. A regular Sunday service, usually in the evening, with a morning service and celebration of the Holy Eucharist once a month, and occasional week evening services, have been carried on for some time. The place where service is held is used for a school room, and for all kinds of gatherings and entertainments during the week, and is therefore without the sacredness which should characterize the place in which Almighty God is worshipped, and His sacraments administered. The fact has been apparent to all, for some time, that while tens of thousands of dollars worth of ore have been taken out of the mines, yet there has not been a place specially devoted to the worship of God in the neighbourhood. It is pleasing to know that a church will soon be erected; the Eustis Mining Company have generously granted a 99 years lease of a suitable piece of ground in the heart of the settlement, and the people, as a proof of their anxiety to change the existing state of affairs, have already succeeded in raising nearly \$1,000; and the Church Society, with their usual liberality, have also made a grant from their funds towards the erection of the church. The ladies of the neighbourhood have also formed a guild for the purpose of raising money for the completion of the building. There are quite a number of very earnest and devoted Church people in the place, and there are also many warm and kind friends, who, as yet, do not see their way clear to be confirmed, but who attend the services and help in the work. With a church here, it will tend more than anything else to bind all together in a bond of mutual love and devoted effort, and certainly it will be very helpful in bringing in the indifferent and irregular worshippers.

*L'AVENIR.*—Steps have been taken towards the erection of a new church in this village, which forms part of the mission of Durham, the Rev. D. Horner, incumbent. The present building has been in use between 30 and 40 years, and will now be demolished. Mr. Horner is doing a very good work in his mission. At each of the stations, South Durham, Kirkdale, L'Avenir, Sunday services and also services on the greater festivals are kept up without intermission. Lenten services are also held, and the Saints' Days duly observed.

*The Centennial.*—Steps have been taken towards organizing a surplised choir in the cathedral, Quebec, so as to have it in readiness for the centennial of the diocese, which is to be observed on a grand scale during the session of the synod, which will be called to meet about June 1st, so as to give the Lord Bishop an opportunity afterwards to visit the distant missions in Labrador and the Magdalen Islands. Most of the Canadian bishops, as well as several from the sister Church in the United States will take part, besides many clergy and laymen from a distance. The committee appointed at the last synod are busy perfecting arrangements for the occasion, and the official programme will shortly be published. The Right Rev. Dr. Potter, Bishop of the Diocese of New York, has been secured as the preacher on the occasion, and the special service in the cathedral will be, as near as possible, like an English cathedral service. The event will be a red letter day in the history of the diocese.

### MONTREAL.

*MONTREAL.*—The Rev. E. T. Capel, curate of Christ Church Cathedral, has accepted a call to the rectorship of the parish of Sutton. The Bishop of Montreal approves of the call and Mr. Capel will take up the work assigned to him about the first of May. Mr. Capel is a Montrealer by birth. He was ordained in 1889. His first charge was at Sorel, where he re-

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mained a year and a half, leaving it to take the curateship of the cathedral in Montreal.

**Mid-Lent.**—On Sunday evening last, at the Church of St. John the Evangelist, the Rev. Mr. Kittson preached on the subject of "Secular Influence on the Church." Taking for his text "Jerusalem which is above is free," he showed how the cause of spiritual religion had been injured by some of the patrons of the Church, who had increased its material wealth, and by so doing had introduced a spirit of worldliness, and a desire for aggrandizement. This was the effect of Constantine's patronage, and also the effect of Pepin's gift of territory to the Bishop of Rome.

**Trinity Church.**—The Rev. Canon Mills delivered a sermon in Trinity Church on Sunday evening, on the subject of "Demoniacal Possession." The preacher showed that our Saviour had really cast out devils from those suffering from mental diseases, and had not merely spoken of expelling demons in a figurative sense and in conformity to the belief of the people of that time. The Canon also stated that medical men, considering "insanity" from a scientific standpoint had held that good moral influence was very effective in many cases of mental disease. And also that some of the patients seemed to be affected by some evil external influence.

**St. Simon's Church.**—The Temperance and Band of Hope meeting held in St. Simon's Church, St. Henri, recently, was a success in every way. A good programme was well rendered, and the large audience showed its appreciation of the services of those who took part by unstinted applause and hearty votes of thanks at the close. The following persons filled the programme: Songs by Miss Sellars and Miss Timm, Miss Maggie Brown, Mrs. Timm, Miss Lucy Stone, Misses Ethel and Maggie Brown and Mr. Prescott; reading by Mr. F. Latter and song by Mr. James Ward; organ solo by Master Arthur Culmer; reading by Mrs. Cleverly; reading and address by the Rev. Mr. Massey. Warden James Brown presided. A good work is being done by the members of St. Simon's in the temperance cause. Closed by the National Anthem.

In reply to a cablegram from Rural Dean Renaud, the Lord Bishop cabled his authority to stay till 30th March in England.

ONTARIO.

**KEMPTVILLE.**—The missionary deputation appointed by the Lord Bishop of the Diocese, consisting of the Revs. T. Stiles and T. Smith, visited Kemptville parish and delivered earnest, intelligent and practical addresses before two large congregations. The offerings on the occasion were almost double previous years. Five young men appointed by the rector to canvas the parish in behalf of the mission fund, made their return, within a week, showing subscriptions in advance of the past. On Friday, March 17th, His Lordship the Bishop of New Westminster and Mrs. Sillitoe arrived in the parish. The Woman's Auxiliary and a number of friends interested in the work assembled in St. James' Church for the litany service, and then retired to the parish hall, where Mrs. Sillitoe explained to them the character of the work done by the auxiliary, and the blessing that had accompanied their work in the far west. The ladies were charmed with the kindly, intelligent and gentle way in which she urged on them not to grow weary in well doing, by placing before them the telling facts of need and necessity so often attending new settlers, and especially the Indians. In the evening His Lordship the Bishop gave a very striking account of the nature of his work; though scarcely able to speak, in consequence of hoarseness, he was heard in every direction in the large church, to the edification and delight of the large congregation. Visits from bishops labouring in the purely missionary dioceses, are rousing people to realize something concerning the work being done by the Church. Good results are to be seen in every direction, not only by increased subscriptions, but a growing interest, and a deeper devotion to Christ and His Church. On Saturday morning, with the express permission of the diocesan, the Bishop of New Westminster confirmed, in private, a parishioner who is in a very critical condition of health. The Rev. F. Newnham, of Winchester, was to have assisted at this service, but met with a very sad accident; just as the bus was starting from the village of Winchester for the station, it upset, and his skull was fractured; rendering him senseless. Prayers were offered for him at the litany service in the afternoon.

TORONTO.

Miss Lizzie A. Dixon acknowledges with thanks the receipt of the following amounts for Rev. J. G. Brick, Peace River, Athabasca: A member of Chip-pawa W.A., \$1; Mrs. Clench, St. Catharines, \$1; Mrs. Hamer, Bradford, \$2.

**St. Stephen's.**—The regular meeting of the Young People's Association, last Monday evening, was a most successful one. The programme called for a symposium upon "The Romance of History," and included a reading by Mrs. Hardy from "Evangeline"; a recitation from Miss Corrigan, "The Battle of Waterloo"; patriotic songs by Mr. Macdonald and Mr. Mills; a most interesting essay, dealing with romantic events in Canadian history, was read by Miss Charlton.

**All Saints.**—The Bishop of Toronto held a confirmation service at All Saints church Wednesday evening. A large class, consisting of 70 candidates, was presented by the rector, Rev. A. H. Baldwin, M. A. The Bishop delivered an impressive address, which was listened to intently by the candidates and large congregation present. This is the largest confirmation class presented in the diocese during the past year. The musical part of the service was well rendered by the choir, under the direction of the organist, Mr. W. E. Fairclough.

**Trinity Theological Missionary Association.**—The annual general meeting of the Theological and Missionary Association of Trinity College was held yesterday afternoon in the Divinity lecture room, the Rev. the Provost in the chair. Among the city clergy present were Revs. Dr. Langtry, J. C. Roper, M.A., J. W. Shortt, M.A., and Mr. Softly of St. Olive's. The reports of the retiring officers were read and adopted: that of the treasurer being particularly satisfactory, showing a handsome balance on hand. The officers elected for the ensuing year were as follows: President, Rev. Provost Body; 1st vice-president, Rev. Prof. Rigby; 2nd vice-president, Rev. Prof. Cayley; secretary, Mr. G. F. Davidson; treasurer, Mr. Baynes-Reed; Executive Committee: Rev. C. H. Shortt, M.A., Mr. H. H. Bedford-Jones, M.A., Rev. R. Seaborn, Rev. A. V. DePencier, Messrs. J. G. Carter Troop, J. Mockridge, C. Paine, J. A. Ballard, H. M. Little, H. Carleton, H. Spencer, W. Seager. The following report was read, showing that work had been carried on during the year at the following places: Fairbank, by Mr. G. F. Davidson; St. Clements, by Mr. Madill; St. Matthias, by Mr. McTear; Eglinton, by Mr. Powell; West Toronto, by Mr. Baynes-Reed; Whitby, by Mr. Troop, B.A.; Norway, by Mr. Buckland; Humber, by Mr. Ballard; Ashburnham, by Mr. Chappell; St. Anne's, by Mr. DePencier; Orphans' Home, by Mr. McCallum; Clairville, by Mr. Seager; Beaverton, by Mr. Spencer; Scarborough, by Mr. Fenning. The following places have been regularly taken, or served from time to time by other members of the association: Springfield, Milton, Thorold, Markham, Bullock's Corners, Dunnville, Islington, Cannington, Bradford, Tullamore, Caledon, York and Markdale.

**Degrees in Divinity.**—The "Voluntary Preliminary Examination" for the degree of B.D., will be held in the different theological colleges of Canada, beginning on Friday morning, 5th of May. Candidates should apply at once to Rev. C. H. Mockridge, D.D., Toronto, for full information.

**St. Matthias.**—The Lord Bishop held a confirmation in this church last Thursday evening, when about forty were confirmed. There was a very large congregation present. The Bishop's address to the candidates was very instructive.

NIAGARA.

**BARTON.**—The congregation of Holy Trinity Church, on Thursday last presented their late incumbent, Rev. C. R. Lee, with a handsome oak secretary and a valuable silver communion service, for use in private ministrations, accompanied by an appropriate address.

**FORT ERIE.**—This parish has experienced a great loss in the death of the late Mrs. Anderson, widow of the Rev. John Anderson, its first rector. She entered the "rest prepared for the people of God" on the morning of Tuesday, the 14th March, in the eighty-sixth year of her age, having survived the death of her husband nearly forty-four years. In the true sense of the word, she was a good woman—one whose religious profession was backed up by "a godly, righteous, and sober life." Her cheerfulness of disposition ever bore witness to the fact that religious "ways are ways of pleasantness, and all her paths are peace." A striking feature in her character was her thorough-going sincerity. One was always made to feel that she meant what she said. She was, therefore, a woman to be trusted. It is no wonder that her friendship was so highly valued by the many who "now mourn over her departure. As a staunch churchwoman, she was ever liberal in contributing to the cause of Christ's kingdom on earth. And for their very officers' sake, the ministers of God's Word and sacraments visiting the parish always had a hearty welcome at "the Grange." The poor and destitute were the objects of her quiet, unostentatious

charity. In short, hers was a faith fruitful in good works. As she lived, so she died, in the communion of the Catholic Church, trusting in Christ's merits as her only hope of salvation, and in charity with all men. The last days of her consciousness bore their witness to the simple, childlike faith of one who knew in whom she had believed. And now, in Paradise, her soul being purified by Christ's near presence, she awaits her final consummation and bliss. There, with the faithful of the Church militant, she anticipates the joys and glory of the Church triumphant. Of the invited clergy present at the funeral, were the Revs. Canon Arnold, Canon Bull, Jas. Ardill and J. C. Garrett. The last two assisted the rector in conducting the services in the house, and Canon Arnold read the words of committal at the grave. Owing to the non-completion of the building of the new church, the first part of the burial ritual had to be read at the late residence of the deceased. So, on Friday, the 17th last, we laid the mortal remains of our dear sister in their resting place in God's acre. Side by side are laid husband and wife, now undivided in death. "Blessed are the dead who die in the Lord; even so saith the spirit, for they rest from their labours."

**HAMILTON.**—A meeting of the various chapters of the Brotherhood of St. Andrew in Hamilton and vicinity, was held in the basement of the Church of St. John the Evangelist, on Monday evening, March 20th, at which a local Council and Assembly were formed, to be known as the Hamilton Local Assembly of the Brotherhood of St. Andrew. This has for its object the promotion of more fraternal relations between existing chapters in Hamilton and vicinity, and the forming of new chapters. The assembly was fortunate in securing as president, Bro. Maitland Newman, of St. John the Evangelist.

**ST. CATHARINES.**—There was a large congregation present at the confirmation service in St. Thomas Church recently. The Bishop of Niagara delivered an impressive address upon the privileges and responsibilities of Church membership. Rev. F. B. Hodgins and Rev. R. S. Locke read the lessons. Rev. Principal Miller read the preface in the confirmation service and Rev. W. J. Armitage presented the candidates. There were 51 in all.

RUPERT'S LAND.

**DELORAIN.**—The Rev. Sydney Goodman has been offered the parish of Emerson.

**TREHERNE.**—The eloquent Canon O'Meara delivered a lecture here on "Christianity and Progress." The Rev. G. Gill, incumbent, is doing excellent work; in less than a year he has built two churches, on which there is a slight debt.

**SWAN LAKE.**—This is a large unwieldy mission, under the care of the Rev. A. Tansey. For the proper working of the mission, it is necessary that the parsonage should be moved to Somerset; this will cost about one hundred dollars, but Mr. Tansey is too modest, for the writer knows that at least \$100 should be spent in repairs. This is one of the poorest missions in the diocese, a veritable backwood mission, therefore we hope the incumbent will be able shortly to acknowledge at least \$200 from readers of the CANADIAN CHURCHMAN. Address, Swan Lake P.O., Man.

BRIEF MENTION.

Liverpool has the largest local debt of any town in England.

A brother of the composer, Schubert, died in Vienna recently at the age of 66.

The New Zealand Government has protested against the introduction of destitute Jews into Australia.

A human skull as large as a bushel basket has been found in Sicily.

The promoters of the Bishop Williams' Memorial Fund, Quebec, are now confident that it will reach \$30,000.

In small hotels in Russia each guest is expected to find his own bed clothing.

The Rev. E. F. Wilson, of Algoma, has left the diocese to take up his residence in British Columbia.

Nearly every county in England has its favourite oak, the largest of which is the Cowthrope, of Yorkshire.

A mule owned by residents at Crowden Creek, N.C., is reported to be nearly half a century old.

Pins are found among the mummies of Egypt and in the prehistoric caves of Lartzerland.

The wife of Rev. Mr. Wade, Hamilton, narrowly escaped a bullet fired at a cat by a boy, but sent through her house.

Of the 6,000 post mistresses in the United States, Pennsylvania is blessed with 468.

Elongated ear lobes are considered a mark of beauty in Borneo.

An intoxicating beverage, made of corn and decayed fish, is largely patronized by the South Sea Islanders.

In Asia and Africa, where grass will not grow, the most beautiful flowers and shrubs flourish to perfection.

This summer 150,000,000 feet of logs will be floated down Spanish River to be cut up in American mills.

Since the Cape diamond fields were discovered in 1867, 50,000,000 carats of stones, valued at \$350,000,000, have been exported. These would load up two big coal trains.

The deaths of 45 centenarians were reported in England last year, 22 men and 23 women. In 1891, according to the record, 48 centenarians died, and 36 in each of the three preceding years.

Eiffel's plan for a great bridge across the river Neva at St. Petersburg has just been accepted, and the St. Petersburg municipality has voted the 26 million roubles required to build it.

The latest whim for the owners of dogs is to make them wear shoes in the house for the purpose of protecting the polished floors. They are made of chamois, with leather soles.

The officers of the German army are to have a new cloak, the novelty of which lies in the fact that by an ingenious device the cloak may be made thick or thin. It is adapted for winter or summer use.

It is estimated that it costs the well-to-do people in the U.S. \$125,000,000 annually to support charitable institutions, while at least \$500,000,000 are invested in permanent buildings where the needy are cared for.

No wonder the fish crop is never short. The flounder lays 7,000,000 eggs annually; several others from 1,000,000 to 3,000,000, while the turbot is credited with depositing from 11,000,000 to 12,000,000 during each breeding season.

It is claimed for the new magnesium flash light for lighthouses, introduced experimentally in Germany, that its ability to penetrate almost opaque atmosphere exceeds that of any other known light.

The first locomotive ever seen in Bangkok, Siam, was recently started on the Korat railway. The native population took immense interest in the trial run over the half-mile of railway now laid.

A rare visitor to English waters has been caught off the Lincolnshire coast between Skegness and Gibraltar Point—a file-black sunfish. The creature weighed nearly three-quarters of a ton, and was over 7 ft. long.

The twenty-one universities of Germany number 27,602 students at the present time, Berlin heading the list with 4,876. About a third of the total number are medical students.

Mr. Andrew Lang says that there are fully one hundred thousand novelists in Great Britain, but, fortunately for the public, only one author in a hundred finds a publisher willing to launch his book.

The Sultan has presented to the Emperor of Germany ten pieces of Oriental furniture inlaid with mother-of-pearl and engraved from the Sultan's arms and monogram.

About 200 dogs are used every year by the University of Buffalo for purposes of physiological experiments.

The next meeting of the Synod of Huron in June will be held in the handsome new synod buildings adjoining St. Paul's Cathedral, London. The structure is almost ready for use.

In England, France, Germany and Belgium the number of births per thousand of population is steadily falling. The rate of decrease is slower in some of these countries, but is marked in all.

The fleece of ten goats and the work of seven men for half a year are required to make a genuine cashmere shawl a yard and a half wide.

During the last twenty years more than \$53,000,000 has been spent in restoring cathedrals and churches in England, and more than \$48,000,000 in building new churches.

The Rev. Canon Sweeny, D.D., rector of St. Philip's Church, Toronto, at present sojourning in California for the benefit of Mrs. Sweeny's health, has been appointed a member of the advisory council on religious congresses of the World's Congress Auxiliary.

The Ven. Archdeacon Allen, of Millbrook, has been appointed a member of the advisory council on religious congresses of the World's Congress Auxiliary, in connection with the World's Columbian Exposition of 1893.

A match-cutting machine is an automatic curiosity. It cuts 10,000,000 sticks a day, and then arranges them over a vat, where the heads are put on at a surprising rate of speed.

Rev. J. W. Plant and Rev. C. T. Lewis have completed their missionary tour through Calabogie mis-

sion. The contributions are double the amount of last year.

In London the omnibus horse is worn out in five years, the tram horse in four, the post office horse in six and the brewers' in from six to seven, while the vestry horses last eight years. The post office horses cost £36, the vestry horses £75 and the brewers' at least £90 apiece.

Rev. D. W. Rainsford, New York, is out again with his novel idea of church saloons. In an audience before which he explained and defended his plan, was a tipsy man, who rose and expressed his satisfaction with Dr. Rainsford's proposal.

The total value of the crops of the United States during 1892 is estimated at \$3,000,000,000, of which the largest item is \$750,000,000 worth of hay. The animal products, including meat, dairy products, poultry and eggs and wool, are placed at \$965,000,000 more. Beside these figures the amount of our exports looks small.

Many of our readers will be sorry to hear that Trinity Church, Findlay, Ohio, of which the Rev. G. T. Lewis, L.T., late of St. James' Cathedral, Toronto, is rector, has been totally destroyed by fire. Mr. Lewis is making an appeal, endorsed by his Bishop, Dr. Leonard, for help. We are sure that his many Toronto friends will remember him with practical sympathy at this time.

## British and Foreign.

Forty bishops are now members of the Church Association for the Advancement of the Interests of Labor.

The English bishops in the House of Lords are opposing the disestablishment of the Presbyterian Church of Scotland.

The Chicago Church Club, at its meeting on February 2, discussed the duty of the Church in municipal reform.

The churches of Charlottesville, Va., have seats enough for every man, woman and child in the city.

The first convocation of the missionary diocese of Southern Florida was held at Sanford on Feb. 21st.

The Bishop of Lichfield has instituted Bishop Adelbert R. S. Anson, late Bishop of Qu'Appelle, as warden of St. John's Hospital and Chapel, Lichfield.

An anonymous donor has offered to meet the cost of entirely restoring the parish church, St. Mary's, Kidderminster.

It is announced authoritatively that Dr. Wilkinson, the late Bishop of Truro, has accepted the bishopric of St. Andrews, Dunkeld, and Dunblane, to which he was recently elected.

The Y.M.F.S. has now become the largest society for young men in connection with the Church, having over 600 branches and about 86,000 associates and members.

The second volume of the late Bishop Wordsworth's *Reminiscences* is in the press. It will be published in the spring by Messrs. Longmans. It will cover a period of about ten years (1846-56).

A correspondent informs us with reference to the hanging rood at St. Alban's, Holborn, that there is a hanging rood cross of considerable size in the church of St. John the Evangelist, Upper Norwood, S.E., of which the Rev. J. La Trobe-Bateman is vicar.

Canon Tristram has written to the *Record* to say "that in the year 1859 Bishop Wilkinson, late of Truro, now of St. Andrews, introduced the practice of Evening Communion when Vicar of Seaham Harbour, where it has continued ever since, with, as the present Vicar assures me, much spiritual benefit to the parish."

The Archbishop of York announces that he can accept no candidates for confirmation under twelve years, and the Bishop of Liverpool intimates that he has no wish for confirmands under the age of fifteen, and in no case under thirteen.

The Duke of Newcastle, in conjunction with the Cowley Fathers, is restoring, at an outlay of £3,000, the ancient Priory Gate House at Worksop. The building, when restored, will be used in connection with one of the late Canon Woodard's schools, St. Cuthbert's College, which is now being built on the Manor Hills, just outside Worksop.

The Servian Metropolitan has sent to King Milan a document, signed by himself and all the bishops,

declaring that the Holy Synod regards the union between his Majesty and Queen Natalie as still existing, both canonically and legally, and conveying to their Majesties the Benediction of the Church.

At the annual meeting of the Bishop of Newcastle's Fund it was reported that only £2,850 is now required to complete the £100,000 aimed at when the fund was established. Since its commencement the fund has promoted eleven new parish churches, seven have been endowed, and twenty-nine additional clergy have been brought into the diocese.

We are informed that Bishop Wilkinson (North Europe) has just handed over to the Church Army an estate in Suffolk to be worked under the Social Scheme of the Society as a Labour Colony for testing and training youths and young men for emigration. We believe it was Bishop Wilkinson's original intention to have placed the management of this scheme with the Central Waifs and Strays.

Here is a story which is being told of one of the English Bishops. He entertained recently a party of American prelates, and being very desirous to see that they were all comfortable at night, he visited them shortly after they had entered their bed-rooms. The account he gives of this visit he sums up in these words: "I found all the reverend gentlemen in the same position—on their knees—trying to smoke up the chimney."

The *Manchester Guardian* understands that the negotiations which have been in progress for several years past for the conversion of St. Mary's vicarage, Ulverston, into a rectory, have been completed. Canon C. W. Bardsley will thus be the last vicar of St. Mary's and its first rector, the position of rector having been held by laymen for the past 351 years. The rectorship adds £42 per annum to the stipend.

Not many deans leave behind them such a fortune as that disposed of in the will of the late Dean of Peterborough, which has just been proved at over £90,000. Dr. Argles' wealth is not the result of parsimony during his life, for few men have contributed more liberally than he did to public objects. Peterborough Cathedral is his monument, *ere perennius*.

Professor Sanday preached his second Bampton Lecture, dealing with the canon of the Old Testament in the first century of the Christian era. Some attention was attracted by the preacher's declaration that, so far as an outsider could judge, he was inclined to accept the sober results of the "higher criticism" of the Old Testament, and that he intended to assume them hypothetically, as providing the *minimum of data* for a doctrine of inspiration, so that whatever could be proved from them might be taken as beyond doubt.

A correspondent of the *Times* points out that while at the last General Election 78,046 persons in Welsh counties and boroughs voted against Home Rule and Disestablishment, and 129,724 voted in favour of those measures, the former body are only represented in Parliament by three members and the latter by thirty-one members. The former represent the views of considerably more than one-third of the total voters of the Principality.

Addressing a meeting of Protestant working men in Derry on Monday night, the Bishop of Derry said: "One subject occupies the minds, thoughts, and hearts of every man and woman in Ireland. The shadow of the Home Rule Bill is over our homes and over our hearts. Let us warn England that it is mistaken if it concedes the present demand with any belief of finality. I appeal to Protestants in this momentous crisis to stand together and protect the unity of the Empire." Several of the Church vestries have met to protest against this Bill.

The Bishop of Lichfield has now two classes of lay evangelists working in his diocese, viz., (1) 'district evangelists,' who are authorized to assist in mission work under the direction of the clergy, while continuing to follow their secular calling; and (2) those who devote their lives to mission work, and who are authorized to preach and conduct religious services in mission and school rooms in parishes to which they may be sent. These will be known as 'Evangelist Brothers.' Of the latter there are now twenty-two licensed and serving in the diocese.

In New York City there are more than a thousand millionaires; adding the number outside the city, there are more than fifteen hundred in the State. Some of them are doing great good with their wealth, but how many? The great majority of them are doing scarcely anything for the benefit of the public. What is the public to them? Very much. Without the public they would be as poor as Robinson Crusoe. Their money has for the most part been made out

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of the public, by franchises, unearned increment, patronage, trade, speculation. Why not do something substantial for the good of that public? Why not practice reciprocity?—Living Church.

Correspondence.

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

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

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

SIR.—Will the friend to whom I lent Walker's Lives of Bishop Jolly and Bishop Gleig (bound together in one volume), carry out the self-denying ordinance and return the volume to me? I am not at all anxious to know who the borrower was, but Dr. Walker is a personal friend, and I have a special interest in the history of those two Scotch Bishops. If any one sees about Toronto my copy of Dr. Dowden's treatise on the Scotch Communion Office, it will be a great favour if he will advertise me of its present location, or let me once more look upon the familiar volume which contains not a little of my own scribblings.

JAMES GAMMACK, LL.D. The Rectory, Plymouth, Conn., March 21st, 1898.

A Crying Scandal.

SIR.—Surely it is time for our bishops to combine and put down with a firm hand the altogether evil and rapidly growing practice of preaching "trial sermons," and what may be generally called "candidating," by clergymen desirous of a change. This utterly bad and unchurchlike practice is rapidly attaining the proportions of a grievous and crying scandal, and threatens to bring the ministry into disrepute, if not absolute contempt. I am the last man in the world to deny to our faithful laity a voice (if they ask it) in the appointment or selection of their priest, but surely of all plans for judging of a man's fitness and adaptability, the "trial sermon system" is the worst and weakest. Who is it that cannot, during the course of our Sunday's services, manage to create a favourable impression. Unless a man is absolutely disqualified by some glaring physical effect, such as, for instance, an impediment in his speech, a pair of cross eyes, or say a lame leg, or on the other hand, is intellectually away below par, he can with wonderfully little trouble profoundly impress a congregation in his favour. And again, barring his height, complexion and weight and the quality of his voice, what else can a congregation judge in a man by hearing him preach a "trial sermon." Are there not half a dozen better ways for a congregation to judge a man's capabilities and real general worth than by trotting him out like a horse in a sale ring, with a halter round his neck, to have his "points" critically examined. And as it affects the sacred ministry, on the other hand how degrading all this sort of thing is, how utterly out of keeping with the best and highest traditions of the ministry to prostitute the holy and divinely instituted ordinance of preaching to the low and questionable purpose of self advertisement. Fancy men coming to a congregation and giving "trial" celebrations of the Holy Communion; how aghast and horrified all of us would be at such horrible desecration, and yet in what single degree better, or less detestable is the preaching of "trial" sermons. And again, how reprehensible and worse than questionable all the scheming and log-rolling and wire-pulling that is associated with "candidating" for a parish, how it degrades and cheapens the ministerial office, and gives men false and perverted ideas as to the pastoral relationship.

Do the men who go in for this sort of thing, ever pause to consider that its results must inevitably be to irreparably compromise them in the eyes of the laity, and utterly destroy their influence in the end. For what can the laity think but scornfully of those ministers of Christ who are willing to resort to the method of the every-day place-hunter to obtain what is commonly called a "desirable" parish, i.e., a parish which offers not so much a field for pastoral work as certain worldly advantages. Do some of our younger men, who, in their eagerness to advance their interests, and in the inconsideration of youth, stoop to these, to put it mildly, irregular methods of obtaining appointments, ever think what a rod they are preparing for their own backs, how they are putting their necks within the yoke of a galling bondage, and compromising not only themselves, but the whole sacred ministry, by this scrambling after parishes, with its attendant evils of time serving, backbiting, self puffing and mean cringing to the wealthy and "influential."

The wonder indeed is that the laity retain any respect whatever for the ministry under the circumstances, when they see men who have been solemnly set apart to endure "hardness" for Christ, and to give themselves to humanity, eagerly and greedily grasping after the good things of this world, and ready to stick at hardly anything, however questionable, to attain their ends.

I am inclined in this matter to throw the whole blame on the clergy. There is probably no class of men in the world who are less imbued with the feeling of esprit de corps, and who, alas, are readier to play each other dirty little tricks and supplant and undermine each other than the ministry. Among other classes of toilers the man who is devoid of this esprit de corps, and who is ready to sacrifice the general well-being to his own personal interest, is called by a short and energetic, if somewhat coarse word, beginning with an "s" and ending with a "b." Hundreds of clergymen thoughtlessly, perhaps, but none the less blameably, are guilty of the unspeakable meanness of slandering some brother for the purpose of stealing a march upon him, in the gaining of some coveted position. Such being the case, it cannot be wondered at that the laity rate them accordingly, and apply to them the principles of secular business, and look upon the pastoral relationship as a mere business arrangement to be dissolved on the slightest pretext and for the flimsiest of reasons.

I am convinced that if this practice of "candidating" and preaching "trial" sermons is allowed to go on, it will result in the utter degrading of the ministry, and will bring in a host of evils. It is to be fervently hoped that the bishops will take united action and forbid, as they easily can, at least the preaching of "trial" sermons.

RICHARD FERGUSON.

Concerning Clergymen Young and Old, or Elderly.

SIR.—I cannot well understand how congregations should choose young, in preference to old or elderly clergymen. Since my childhood I have always thought that old ministers should be wiser and better than young ministers, because they have had so much more time to learn divine truth, and have had so much more experience in religion. I like to have a young clergyman or curate to play tennis with, or a game of whist or checkers, or take a part in private theatricals, or concert, or picnic; but then there is nothing religious in such things. But when I get into some difficulty about some passage in the Bible, or into the blues about my spiritual condition, and I cannot satisfy my conscience about some things, I really could not have much confidence in any young friend as a spiritual adviser, although he had the rev. before his name. We must, of course, have young clergymen before we can have old or elderly ones, just as we must have children before we have men and women; and new wine before we have the old, which is better. But we prefer the old wine to that of the last vintage, and, committing important business to men and women rather than to children. Gladstone, the Premier of Britain, "the Grand Old Man," although 80 years of age, is now a grander man than when he was only 20 or 30 years of age; and better furnished and fitted for his difficult duties. So there are clergymen who are 60, 70 and 80 years old who are far better fitted, mentally, spiritually and bodily, for their duties, than most young men. Only let an elderly clergyman in ordinary health keep up his reading and study with the progress of religious knowledge, and his pastoral duties, and he is far in advance in usefulness to his flock to any young man just entering on his pastoral career. My opinions and sentiments are well expressed by the following extract from a book entitled the "Genius of Scotland," by Rev. Robert Turnbull, p 258. "The preacher then rises in the pulpit and reads the 23rd psalm, as the subject of his exposition, or lecture, as the Scottish preachers uniformly style their morning's discourse. His exposition is plain and practical, occasionally rising to the pathetic and beautiful. Ah, now sweetly he dwells upon the good shepherd of the sheep, and how tenderly he depicts the security and repose of the good man passing through the dark valley and the shadow of death. His reverend look, the tremulous tones of his voice, his Scottish accent, and occasionally Scottish phrases, his abundant use of scriptural quotations, and a certain oriental cast of mind, derived, no doubt, from intimate communion with prophets and apostles, invest his discourse with a peculiar charm. It is not learned, neither is it original and profound; but it is good, good for the heart, good for the conscience and the life. Old preachers, like old wine, in our humble opinion, are by far the best. Their freedom from earthly ambition, their deep experience of men and things, their profound acquaintance with their own heart, their evident nearness to heaven, their natural simplicity and authority, their reverend looks and tremulous tones, all unite to invest their preaching with a peculiar spiritual interest such as seldom attaches to that of young divines. Everything, of course, depends

upon personal character, and a young preacher may be truly pious and thus speak with much simplicity and power. But, other things being equal, old preachers and old physicians, old friends and old places possess qualities peculiar to themselves." Although I am only yet a young woman, I commend to old clergymen the following verses, which I find in the Grand Trunk Daily Bulletin for March 8th, 1893:

'Tis yet high day, thy staff resume,  
And fight fresh battles for the truth;  
For what is age but youth's full bloom,  
A riper, more transcendent, youth!  
A weight of gold  
Is never old;  
Streams broader grow as downward rolled.

At sixty-two life has begun;  
At seventy-three begin once more:  
Fly swifter as thou near'st the sun,  
And brighter shine at eighty-four;  
At ninety-five  
Shouldst thou arrive,  
Still wait on God, and work and thrive.  
ELIZABETH.

Notes and Queries.

SIR.—Can you tell me the reason for the Lord's Prayer being repeated aloud by priest and people in all services except in the beginning of the communion service? Does not the rubric in the morning service cover this and all other repetitions of this prayer? H.

Ans.—Formally it does, as much as in the marriage or burial services. But the custom has been to allow the clergyman to say it alone, and this on the plea that it originally belonged to his own service of preparation for the celebration. This in itself does not appear to be sufficient if the matter were seriously called in question, as the rubric you refer to is very wide in its terms. There is no obligation on anyone to remain silent, but there is no call to alter the general custom, and a change would be slightly annoying.

SIR.—Is it right to have the communion service begun with such a penitential form as the Ten Commandments, and would it not be advisable to return to the older form of the Prayer for Purity, the Lesser Litany, &c.? H.

Ans.—Whatever our mother, the Church, does is right, and we need not puzzle over an unattainable object. The Lesser Litany was in itself penitential, and the constant reading of the Moral Law to the whole congregation is of the very greatest value. The law forms a useful means of preparation for the holy rite, that we may examine our lives and conversations by the rule of God's commandments. Penitence is our best preparation for meeting with God.

SIR.—In the form and manner of ordaining priests the rubric says that the Archdeacon shall present to the Bishop the persons to be ordained priest. Is this person who is called Archdeacon, not himself in priest's orders? In the American Prayer Book the word Archdeacon is not used. Please explain. CANADIAN CHURCHMAN.

Ans.—In all our ordinals for deacons and priests the word in the rubric has been Archdeacon: the word in the American is priest. The Archdeacon was at first the deacon who had charge, or was at least head of the other deacons, and as such the office was well known in primitive times. But about the twelfth century the functions to be discharged by the Archdeacon were changed, until, as now, he became one of the chief officers in a diocese, was drawn into closest relations to the Bishop, and had special charge of the examining of candidates for the diaconate and priesthood. This particular function is recognized in his presenting the candidates and certifying as to their fitness. He was also responsible, if strangers were to be received into a diocese. He was the Bishop's deputy quoad forum externum, had charge of a large portion of a diocese, called an archdeaconry, and held his official visitations once a year. He thus came to be one of the chief officials in a diocese, and was naturally associated with all ordinations. The force of the term is again changing, and the American Church has laid it aside from the ordinal, but many of the dioceses are divided into archdeaconries whose head official is the archdeacon, no longer a deacon. Most of the bishops have their own examining chaplains, and the rubric is complied with in spirit, though seldom in letter.

—As Columbus could, when necessity demanded, look up his charts, and sail by the stars, so there are times when logic can be dispensed with, and the soul finds its way by some heavenly guide. —Reed Stuart.

## Sunday School Lesson.

Easter Sunday. April 2nd, 1893.

### THE COMMUNION.

After the prayer of Consecration Christ is really present. He is present sacramentally, present not in a carnal or natural manner, but in a spiritual and supernatural manner, present "after an heavenly and spiritual manner," but yet none the less really present.

He is present that we may hold communion with Him. That we may be one with Him and He one with us (St. John vi. 56), as we pray in the Prayer of Humble Access, may be the case (see prayer, "Grant us therefore, gracious Lord, etc., to end"). We have come to the time of Communion. Read the rubric; you will see the minister receives first, "then shall he deliver," etc. Notice the regular order—"into their hands," the holy Bread should be received on the palm of the hand (ungloved of course) resting on the palm of the other, not in the fingers, lest some of the consecrated crumbs be dropped. The chalice also should be taken in both hands by those who come to receive the Communion.

### I. THE WORDS OF ADMINISTRATION.

How many parts are there in a Sacrament? And so we have two parts mentioned here, in the first part the inward and spiritual grace, and the second part, the outward and visible sign.

(i) *The Body of our Lord, etc. The Blood of our Lord, etc.—everlasting life.* Our Lord promises a blessing to the body of the faithful communicant as well as to the soul (St. John vi. 54), and here the priest, as he comes to each communicant, prays for him that he may be made partaker of the benefit both in body and in soul (preserve thy body and soul, etc.). But the promise to the body is something to take place "at the last day," *I will raise him up at the last day.* The promise to the soul is something we need now. What is the great need of the soul now? Eternal life. How are our bodies kept alive? By food. Our souls need food also to live. The food of the body is carnal food, the food of the soul is spiritual food. What strengthens and refreshes the soul in Holy Communion? *The body and blood of Christ,* and, if our souls are in good health and are kept strengthened and refreshed, then we have everlasting life.

(ii) *Take and eat, etc. Drink this, etc.* How do we partake of the Body and Blood of Christ in the Sacrament. By receiving the Bread and Wine, provided we do so with repentance and faith. Impenitence and unbelief shut out God's grace from the heart. This holy Bread and Wine is to be taken in remembrance that Christ died—that Christ's Blood was shed for us. We are to feed on Him by faith (Heb. xi. 6). The Presence is spiritual and can only be discerned by faith (Heb. xi. 1). This Holy Food must also be taken with thanksgiving (2 Cor. ix. 15).

### II. THE MEANING AND BLESSING OF COMMUNION.

Communion means, as we have seen, being one with. Here we are made one with Christ. (See Exhortation, "Will dwell in Christ and Christ in us," etc.) (St. John vi. 56). To be one with a person is to think as he thinks. We cannot think all that God thinks, but we can try to do so on some points. God hates sin. If we do so then we are one with Him. God loves goodness. If we do so then are we one with Him in this also. God has everlasting life. If we are securing this to ourselves, then, again, are we one with God.

#### "Brace Up"

Is a tantalizing admonition to those who at this season feel all tired out, weak, without appetite and discouraged. But the way in which Hood's Sarsaparilla builds up the tired frame and gives a good appetite, is really wonderful. So we say, "Take Hood's and it will brace you up."

For a good family cathartic we confidently recommend HOOD'S PILLS.

—Our resignation to the will of God may be said to be perfect when our will is lost and resolved up into His; when we rest in His will as our end, as being itself most just and good.

## Family Reading.

Gladys: the Story of a Disappointment.

Written for Canadian Churchman.

"No, Miss Grahame," I answered—"you must not see her. Even had you been here at the commencement of her illness, I do not know that your seeing her could have done any good. Now, it could only harm—she is dying very calmly and happily. You would drag her thoughts back to earth. The struggle that has been so hard would be renewed—perhaps her last moments embittered by regret."

"You are cruel," said Margaret, almost passionately. "I must see her—she was unhappy when she left me last—and I must unsay something I said then."

"You could have unsaid it before—now it is too late," I answered—not without a feeling that it was right she should know a little suffering—she had wittingly or unwittingly caused so much.

"You would be purchasing balm for your own feelings at very cruel cost to hers—let her die in peace—she is at peace now," I added, softened by the expression on her face. "Whatever she may have suffered, she is happy now—before long her soul will be with Christ in Paradise—her thoughts and hopes have gone before it—they are not with you at all—and they must not be called down to you and to earth."

"You have seen her every day," said Margaret, almost jealously.

"Yes," I answered, thinking, as I have often thought before—that there is more "poetical justice"—which means God's justice—made visible on the earth than we sometimes imagine. Could Gladys have ever believed that Margaret Grahame would stand pleading for a word with her. That she who had waited, as she would have phrased it, "in the porch" of Margaret's palace, now made royal by the majesty of death, would hold a court into which her idol might not enter?

"Only for a few moments, and I will hardly speak to her," urged Margaret, once more. Again I shook my head.

"Miss Grahame, the doctor—the nurse—will say to you what I say—it would be to needlessly, cruelly disturb her last moments—and it must not be done."

She stood for a moment irresolute, the light of the little gaselier falling on her downcast face, crowned with its glittering hair—her tall, stately figure in its rich evening dress hardly concealed by the velvet and sables of her long cloak.

After a brief silence she turned towards the door—I followed her, and put her into her cab.

"Who is the doctor?" she said, giving me her hand, as I closed the door.

I told her—she repeated the address to the cabman and drove away.

The next morning, after breakfast, I went to No. 9. I had not gone many steps beyond the church, when I heard a voice behind me calling my name—I turned, and saw Miss Grahame.

She carried a basket of exquisite roses in one hand, and a basket of grapes in the other.

"The doctor was not so cruel as you," she said, smiling slightly. "You are to speak to her first—if you will—and prepare her, and I am to see her for five minutes. Tell her that I came to see her the moment I heard of her illness," she went on beseechingly; "tell her."

We both stood still—we had walked up on S. Cyprian's side of the street and now were opposite to Gladys' home.

Margaret's face grew white—the basket fell from her hand. I took the roses in my own, before they, too, dropped, and led her across the street into the house—and into the landlady's parlour. She sank into a chair and covered her face with her hands—"oh, it is too hard, too hard," she said, at last, looking up, her proud eyes wet with tears. "Why was I not told—called home before?"

Hearing Mrs. Brooke's voice in the hall, I went out. There was very little to be told—Gladys had sunk into a stupor, soon after I left, from which she never recovered, and at about half past two she had passed very peacefully away. I was glad that at this moment Mrs. Brookes was called to speak to some one, and that

I could take Margaret alone to the little chamber above.

We stood by the still form in silence—the lines of pain had left the face, lying there in its restored youth and beauty—the solemn peace of yesterday still on it. Margaret sank on her knees—after a few moments, she rose, and taking the roses I still held, laid them on the quiet breast. Then she stooped, and reverently touched the dead child's brow with her lips—and we came away.

A few days after the funeral, Mr. Brookes, meeting me in the street, invited me to come in and choose one of Gladys' drawings "as a keepsake." When I was able to do so, I missed the "Erl King." But as Mrs. Brookes told me that Gladys had burned several papers soon after she fell ill, I concluded that, in her first sorrow, the child had destroyed all the drawings that were connected with Miss Grahame. I found the "Porch," however, and selecting that for myself, replaced the others—in so doing I let fall to the ground a slip of paper.

I had no hesitation, after looking at it, in keeping that, too; I knew that she would have let no eyes but mine see it, had she lived; on it were written these words:—

"I had within my house an empty room,  
Nor cared to say to any—'enter—stay,'  
Till, one day, when the spring had lately come,  
I saw you, standing by an apple tree,  
And loved you. To my empty room I turned,  
Seeking to make it lovely;—for I said,  
'It may be she will come and dwell herein.'  
I gathered flowers—and sought for all fair things—  
The glow of colour, and the radiant light  
Of many lamps. The clouds, perfumed breath  
Of incense, burning ever day and night.  
All—all I had, I put within that room—  
That room you would not enter. Now it lies  
All bare and empty. See, the flowers are dead—  
The lights are out—the incense burns no more—  
And I turn weeping from the closed door."

That is the end of her story as far as we can see, who see the end of nothing. Will you judge her harshly, I wonder, or will you make allowance for her bare, colourless life, and admit that only the strongest plants could have thrived and grown healthy amid such surroundings? If you say that no girl ever cared for a woman as she cared for Margaret Grahame, then I answer that you are indeed mistaken. Strange, that while we credit the friendship of Damon and Pythias—while we believe in the love that Jonathan had for David—we are slow to see that woman can give and can inspire true and deep and generous, aye, and passionate devotion. That love is no respecter of persons—often no respecter of sex. Are they not right, after all, who tell us that the soul is sexless?

Well, I have told you one of the many life histories I know. Margaret Grahame put a white marble cross over the grave—and flowers are always there. I never knew more of their last interview than I have told you. But I think that when they meet, in the clear light of that Eternal Day, in which no clouds of misconception can arise, that Gladys will have all she longed for on earth. Nor can I doubt that many other souls shall one day, in another life, gather flowers, whose seeds they sowed in this—acknowledging, with humble gratitude, that they are not less fair, because they have been watered so many times with tears.

"When that new sunrise glows upon the hill,  
And all the shadows of the night are past—  
Fair will the new things be—but fairer still,  
Those, loved and lost—then found again at last."

LEE WYNDHAM.

—The Turkish Government have granted a concession for the immediate construction of a railway from the Bay of Acre to Damascus, a distance of 120 miles. Having its head at Acre, the line runs south along the shore to Haifa, at the base of Mount Carmel. From this point it is to turn eastwards, crossing the great plains of Esdraelon—"the battlefield of Palestine"—passing Nazareth, Shunem, and Jezreel. The river Jordan will be crossed near the existing Roman bridge of Mejamia, and the line will ascend the hills on the east of the Sea of Galilee and take a direct course over the plains to Damascus.

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## The Divine Lullaby.

I hear Thy voice, dear Lord,  
I hear it by the stormy sea,  
When winter nights are black and wild,  
And when, affright, I call to Thee;  
It calms my fears and whispers me,  
"Sleep well, my child."

I hear Thy voice, dear Lord,  
In singing winds, in falling snow,  
The curfew chimes, the midnight bell,  
"Sleep well, my child," it murmurs low;  
"The guardian angels come and go—  
O child, sleep well!"

I hear Thy voice, dear Lord,  
Ay, though the singing winds be stilled;  
Though hushed the tumult of the deep,  
My fainting heart with anguish chilled,  
By Thy assuring tone is thrilled—  
"Fear not and sleep."

Speak on—speak on, dear Lord!  
And when the last dread night is near,  
With doubts and fears and terrors wild,  
Oh, let my soul expiring hear  
Only these words of heavenly cheer,  
"Sleep well, my child!"

## You.

There are some men who have a strong passion for self assertion; a dominating and overawing estimate of their superior wisdom, or superior power, makes them impatient of the rights and feelings of others. They seem to say, "I am Sir Oracle, when I open my mouth let no dog bark." "I am right, just right," and divergence from me is the measure of absurdity. These men will not deny themselves the pleasure of dictating opinions or controlling the actions of others. It is needless to say how much suffering and how much bitter regret their want of self-denial compels. Brethren, deny this passion and the violent expression it seeks, and remember, "soft words turn away wrath," and that "he that ruleth his spirit is greater than he that taketh a city."

## What it Cost.

You are going off for a day's pleasure this Good Friday morning; you mean to join your friends and spend a pleasant day. You take no heed to the Church bells sounding on every side. They have nothing to do with you, you say; you do not trouble much about religion, it is not in your line. Good Friday is a holiday, and you mean to enjoy it. Very well, but just give two minutes, if you can, to think what it cost to get you this "holiday." I don't mean what it cost to redeem your soul; you don't think perhaps that it wants redeeming, but just what it cost to get you this day's holiday. Just that and no more.

Why is Good Friday a holiday? Why is it a day when no work is done, and people can take their pleasure if they choose? Why do we have a Good Friday and not Good Monday or Tuesday, or any other day of the week?

You know why as well as I can tell you. Though you do not believe in Jesus, though you do not love Him; still you know as an historical fact that nearly two thousand years ago, He did live upon this earth. You know He lived. You know He died. You know how He died. You know that for years, and years, and years, this day has been kept in memory of that Death. And because the Church has told her children to keep it as a day apart, therefore the world has made it a holiday, and you get the benefit.

The benefit of what? Do you ask again? Don't you see what it cost to win you this bit of pleasure? It cost the life of an Innocent Man. You believe as much as that at any rate. The hours, which you can spend in pleasure, were spent by Him on that day long ago in shame and agony unutterable. The night, the morning, the day were all alike passed by Him in insult, mockery, torture, so fearful that any attempt to try and realize it makes one's blood run cold; and the slow anguish of the Death which ended that innocent Life was born with a silent endurance which even you, though you do not love Him, must admire.

This is what your holiday cost. Go and enjoy it if you can.

Don't say, it is all over long ago; I need not trouble. We who worship Him and love Him know that it is over. For we believe that on the third day He rose again. But what have you to do with that? You say you don't believe it? You are picking out for your special pleasure day, the one day in the year marked out by the Death of Jesus Christ, the day on which an Innocent Man was cruelly hunted to death by His enemies. How can you be so heedless, so thoughtless, so cowardly? I say again, think what your holiday cost, and then go and enjoy it if you can.

## Lenten Communion.

There is no little comfort, and a very real help, in giving to our Lenten communion with God a closeness and directness more strongly realized by the soul, perhaps, than at any other season of the year.

Keep before the heart the ever present, clearly defined thought of a Saviour, a living, personal Saviour, for the time being once more actually on earth, but apart from the world, in that quiet, secluded spot, voluntarily sought by Himself for the purpose of communion with His Father.

Then, when seeking to offer to that same ear your own petitions, make real to yourself the thought that you too may seek that same quiet spot where our Lord is at prayer, and assured of a welcome there, you may kneel by His side, and in unison with Him make known your requests unto God.

It is a most sweet and comforting realization this—apart with Jesus, praying with Jesus, and with Him lifting up your heart to that One who, He Himself declared, is "my Father and your Father."

## Easter.

Jesus Christ to-day has risen,  
And o'er Death triumphant reigns;  
He has burst the grave's strong prison,  
Leading Sin herself in chains  
Kyrie Eleison.

For our sins the sinless Saviour  
Bore the heavy wrath of God;  
Reconciling us, that favour  
Might be shown us through his blood.  
Kyrie Eleison.

In His hands He hath forever  
Mercy, life, and sin, and death;  
Christ His people can deliver  
All who come to Him in faith.  
Kyrie Eleison.

## The Roman Slave.

Blandina was a Roman slave girl; one of a despised, down trodden race, for whom life held little of love and less of pleasure. What marvel then when to her was made known the story of Jesus' love, that it filled her heart to overflowing with gratitude. Was it possible the incarnate God himself loved her? that He had stooped to a slave's death to redeem and bless the slave? Matchless grace? To her heart the name of Christ became very precious; but her fidelity was to be sorely tried. A fierce persecution of the Christians was then raging in Rome. Blandina was arrested. The delicate girl of sixteen was racked, scourged, and her flesh torn with iron hooks to induce her to deny her Redeemer. In vain. All the torture could wring from her was the repeated declaration: "I am a Christian! I am a Christian!" words which seemed to support her wonderfully. When exposed at last to be torn by wild beasts, a calm, sweet smile rested upon her face, and with the name of Christ upon her lips the poor slave passed home to the gloryland.

Dear young reader, the Bible speaks of all who are not yet God's children as being slaves to sin. What a dreadful fact! But the Lord Jesus died a slave's death to redeem the slave. Has He redeemed you? Are you one of the redeemed? Is His name precious to you as it was to this poor child, who could rejoice amid the bitterest suffering that she was "counted worthy to suffer shame for His name?" Are you ashamed of Jesus, or have you courage to confess His name by living a holy life to his honour and glory?

## Reverence.

Dr. Liddon is the author of the following: "Burke has shown how various attitudes of the human body correspond to, or are consistent with, deep emotions of the human soul. You cannot, for instance, sit lolling back in an arm-chair with your mouth wide open, and feel a warm glow of indignation; and if you, or I, were introduced suddenly into the presence of the Queen, we should not keep our hats on and sit down with our hands in our pockets on the ground that the genuine sentiment of loyalty is quite independent of its outward expression. And if people come to church and sit and talk and look about them while prayers are being addressed to the Infinite and Eternal Being, it is not because they are so very, very spiritual as to be able to do without any outward forms. They really do not kneel because they do not with the eye of their souls see Him, the sight of Whom awes first the soul and then the body into profound reverence. After all there is nothing very spiritual, as some people seem to think, in the practice of outward irreverence. Church rules on the subject are but the natural outcome of the deep interest of the soul of man when it is confronted by the greatness of its Maker and its Redeemer."

## Sowing Seed.

Out in the highways, wherever we go,  
Seed we must gather, and seed we must sow;  
Even the tiniest seed has a power,  
Be it a thistle or be it a flower.

Out of each moment some good we obtain,  
Something to winnow and scatter again;  
All that we listen to, all that we read,  
All that we think of, is gathering seed.

Gathering seed we must scatter as well:  
God will watch over the place where it fell.  
Only the gain of the harvest is ours;  
Shall we plant thistles, or shall we plant flowers?

## Giving an Afternoon Tea.

The hostess, her daughter, and the ladies receiving, stand at one side of the parlor, the hostess nearest the main door, and the debutante beside her, writes Mrs. Hamilton Mott in an article on "Giving an Afternoon Tea," in the *March Ladies' Home Journal*. Each guest is presented in turn to the young girl who is only required to courtesy and repeat the guest's name, though the more cordial handshake is to be preferred to my mind. A girl who can make some little individual speech to her guests, or show in some special fashion her appreciation of their kindness in welcoming her to the social world, will make a better impression than the more silent debutante, though she must select the golden mean between too much and too little animation.

As each guest leaves the debutante, some one of the ladies or young girls receiving should come forward, and introducing herself, chat with her for a few moments. If possible some other guest should be presented and the group of two supplied with refreshments. I say that these things should be done, but as a rule they are conspicuous by their absence.

—Remember to do right and fear wrong; to endure trials patiently; to be prompt in all things; to hold integrity sacred; to observe good manners; to pay your debts promptly; to join hands only with the virtuous; to injure not another's reputation; to use your leisure time for improvement; to question not the veracity of your friends; to sacrifice money rather than principle; to yield not to discouragement; to extend to all a kindly salutation; to lend a helping hand to those around you.

The plain truth is good enough for Hood's Sarsaparilla. No need of embellishment or sensationalism. Hood's cures.

—How sweet are the slumbers of him who can lie down on his pillow and review the transactions of every day without condemning himself!

## Cross-Bearers.

"Compelled to bear His Cross." If we might only  
Have stood beside the fainting Form that day,  
And willing hands and feet should then have helped  
Him

To tread the bitter way!

Ah! thus oftimes our heart within us burneth  
To follow Him to prison and to death,  
Yet are we not, spite of our fervent pleadings  
Of those, of whom He saith,

"This day, e'en in this night ere the cock croweth,  
Thou shalt with craven hand put by My cup,  
And when I lay a light cross on thy shoulders,  
Refuse to take it up?"

Yes, Lord, with grief and shame of heart we own it,  
A grudging service oft to Thee is given,  
With small remembrance of Thy pain and toiling—  
Thy Heart with sorrow riven.

Full oft in wilful ways of our own choosing  
We wander, while Thy Voice is all unheard,  
And till in love Thou turn and look upon us,  
Remember not Thy word.

We have no power except Thy love constrain us,  
Nor will to follow Thee e'en from afar;  
Thou knowest, Lord, how like the reed that bendeth  
Our wavering spirits are.

Yet we are Thine, leave not Thy children orphans,  
The sheep for whom Thy Life was not denied;  
Stretch forth Thine Hand of infinite compassion,  
And draw us to Thy Side.

Let Thy love hold us by its sweet compulsion,  
To bear whatever cross Thou deemest meet,  
Till, where our love can no more fail or falter,  
We lay it at Thy feet.

I. J. P.

## Consolation in Death.

"Let me hear, when I am on the bed of death,  
That Christ died in the stead of sinners, of whom  
I am the chief; that He was forsaken of God during  
those fearful agonies, because He had taken my  
place; that on His cross I paid the penalty of my  
guilt. Let me hear, too, that His blood cleanseth  
from all sin, and that I may now appear before  
the bar of God, not as pardoned only, but as inno-  
cent. Let me realize the great mystery of the  
reciprocal substitution of Christ and the believer,  
or rather their perfect unity, He in them, they in  
Him, which He has expressly taught; and let me  
believe that, as I was in effect crucified on Calvary,  
He will in effect stand before the throne in my  
person—mine the sin, His the penalty; His the  
shame, mine the glory; His the thorns, mine the  
crown; His the merits, mine the reward. Verily  
Thou shalt answer for me, O Lord, my Righteous-  
ness; in Thee have I trusted, let me never be con-  
founded."—*Bishop Jeune.*

## Christ is Risen!

Once more Easter—the Queen of Feasts, the  
brightest, gladdest day of all the Christian year—  
is here again. It is true, every Sunday we com-  
memorate the Resurrection of our Lord; but the  
great yearly commemoration takes place on Easter  
Day. We then decorate our churches, and do  
all we can to honour the Festival which reminds  
us of the event which, above all others, has  
"brought life and immortality to light." Before  
that event—though many and many a good man,  
like Socrates, hoped against hope and refused to  
credit the desperate thought that wickedness and  
goodness came to the same end—yet all was dim  
and uncertain. After Jesus had actually risen  
from the dead, this uncertainty came to an end.  
It now became clear "what the resurrection from  
the dead should mean." It meant that we should  
again be clothed with a body like that we had be-  
fore, only a "glorified" body; that we should  
again hold converse with those we had loved, and  
who had loved us during our lifetime; and that  
we should cease to be subject to some of the sad  
necessities that encompass us here below. These  
and a number of other truths were revealed on  
that first Easter Day. And, therefore, in the  
Resurrection of our Head and Elder Brother we  
rejoice on this great day "with joy unspeakable,  
and full of glory," and render to our God our  
heartfelt thanks and praise. Yes; because Christ

lives, we shall live also; as members of His Body,  
the Church, we also have part in His eternal life.  
His resurrection is the pledge that, if we suffer  
with Him now and be (like Him) obedient to God's  
will even unto death, we shall likewise appear  
with Him in glory. How this thought cheers us  
when our hearts are sad for friends who have gone  
away; or when we think of our own departure from  
this world! When we leave our earthly bodies,  
which are so wonderfully fitted for our life here,  
we hope that the Lord Jesus will give us a body  
like to His glorious Body, and fitted for the new  
life in heaven to which He will call us.

May we, in spirit, grow like Him, during our  
earthly life; that so hereafter, even in our bodies  
too, we may be like Him, and may "see Him as  
He is!"

"O risen Lord, in Thee we live,  
To Thee our ransomed souls we give,  
To Thee our bodies trust."

## Apples as Medicine.

Chemically, the apple is composed of vegetable  
fiber, albumen, sugar, gum, chlorophyl, malic  
acid, gallic acid, lime, and much water. Further-  
more, the German analysts say that the apple con-  
tains a larger percentage of phosphorus than any  
other fruit or vegetable. The phosphorus is ad-  
mirably adapted for renewing the essential nervous  
matter, lecithin, of the brain and spinal cord. It  
is, perhaps, for the same reason, rudely under-  
stood that old Scandinavian traditions represent  
the apple the food of the gods, who, when they  
felt themselves to be growing feeble and infirm,  
resorted to this fruit for renewing their powers of  
mind and body. Also, the acids of the apple are  
of signal use for men of sedentary habits, whose  
livers are sluggish in action, those acids serving  
to eliminate from the body noxious matters,  
which, if retained, would make the brain heavy  
and dull, or bring about jaundice or skin eruptions  
and other allied troubles.

Some such an experience must have led us to  
our custom of taking apple sauce with roast pork,  
rich goose, and like dishes. The malic acid of  
ripe apples, either raw or cooked, will neutralize  
any excess of chalky matter engendered by eating  
too much meat. It is also the fact that such fresh  
fruits as the apple, the pear, and the plum, when  
taken ripe and without sugar, diminish acidity in  
the stomach, rather than provoke it. Their vege-  
table sauces and juices are converted into alkaline  
carbonates, which tend to counteract acidity.—  
*Southern Clinic.*

## Reading the Bible.

Read the dear Book, my daughter;  
Turn to a hallowed psalm.  
Sweet are the words of wisdom,  
Soothing the heart to calm.

We've had our share of trouble,  
Poverty known and care,  
But no matter how great the hardship,  
Comfort was always there—

The light of a starry promise  
To cheer the steepest way;  
The sunshine of God's own promise  
To fall on the darkest way.

Now we are old and weary,  
The wife of my love and I;  
But the after glow is lying  
Warm on the western sky.

So read from the Bible, dearie,  
The beautiful words of John,  
Or the thoughts of Paul and Peter;  
They are pillars to rest upon.

Or turn to the grand Isaiah;  
I always loved him most  
Of the throng of the wonderful prophets  
Who spake by the Holy Ghost.

Read in your sweet voice, daughter,  
Giving the sense and the sound,  
Till I feel as if we are waiting  
In a place that is holy ground.

But wherever you read, my darling,  
End with a tender psalm,  
Soothing our old hearts' aching,  
And touching our souls to calm.

## Hints to Housekeepers.

When baking cakes, set a dish of water in the  
oven with them, and they will not be in any  
danger from scorching.

LEMON SAUCE.—Boil one cup of granulated sugar  
in two cups of hot water, wet a tablespoonful of  
corn starch in cold water, add it to the syrup, and  
cook ten minutes; add the juice and grated rind of  
one lemon, and a tablespoonful of butter.

GROUND RICE.—Two tablespoonfuls of ground  
rice, one pint of milk. Boil the milk, and stir in  
the rice, which must have been previously mixed  
with cold milk. Let it boil slowly twenty minutes;  
if it should be thicker than a thin batter, add a  
little more milk. Sweeten it to the taste. Pour  
it into teacups and serve it with cream.

CAN YOU THINK?—Can you think of a worse  
disease than dyspepsia; it plunges its victim in  
gloom and despondency, makes him a burden to  
himself and others, and causes constipation and  
bad blood. Yet Burdock Blood Bitters cures dys-  
pepsia or indigestion, and has done so in thousands  
of cases.

CHOPS WITH TOMATO SAUCE.—After trimming the  
chops neatly, and seasoning with salt, pepper, and  
mixed herb powder, dip each one in beaten egg,  
coat with fine bread crumbs, and fry a rich brown  
on both sides, in a small quantity of clarified fat.  
When done, pile the chops up high in the middle  
of a hot dish; surround them with a border of  
carefully boiled whole potatoes, rather small and  
even in size, and pour over all some tomato sauce;  
sprinkle the surface lightly with finely chopped  
parsley and tiny patches of sifted egg yolk, and  
serve very hot.

DYSPEPSIA CURED.—*Gentlemen*,—I was troubled  
with dyspepsia for about four years. I noticed an  
advertisement of Burdock Blood Bitters, so I  
started to use it and soon found that there was  
nothing to equal it. It took just three bottles to  
effect a perfect cure in my case.

BERT J. REID, Wingham, Ont.

CELERY SOUP A L'ALLEMANDE.—Chop up finely  
the white part of four heads of fresh celery and  
two medium-sized onions, and put them into a  
saucepan with two ounces of butter and a break-  
fast-cupful of clear white stock. Stew over a  
gentle fire until the vegetables are quite soft, then  
add three pints more stock and bring to a boil.  
Draw the saucepan to one side, stir in four well-  
beaten eggs and a cupful of warm cream, and con-  
tinue stirring until the soup becomes the thick-  
ness of rich cream, but it must not, on any account,  
boil after the eggs are added. Serve in the usual  
manner, with toasted dice, or ordinary fried  
croutons.

A CURE FOR COUGHS.—There is no remedy that  
makes as large a percentage of perfect cures as  
Dr. Wood's Norway Pine Syrup. In nearly every  
case of coughs, colds, asthma, bronchitis, hoarse-  
ness, croup, etc., its curative effects are prompt  
and lasting.

AN EASY PUDDING.—Pare, core and quarter about  
four large apples or six small ones. Cut the  
quarters lengthwise into three pieces; put these  
in the bottom of a bright tin basin and sprinkle  
over them a tablespoonful of sugar, a dust of nut-  
meg or allspice, according to taste, add a piece of  
butter the size of an egg cut into small bits and  
scattered over the apples, and a pinch of salt.  
Make a batter with a small cup of milk, one egg  
thoroughly beaten, a little salt and a teaspoonful  
of baking powder. Make the batter so it will drop  
from the spoon in rather soft lumps and will flatten  
out by its own weight. Pour this over the apples,  
taking care that it is mostly in the middle of the  
dish. Do not get scraps of it on the edges of the  
pan or it will burn, and the crumbs may injure  
the taste of the pudding. Set this in the oven  
and bake it about twenty minutes. The oven  
should be just hot enough to make the top a  
coffee-brown. If there is danger of burning turn  
a round pie-pan over the basin, but remove it  
about five minutes before taking the pudding from  
the oven. Serve this with hard sauce or any  
other dressing that may be desired.

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Children's Department.

The Story of the Owls.

Beechwood was a beautiful place—at least the boys thought so. It was full of brambles and brushwood, with birds' nests out of number in the spring, easy to be reached, and the finest of blackberries in the autumn to be had for the finding. Willie and his brother were often to be found there, especially in the nesting time; and though they had strict orders from their father never to take one, they liked to hunt for them and then peep in and admire them on the fork of a bough or in some cozy corner in the old ruins.

The boys had at home rabbits and canaries and other pets, but then they had been brought up in confinement and had never known liberty, their father said—and that made all the difference. All wild creatures he forbade them to make prisoners of, and generally they were very particular in obeying orders and doing what their father wished.

But there came a day when temptation was too strong for them. One Saturday, which was always a whole holiday, the boys started off to Beechwood. They wanted to get some willow-twigs to make their bows; for, you know, as the willow-wood bends without breaking, it is just the thing that boys want who indulge in bow-and-arrow shooting, and moreover make their own weapons. It was early summertime, and the birds were busy everywhere with their nests and with their young.

Willie had climbed an old pollard willow-tree after they had reached the wood, and was just cutting off some of the young shoots when he saw something which pleased him better. In a hollow part of the trunk he saw two

HE LOVED good bread, pie, and pastry, but his stomach was delicate. SHE LOVED to cook, but was tired and sick of the taste and smell of lard. She bought Cottolene, (the new shortening) and THEY LOVED more than ever, because she made better food, and he could eat it without any unpleasant after effect. Now THEY ARE HAPPY, in having found the BEST, and most healthful shortening ever made - COTTOLENE.

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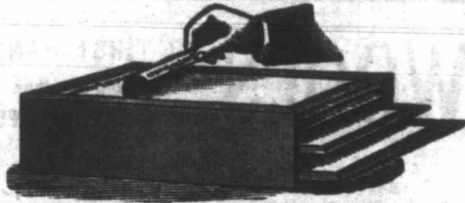
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The CANADIAN CHURCHMAN is printed on our paper.

little soft fluffy creatures huddled together and as white as snow: they were baby owls.

"I say; here is a prize! Why there are two young owls, I declare! Give us the basket."

All else was forgotten, and in another moment the birds were transferred from their nursery to the boys' basket, and were thus introduced to the great outside world sooner than their parents intended. I do not think, however, that they were much the wiser, for they only nodded and blinked, not liking the full light of day. But anyhow, if the owls were not delighted, the boys were. They called it "a find," and they set off directly to carry home their prize.

But, you ask, had not their father forbidden them to take nests or birds, and did they forget it? Quite true, he had, and they did forget it till they had nearly reached their own garden gate. Then all at once it flashed upon their minds that they were disobeying their father.

What was to be done? They could not go the four miles back, and besides their hearts were set upon these downy darlings; they must keep them at all costs.

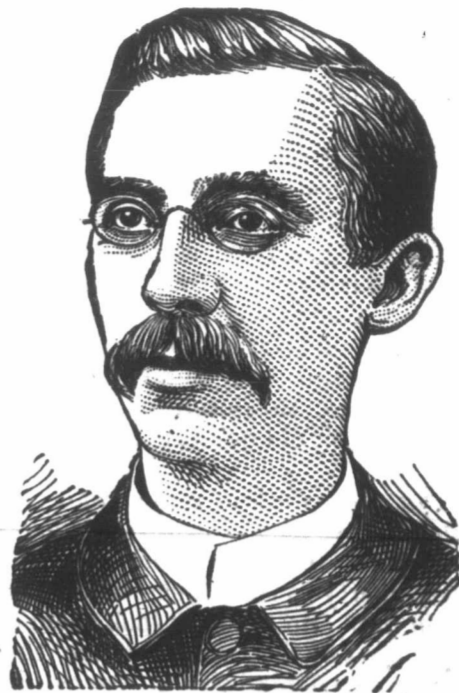
"I know what we'll do," said Willie as they drew near home; "we'll put them in the old pigeon-house, which is in the shed, and nobody will ever know they are there except ourselves." (Didn't they, though!)

So the owls were consigned to the pigeon-house, and a brick put at each separate hole to prevent them from escaping. I do not think the boys were very comfortable, but the rest of the day passed and the night, and Sunday morning came.

"Good morning," said their next-door neighbour to their father as they met in their gardens and exchanged a few words over the hedge which divided them. "What could have been the matter last night? I heard terrible screams; do you think there could have been a murder anywhere near?"

The father had not heard, and could tell nothing about it, but the boys were awe-struck. Their uneasy conscience made them frightened. They could not connect it in the least, but it seemed as if the dreadful noise must have something to do with themselves and their owls. And a very unrestful Sunday they passed, I can assure you.

In the evening, just as the moon was rising, and all was peaceful, suddenly there broke upon the air a most unearthly sound. The boys were in the garden and heard it, and how they trembled! At last they traced it to two birds sitting on the roof of their neighbour's house, and they knew now, what they had never before suspected,



Rev. William Hollinshead

Of Sparta, N. J., voluntarily says:

"To Whom it May Concern:

"Unasked I deem it my duty to a suffering humanity whose bodies and souls I would have healthy, to tell them of the value of Hood's Sarsaparilla. While living in Ohio one of my children was greatly

Afflicted With Boils

having 30 on her limbs, and being unable to walk. I had heard of Hood's Sarsaparilla, and bought a bottle, half of which cured entirely. Two years after, another child was afflicted as badly. I used the other half bottle of Hood's Sarsaparilla with like results. About four years after, the child first afflicted was again tormented like Job, and I bought a bottle (on Sunday at that) and again a cure. I gave some of the medicine to a poor woman and two children; they were helped as were mine. Through a testimonial sent to C. I. Hood & Co., inquiries came from all the country, asking if it was a 'bona fide' testimonial, and of course I wrote all that it was, and have the knowledge of

Scores and Scores

Of persons helped or cured by Hood's Sarsaparilla. Mild cases of rheumatism have yielded to it. Biliousness and bad liver have been corrected in my own family. This is the only patent medicine I have felt like praising. I speak not for C. I. Hood, but for the Jobs who are impatient and are tormented beyond endurance. Nothing I know of will cleanse the blood, stimulate the liver, or clean the stomach so perfectly as

Hood's Sarsaparilla

Any person wishing to know more, enclosing a stamp will be informed. Yours for the health, happiness and virtue of humanity." WILLIAM HOLLINSHEAD, pastor of Presbyterian church, Sparta, N. J.

Hood's Pills cure habitual constipation.



TENDERS.

INDIAN SUPPLIES.

SEALED TENDERS addressed to the undersigned, and endorsed "Tender for Indian Supplies," will be received at this office up to noon of THURSDAY, 30th April, 1898, for the delivery of Indian Supplies, during the fiscal year ending 30th June, 1894, duty-paid, at various points in Manitoba and the North-West Territories.

Forms of tender, containing full particulars relative to the supplies required, dates of delivery, etc., may be had by applying to the undersigned, or to the Indian Commissioner at Regina, or to the Indian Office, Winnipeg.

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

L. VANCOUGHNET,

Deputy of the Superintendent-General of Indian Affairs.

Department of Indian Affairs, Ottawa, March, 1898.

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YEAR BOOK

AND CLERGY LIST OF THE

Church of England in the Dominion of Canada

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Dyspepsia

Dr. T. H. Andrews, Jefferson Medical College, Philadelphia, says of

Horsford's Acid Phosphate.

"A wonderful remedy which gave me most gratifying results in the worst forms of dyspepsia."

It reaches various forms of Dyspepsia that no other medicine seems to touch, assisting the weakened stomach, and making the process of digestion natural and easy.

Descriptive pamphlet free on application to Rumford Chemical Works, Providence, R.I.

Beware of Substitutes and Imitations. For Sale by all Druggists.

ter in the e in any ated sugar spoonful of syrup, and ted rind of of ground and stir in asly mixed 7 minutes; ter, add a ste. Pour of a worse victim in burden to ation and cures dys- thousands mming the epper, and eaten egg, rich brown arified fat. he middle border of small and into sauce; ly chopped yolk, and as troubled noticed an ders, so I there was bottles to am, Ont. up finely celery and em into a ad a break- ew over a e soft, then to a boil. four well- n, and con- the thick- ny account, 1 the usual nary fried emedy that ct cures as nearly every tis, hoarse- are prompt arter about . Cut the ; put these nd sprinkle dust of nut- d a piece of ll bits and ch of salt. lk, one egg teaspoonful it will drop i will flatten : the apples, iddle of the edges of the may injure in the oven The oven the top. a urning turn it remove it adding from uce or any

that the parent owls had followed them home, and that they were now asking for their children in angry tones.

Then they knew that the truth must all come out now! And so it did.

In the morning their neighbour came in to say he was sure there were some young owls secreted somewhere, and then the boys had to confess their misdeeds. Their father must have been a very kind one, for all the punishment he prescribed was to take the little things back to Beechwood and put them in their old nursery in the willow-trees.

But it was a four miles' walk; besides, they had grown very fond of their pets. Perhaps if they gave them their liberty in part, their father would not mind. So the boys took them out to a part of the garden where there was a flourishing row of beans, and driving two stakes into the ground, they fastened an owl to each, and waited to see what would come next. In the morning they found six skins of moles and six of mice, showing that the old birds had discovered their darlings and that they had brought them those dainty morsels for their supper.

So it went on for ten days, till at last one morning the owls were gone. The string had been cut and the pets had departed. How and where they never knew. Who set them free they could not tell. Then the boys went and told their father all, and I think—(don't you?)—that though they saw them no more, they were happier than when the weight of doing wrong was on their consciences.

"Be sure your sin will find you out," the Bible says. How little these boys thought there would be any witness to their disobedience! Let us always be open, honest, straightforward, for that is the happiest for ourselves, and above all, it is pleasing to God.

**A Ride on a Crocodile.**

Mr. Waterton, the celebrated naturalist, gives a very amusing and graphic account of the capture of a cayman in South America. After having managed to slip a stout rope over the head of the monster as he was in the water, the difficulty was to get him on the land.

"My Indians asked if I would allow them to shoot a dozen arrows into him, and thus disable him. This would have ruined all. I had come above three hundred miles on purpose to get a cayman uninjured, and not to carry back a mutilated specimen. Our canoe was at a considerable distance, and I ordered the people to bring it round to the place where we were. The mast was eight feet long, and not much thicker than my wrist. I took it out of the canoe, and wrapped the sail round the end of it. Now it appeared clear to me that if I went down upon one knee, and held the mast in the same position as the soldier holds his bayonet when rushing to the charge, I could force it down the cayman's throat, should he come open-mouthed at me. When this was told to the Indians they brightened up, and said they would help me to pull him out of the river. I then mustered all hands for the last time before the battle. We were four South American savages, two negroes from Africa, a creole from Trinidad, and myself a white man from Yorkshire.

"I placed all the people at the end of the rope and ordered them to pull till the cayman appeared on the surface of the water; and then, should he

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plunge, to slacken the rope and let him go again into the deep.

"I now took the mast of the canoe in my hand (the sail being tied round the end of the mast) and sunk down upon one knee, about four yards from the water's edge, determining to thrust it down his throat, in case he gave me an opportunity.

"The people pulled the cayman to the surface; he plunged furiously, and immediately went below again on their slackening the rope. I now told them we would run all risks, and have him on land immediately. They pulled again and out he came.

"By this time the cayman was within two yards of me. I saw he was in a state of fear. I instantly dropped the mast, sprang up, and jumped on his back, turning half round as I vaulted, so that I gained my seat with my face in a right position. I immediately seized his fore legs, and, by main force, twisted them on his back; thus they served me for a bridle!

"He now seemed to have recovered from his surprise; and probably fancying himself in hostile company, he began to plunge furiously, and lashed the sand with his long and powerful tail. I was out of reach of the strokes of it, by being near his head. He continued to plunge and strike in the most savage way, and made my seat very uncomfortable.

"The people dragged us about forty yards on the sand: it was the first and last time I was ever on a cayman's back.

"After repeated attempts to regain his liberty, the cayman gave in, and became tranquil through exhaustion. I now managed to tie up his jaws, and firmly secured his fore-feet in the position I had held them. We had now another severe struggle for superiority, but he was soon overcome, and again remained quiet.

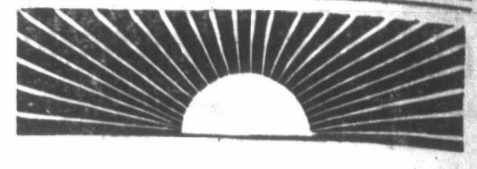
"While some of the people were pressing upon his head and shoulders, I threw myself on his tail, and by keeping it down to the sand, prevented him from kicking up another dust. He was finally conveyed to the canoe, and then to the place where we had suspended our hammocks. After breakfast was over we commenced his dissection."

The same writer gives a striking description of the daring of the crocodiles in the Orinoco. One fine evening the people of Angustura were sauntering up and down the promenade, when a large cayman rushed out of the river, seized a man, and carried him off before the eyes of his friends, and plunged into the river with his prey.

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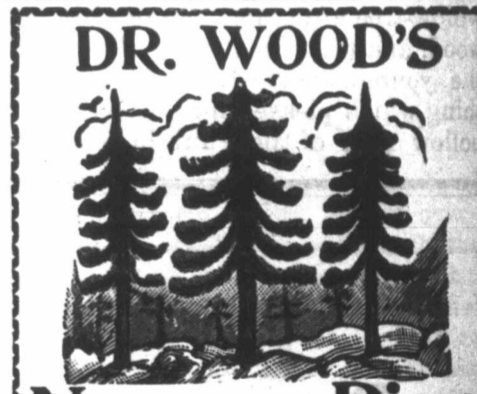
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Wheat, red  
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Peas  
Hay, timothy  
Hay, clover  
Straw  
Straw, loose  
Eye  
Dressed hog  
Beef, fore  
Beef, hind  
Mutton  
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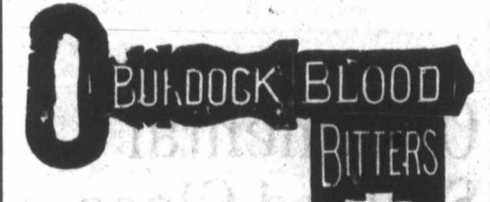
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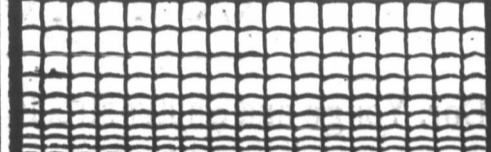
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