

Dominion Churchman.

THE ORGAN OF THE CHURCH OF ENGLAND IN CANADA

Vol. 14.]

TORONTO, CANADA, THURSDAY APRIL 19, 1888.

[No. 16.]

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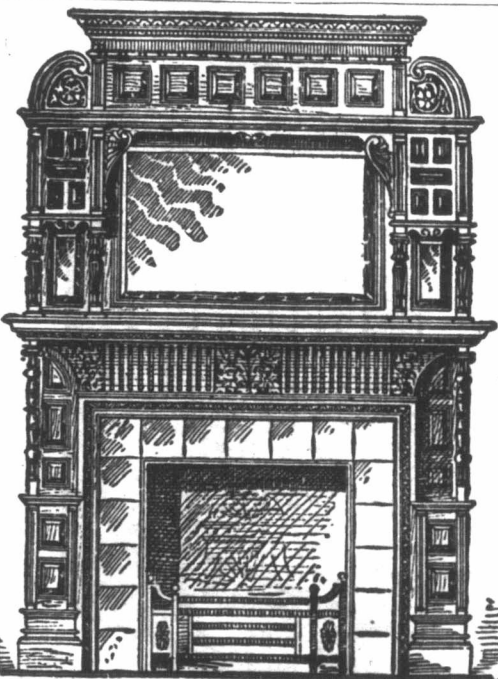
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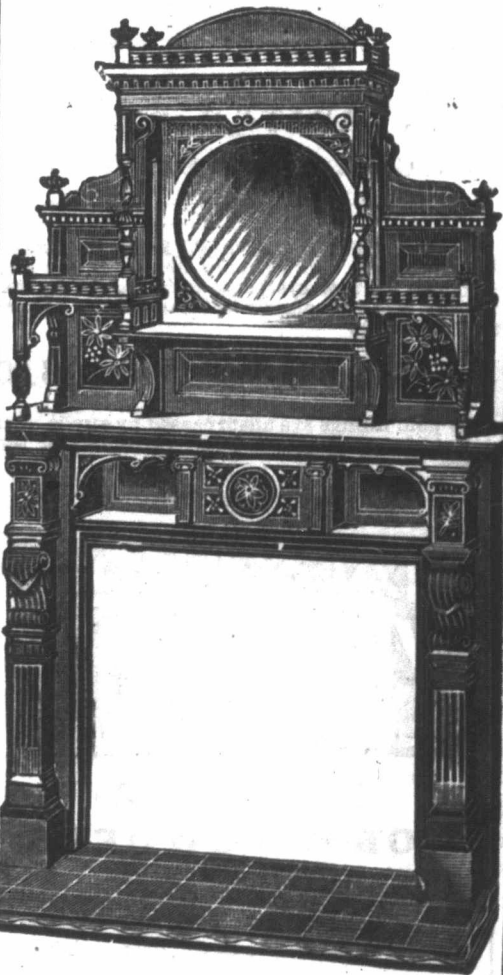
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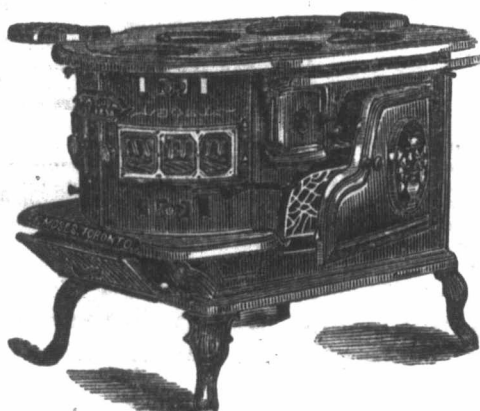
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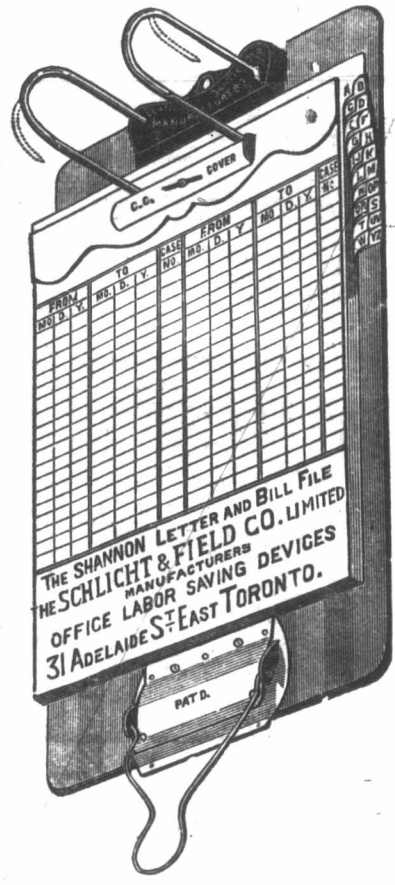
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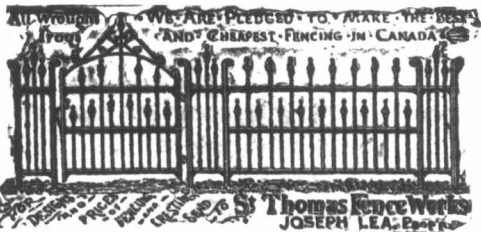
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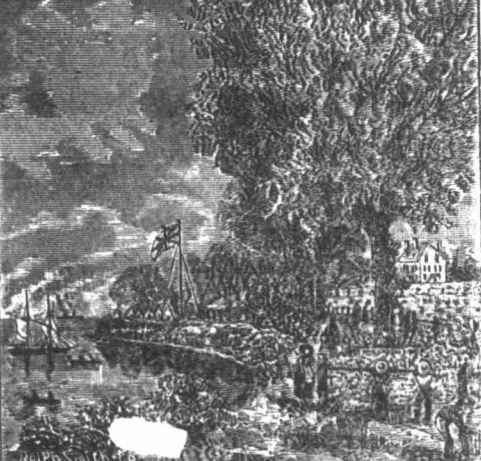
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LESSONS FOR SUNDAYS and HOLY DAYS.

April 22nd 3rd SUNDAY AFTER EASTER.
Morning.—Numbers xxii. Luke xvii. to 20.
Evening.—Num xxiii. or xxiv. Eph. v. 22 to vi. 10.

THURSDAY, APRIL 19, 1888.

The Rev. W. H. Wadleigh is the only gentleman travelling authorized to collect subscriptions for the "*Dominion Churchman*."

ADVICE TO ADVERTISERS.—The *Toronto Saturday Night* in an article entitled "Advertising as a Fine Art" says, that the *DOMINION CHURCHMAN* is widely circulated and of unquestionable advantage to judicious advertisers.

TO CORRESPONDENTS.

All matter for publication of any number of *DOMINION CHURCHMAN* should be in the office not later than Thursday for the following week's issue.

A quantity of Correspondence and Diocesan News unavoidably left over for want of space.

SALVATION ARMY MISCHIEF.—A good illustration of the mischievous effects of Salvation Army work was afforded last Sunday, by a village congregation which is being formed, being partly dispersed owing to a corps of these noisy people having opened services in the same place. The Church cannot "draw" to worship in competition with the rattle and circus like excitement provided by these tambourine and drum performances. It seems a strange phenomenon to find a population educated, as the boast is, under the grandest system under the sun, running like savages after a set of dancing, howling, gesticulating, drumming fanatics, who present the religion of Christ in the garb of heathenish excitements and noise. Stranger still is it to find Protestants who profess to be offended at our solemn, reverent, and order manifesting choir processions and musical services, lending their countenance to Salvation Army parades with banners flying, drums beating, tambourines rattling, and saloon-tune choruses going, making day and

night hideous with their bacchanalian like noises and vulgar mockeries of army titles and discipline. We are possibly prejudiced, but it seems to us a farce to call our Canadian people "educated," when they run so eagerly after the barbarous displays of flashy dresses, savage music, and coarse howling, of the Salvation Army, or preaching of the Sam Jones class.

THE EMPEROR'S DYING WORDS.—At the funeral of the late Emperor of Germany Dr. Koegal, his favourite preacher, delivered a sermon from St. Luke ii. 29. 80. After an eloquent tribute to the Emperor's memory, as a gentle, loving, childlike husband and father, the preacher concluded as follows:

"When in dying he heard these words he repeated them with a clear voice, 'mine eyes have seen Thy salvation,' and added, after a pause, 'He has helped me with His name.' In heartfelt fear of God, in simple, Christian faith, he has confessed his Lord and Saviour, and his Saviour, as so often in necessity, danger, and distress, confessed him in the dying hour, when our Emperor lay down peacefully, as a Child of God falling asleep, not weary of life, but glad to die like a patriarch. At the head of his death bed was the cross. It was no empty ornament to him, it was the experience of his heart, it was the confession of his mouth. He related once how in Konigsberg, when he was to take the crown from the altar and place it on his head, his heart trembled, his hand shrunk back; as it were, from the heavy responsibility attached to the crown, till his eye fell on the crown of thorns of his heavenly King, and the sight strengthened and encouraged him. . . . Father of our Lord Jesus Christ, how rich thou hast made us in this Emperor and King. We thank Thee together. Thou givest and Thou takest. Thy name be praised, even amid tears. Let the memory of this just man remain blessed amongst us and our posterity. . . . Take into Thy merciful protection the whole Royal House, our Prussian people, the German Fatherland. Fill us all with thoughts of eternity, with fidelity, with faith, with patience, with thankfulness, with hope. To Thee, the Father, the Son, and the Holy Ghost, be praise, honour, and glory, for ever and ever. Amen."

The late Emperor was regarded as the champion of Protestantism on the continent of Europe, yet "at the head of his bed was the cross."

ADVANCE ALL ALONG THE LINE.—At a meeting of the Toronto Ministerial Association the question of Public worship was discussed on the 9th of April. The members we need hardly say are Non-conformists, with one or two exceptions, yet the majority favoured the use of a liturgy, and one Presbyterian minister, the Rev. Mr. Milligan, declared that he would like to have an orchestra to lead his services!

STRONG LANGUAGE BY A BISHOP.—Bishop Wilberforce clearly did not believe in the niminy-piminy school, who are shocked at plain words. Writing in 1842 the Bishop said, "I feel furious at the craving of men for union with idolatrous, material, sensual, domineering Rome, and their squeamish, anathematizing hatred of Protestant reformed men." Yet Bishop Wilberforce was abused his life long, for being so refined and courtly in manners. But Christian manliness is not effeminity!

THE SCOTTISH GUARDIAN ON GAMBLING.—"Canon Knox Little, in an eloquent and powerful sermon, stigmatizes gambling as the national vice, and exhorts his hearers by all means to root out the evil thing from their midst. No one will be desposed to question the truth of the Canon's words. From end to end, from the highest society to the lowest, gambling prevails to an extent little dreamed of outside the circuit of our great Babylon. Now and

then society is shocked by the revelations made when a police raid takes place on some gambling club, either in palatial premises at the West-end, or in some low pot-house in the East; but they see not, and hear not, of the enormous mass of evil of the same kind which is lucky enough not to be found out. No legislation can deal with matters of this kind; the public gaming tables of Germany have been closed, with the result that private gaming of a far worse kind is rife in every watering-place on the Continent. Society holds up its hands in shocked horror at the news of a gambler's suicide at Monaco; yet the suicides from the same cause in Paris, in Vienna, even in pious Berlin itself, are far more numerous, and are probably never heard of beyond the police offices. So it is in London, and here by imperceptible degrees honest and bona fide investment passes into speculation, speculation into gambling, and the Stock Exchange or financial gambling into wagering on chance pure and simple, till it is really a very clumsy type of gambler who could not, if he would, pursue his favourite vice in defiance of any legal prohibitions Parliament could spin. The best hope lies in the moral influence of such men as Canon Knox Little, and there are many among our clergy who have influence and knowledge sufficient to tell, not by indulging in any high-flown denunciation, or weakly crying for legislation to do their proper work for them, but by firmly and rationally pointing out the evils and abuses of the practice, and warning their flocks against the subtlety of its snares."

The statement as to private gaming applies also to private drinking under similar prohibitory laws. It is distressing, lamentable indeed beyond measure, but it is a fact, that so far in Canada, in counties and cities, the sternness of prohibition has developed such opposition that drinking has been increased very largely as well as other evils wherever the "put it down" policy has prevailed.

PASTORAL VISITING.—We would again urge upon the clergy the duty of pastoral visiting. It is a duty imperatively needed; it is a duty fearfully neglected. We shall never bring the "masses" into the Church until we visit them in their homes; we shall never have a vigorous spiritual life among our people until we establish a closer pastoral relation with them. Yet many of the clergy not only abstain from the duty, but denounce it as useless. At a recent clerical meeting at which about fifty were present, it was found that not one-fourth of them pursued any systematic plan of pastoral visitation. And one reason assigned for this was that their experience in pastoral visitation led them to the conviction that, as such, it was a waste of time. This was because it amounted to nothing more than the merest social call, largely given up to small talk, with only an occasional reference to spiritual matters. This is wrong. There is fault somewhere. Where? What is the remedy?—*Church Press.*

WHEN Queen Victoria came to the throne the number of complete versions of the Bible was not very large. Before 1804 there were 88 in the world. Between 1804 and 1819, 8 whole Bibles were added. Between the latter date and 1837, 12 more were added; and since 1837, when the queen ascended the throne, 85 more whole versions had been made; so that there were now 88 versions of the complete Bible in the world. Before 1804, there were only 2 separate versions of the New Testament. By 1819, 6 had been added, whilst by 1837 the number had been further increased by 84. Between 1837 and 1887 there were added 46 more; so that the number was now 88. Prior to 1804 there was no such thing in existence as the separate "portions," with which people were now so familiar. Between 1804 and 1819 only 2 were made; by 1837 the number had become 17; whilst during the queen's reign the number had been raised to 106.

Small vertical text on the left margin, including "888.", "TAM", "ER", "ER", "small", "refunded", "I have much", "I", "When I", "it came", "nervous", "leaner, and", "ir, but after", "ulous I be", "shed at the", "uld accom", "ctivity, the", "o complete", "A. ROONEY", "of Toronto.", "Toronto.", "E.", "aker,", "PERSONALLY", "RONTO.", "MPANY", "T.", "AND 3—", "ng Papers", "cialty.", "Toronto", "printed on", "before us—", "the light", "ore us.", "5 CENTS."

STATUE TO THE VIRGIN IN MONTREAL.

THE proposal to erect a colossal statue to the Virgin in the public park, Montreal, is a most natural outcome of the flattering and obsequious attentions paid by prominent Protestants in Montreal to Cardinal Taschereau. It is the case of an ell being taken because an inch was voluntarily and foolishly given. We earnestly trust that the scheme will be abandoned; it is a gross outrage, as the site of the statue is public, and the intention is to assert the power and dominance of Popery in Montreal, to flaunt the Papal flag as it were in defiance of those to whom it is offensive. That the statue if erected will be destroyed is certain, and whatever evil follows will result injuriously to the city that allowed a foreign potentate and his Canadian advisers to insult their fellow citizens. If a statue is wanted why not raise one to the Queen, or a figure emblematical of Canada? Let the non-Romanists in Montreal pluck up courage to say, "This statue shall not be built," and Rome would back down.

INSPECTION OF NUNNERIES.

AN attack made upon nunneries by a Baptist minister, who is not notorious for delicacy of language, has called forth from Archbishop Lynch a challenge which will excite great interest. Nunneries are said to be full of women who, if an opportunity were offered, would abandon their vows by returning to the outer world from which they solemnly pledged themselves to retreat in order to lead a "religious" life. This is no new charge; the late Mr. Newdigate again and again made it in the House of Commons when endeavoring to secure a Government inspection of Nunneries. That there have been cases of nuns making their escape from confinement is not denied. That these places are used as prisons is beyond question. But that nuns lead immoral lives, we do not believe. They, with very rare exceptions, come out of our most virtuous and pious families, and would be the last persons to adopt a life of austerity and seclusion, if, at all, inclined of any love for freedom, from the restraints of refined modesty. The case against their confinement is only injured by such cruel charges. Some years ago a young Roman Catholic female known to us, who had renounced the Pope and all his works, was seized near her home at night, taken from one Nunnery to another in order to baffle enquiry and render her incapable of telling by letter or otherwise where she was living. She was tracked to a large Nunnery around which a vast crowd gathered, who demanded her release. The Lady Superior denied in the most solemn terms that this young woman was in the building, until, being threatened that it would be searched by force, the prisoner was produced amid deafening cheers from ten thousand determined men. In N. Toronto this year, a young domestic who had given up Romanism was dodged by nuns whose pur-

pose manifestly was to seize this girl in order to imprison her. To get possession of her they told a daring, impudent lie, which proved, however, the ruin of their plot, for its truth being suspected, enquiry was made by the master of the house where the girl was in service, who found that the nuns' story was as false as it was crafty.

But Dr. Lynch has written to the Mayor of Toronto offering him with four alderman the privilege of visiting their nunneries, and of interrogating the inmates. This sounds straightforward; the *Globe*, the principal organ of Dr. Lynch, pronounces it a complete answer to the charges made against these institutions so far as their "prison" features go. Dr. Lynch is no genius, *save as a political wire-puller*, but he is cunning,—the Church of Rome has a marvellous power of conferring this faculty even upon the dullest intellects.

What would occur if the Mayor and aldermen went on their inspection? *Those inmates in the nunneries who are restless, recalcitrant, bining for a nobler life of freedom, would be removed elsewhere. The inspectors would only see those who, by superstition, or dread, or apathy, would give such answers as were pleasing to the Lady Superior and Dr. Lynch!*

We have heard indisputable testimony to the abominable wrong done to the health of women in these dens of superstitious, and mechanical pietism. Can any woman in her right mind know without a pang of painful indignation of young females being compelled to live in one house, never being allowed to walk in a garden or street, never being suffered to converse with relatives or friends, never provided with any class of books except devotional, never being by literature or converse brought into contact with their own sex except their fellow-victims? *We ask, can any true woman think of such a life without a shudder or without deepest shame that a woman can be got to act as head of such a revolting institution? These nuns do not live out half their days. If they are willing victims, then they are guilty of slow suicide; if unwilling they are slowly murdered. In answer to this, to point to the Sisters of Charity is an insult. We are not fools. The Sisters are not nuns at all in our sense of the word. We meet these Sisters on our streets daily, in our offices they come, where they plead for the poor with moving tenderness and with such success that one Romanist institution in Toronto is chiefly supported by Protestant money! Nor will it do to refer us to the R. C. Schools where "religious" women teach. They are free to converse with visitors of both sexes, a chance they usually employ to talk the customary twaddle about the Church of England being the daughter of the Reformation which so delights the Romanist and equally charms dissenters, to whom the thought is delightful that the Church called "Catholic and Apostolic" is like their sects, a thing of human manufacture.*

But we could tell Dr. Lynch of a Protestant girl who, when a pupil in a Convent school in Canada, was taken off to a place of confinement, her parents being kept ignorant of what

had transpired, and the severest pressure being brought to bear upon this young creature to induce her to renounce her faith, her friends, and *her fortune*. But this infamous conspiracy of "religious" women was broken up. Dr. Lynch boasts of having Protestant girls in his Convent schools. Yes! it is true there are in such Popish places the daughters of men and women who are nominally Protestant. That one single pupil is sent there by parents who are intelligent members of the Church of England we deny. *As Catholics they could not be so false, or so foolish, or so wicked, as to put their children's education in the hands of Romanists.*

In the nunneries are women who took vows from pique, from family pressure from disappointment in love, from a deep but morbid and senseless conviction that piety is best promoted by isolation. Many who enter Convents *are too young to know their own minds or natures*. God help them! They discover in time that *they are not allowed to have either a mind or a woman's nature in their prison!* For them the grave is the goal of hope. But if interrogated by a strange man and a Protestant one, whose sex and whose religion they regard with revulsion, would they open out their griefs to him? Dr. Lynch knows much more of female natures than people who fancy that a crushed woman is dying to tell her most sacred secrets to a strange man!

Convent inspection is then beset with difficulties. We, however, should gladly see it illegal to confine for life, *under any pretext*, women who are cut off from free contact with social life. The notion that a higher life can be led away from the domestic circle than within it is an offence to God and Woman. Piety is not isolation from temptation or care. The supreme elevation of woman was reached by Mary—as the Mother of Jesus.

A LESSON FROM IRELAND.

THE special correspondent of *Church Bells* in Dublin writes that at a union prayer meeting a Presbyterian doctor, in the presence of several of our clergy, attacked the Church's custom of observing saint's days. The good man doubtless thinks that Burns is more worthy of an annual day being set apart for his honor and glorification than, say St. Paul. Tastes differ! What were the clergy about to sit still and silently listen while their Church was being abused? The correspondent goes on to state that a Baptist minister whose chapel is "in close proximity to a leading Evangelical Church" in Dublin, has succeeded in getting a number of persons "to undergo rebaptism by total immersion in mackintoshes." He adds, "It is remarkable how keenly sensitive Irish Protestant Church people are to conversions to Rome while absolutely indifferent to Plymouthism, or Baptistism, or Wesleyanism. If it were not for the stand made by the Church party in Dublin the leakage would be greater than what it is."

All which is highly instructive to us. We

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have to lament serious leakage to the sects, entirely owing to the same lack of courage as those clergy showed who attended a union prayer meeting where their Church was insulted, to the same indifference to Church teaching which led to the flock of the leading evangelical turning Baptists, and above all, to that utter lack of principle, earnest conviction, and knowledge, which causes Canadian Churchmen to regard secessions to Plymouthism, Baptistism, and Wesleyanism, with absolute indifference. Is not the very phrase, "the Church party," highly scandalous? What are those clergy, what those laymen who do not belong to the Church party? Have we priests then bearing the Church's commission who lay down their arms in the face of opponents, too false or too cowardly to make a stand in defence of the honor and the principles of the Church? Have we laymen who are playing the part of decoy ducks, leading our weaker brethren into dissent? We fear the answer must be a sad Yes! For we have clergy who allow public notices to be issued that Bible classes are held under their auspices in which Church teaching is ostentatiously ignored; and we have laymen, thank God very few, but who are strong in money and social influence, whose labors are directed to the wrecking of parochial machinery and the seduction of the young from Church allegiance and love to Plymouthism and other forms of heresy and schism. Verily, we need to learn this lesson from Ireland. We too may stop leakage by every Churchman taking "a stand" for honest duty against treachery and indifference. The bat is neither beast nor bird; it is a creature universally disliked. So Churchmen we love and honor, and honorable dissenters we personally esteem, but ecclesiastical bats are an anomaly and offence to religion.

THE MAYOR OF NEW YORK ON RELIGIOUS HOLIDAYS.

THE Mayor of New York holds that the official recognition of a religious holiday is the entering wedge to further innovations in the direction of State and Church connection. On Good Friday he proceeded to act on his conviction, and, not content with working himself as usual at the city hall, compelled the other officials also to be at their posts.

The issue is a clear one. We are not sorry to see the Mayor of New York raise the question, for it will direct public attention to this religious holiday matter in a way that many persons are not aware of. The Mayor refused to observe Good Friday because it is a religious holiday. He refused to give his clerks the opportunity of observing the day. Good! thoroughness is to us most admirable. But what is "thoroughness" in this relation? What is a Sunday, or the Sabbath, or the Lord's Day, or whatever you call it, but a Church holiday, exactly like Good Friday? Mayor Hewitt, to be thorough and honest, must act on his convictions by working on Sundays and compelling all corporation officials also to work! It is all mere moonshine to draw a distinc-

tion between Sundays and Good Fridays, so far as their relation to the State goes, both being religious holidays associated with a particular religion—Christianity.

Now if, as the sects usually contend, the State has no right to recognise one form of religion more than another, it ought not to give a sanction or prestige to any Christian observance. Therefore, according to the sects, all laws that protect Sunday observance are contrary to public right, for they commit the State to a formal recognition of Christianity, and thus raise up a State-protected Church; for again, according to the sects, the whole body of believers or Christians constitute an invisible Church.

The State cannot be neutral, it must either have a Christian or an atheist basis—there is no midway position. And if Christian it is bound to protect the sacred convictions of those who regard Good Friday as an obligatory observance. It is one of the highest functions of the State to guard the religious liberties of citizens from attack and destruction by those to whom religious observances are, for any cause, offensive. We of the Catholic Church say to our separated brethren, "You can enjoy a quiet Sabbath by virtue of State laws, why do you not sympathise with us who desire to observe our Saviour's Sacrifice? You have fifty-two festivals each year in memory of His Resurrection, why do you wish to deprive us of the sacred day upon which we recal His precious death and burial?" The State now protects the religious feelings and convictions of those who observe the Church's weekly religious holiday, as Sunday is, and the State ought also to protect the religious feelings and convictions of those who desire to observe Good Friday just as it now protects those who wish to observe Sunday. Annual honors are paid to a dead poet's memory on the anniversary of his death by those who cannot conscientiously pay honor to their Redeemer by observing the anniversary of His death. It is facts like that which make plain people think that some forms of religion breed bigotry, and blunt both the spiritual vision and conscience, for Puritan objections to Good Friday are both shortsighted and immoral, they are grossly inconsistent, resting only upon pleas that are known to be hollow, false and foolish. If men would say bluntly, "I hate to have my week broken in upon by a religious holiday, I hate to pay my staff for a day they are absent, I hate to have two Sundays in one week," they would be at least honest and we would respect them accordingly. But for Christians to keep a Church holiday like Sunday and refuse to keep Good Friday because it is a Church holiday, is to take a position we do not respect, but very far otherwise! Let the Mayor of New York put down Sunday if he can; we hope he will try, as the Church has everything to gain from efforts compelling people to be logical and honest. We do not not know whether the Mayor of New York is an atheist or puritan, but his tyranny is characteristic of both classes. *He compelled* the city clerks to

work on a day that a large number of them regard as an obligatory time of devotion. Let him be consistent by compelling the clerks to work on Sundays. All religious holidays will, as a result of such policy, be placed on a much sounder basis than they now rest upon. For the State will be compelled to respect the consciences and feelings of Catholic Churchmen as much as it now does the opinions and sentiments of the sects in regard to the religious holiday commonly called Sunday, which holiday they owe entirely to the Catholic Church, for Sunday is nothing but a day weekly consecrated by the usages of the Catholic Church, precisely as Good Friday is another day annually made sacred by the Church in memory of the Cross and Sacrifice of Christ, Who is Head of the Church, that established and keeps up these memorials of love and devotion.

BOOKS RECEIVED.

THE CHURCHMAN MAGAZINE. The contents for April include articles on the Wakefield Bishopric, the Personal Pronoun in the Greek Testament, the Marriage Law among converts to Christianity, the early life of our Lord, on Chancellor's and Archdeacon's visitations, with short reviews and news notices.

THE LITERARY MAGAZINE. The April number of Mr. Alden's marvellously cheap Magazine contains nineteen selected articles from the leading reviews and literary periodicals, a book in fact for ten cents!

PAROCHIAL AND OTHER SERMONS BY THE LATE BISHOP FRASER. MacMillan; on sale by Williamson & Co. Toronto. Bishop Fraser, when a plain country hamlet vicar, we frequently met, and his simplicity of character, combined with the very high ability he possessed, made him a deeply impressive personage. These sermons will be eminently useful to the clergy, as Bishop Fraser never talked to fill up time, but ever to say as lucidly and as tersely as he could the thoughts of his strong brain and gentle, loving heart. It was said of him that he was "no theologian." He had another gift, *he knew what was in man* and with his fellow creatures he sympathized, hence the charm of his Sermons, they are as rich in literary matter as such compositions need to be, and speak directly from the convictions of the preacher to the consciences of his hearers. Bishop Fraser met with the same class of people we spoke of last week. He says in Sermon xiii. "Many ill-instructed and ill-read persons who read their Bible by patches when they hear of the sacrifice of Christ say, 'Oh, then I am safe, my sins are blotted out, God has forgiven me.' They talk of other people who have a less vivid apprehension of the doctrine as 'lying in darkness and the shadow of death,' and claim for themselves all the privileges of God's elect." I believe adds the Bishop, that "these are dangerous and unscriptural delusions." As a presentation of Christian teaching that is reasonable without being touched by rationalism, and vividly earnest and searching without fanaticism, we warmly commend Dr. Fraser's parochial sermons.

UNIVERSITY SERMONS BY THE LATE BISHOP FRASER. On Sale by Williamson & Co Toronto. These twenty-two discourses were delivered mainly before the Universities of Oxford and Cambridge, one before the British Association, one before the Medical Association, two in Westminster Abbey, one before the Church Congress, and so on. With some of Bishop Fraser's ideas we have little sympathy, he seems to us at times, (as in views about the Church) to sail round the solid truth like a mariner who is not quite sure where the dry land is. But in the deeper verities of the faith Dr. Fraser knew in Whom and what he believed. The following is

an admirable specimen of Dr. Fraser's mental attitude; "We have got into a way of talking which I think is strangely unreal and misleading; a way which regards the supernatural, rather than the natural as the proper sphere of divine energy, a way by which the spiritual appears to supercede and keep out of sight the moral. I am aware that the word nature is used in various senses more or less restricted, but the phrase supernatural leads people commonly to suppose that the ways of God's Spirit are fitful and capricious rather than stated and orderly, whereas there can be no reasonable doubt that the reign of law in the truest sense of the words, is as supreme in the spiritual as in the material world. We know exactly what to do in order to receive a gift of the Spirit, and if the conditions are fulfilled, the gift is bestowed, and that quite as certainly as in a chemical experiment." That is strong meat, but it is the truth, upon which the scriptural sacramental system of Christ's Church, rests in contrast with the flighty capriciousness of sectarian theories.

THOUGHTS ON REVELATION AND LIFE. By Canon Westcott, D.D. On Sale by Williamson & Co., Toronto. The volume is a collection of choice passages from Dr. Westcott's Writings. The selections are made with judgment and taste, we need hardly add that they will prove suggestive, stimulating and instructive. The book like others of MacMillan's is charmingly printed, and in this one the binding is very attractive—it is a beautiful gift book for a student or a teacher or pastor.

THE RELIGIOUS ASPECT OF EVOLUTION, by J. McCosh, D.D. Patnams & Sons, N.Y., on sale by Rowsell & Hutchison. We propose to give an extended review at a later date of this valuable work, which those exercised by evolution should procure.

THE STORY OF THE NATIONS. The volumes containing "Alexander's Empire," and "Assyria," are on sale by Williamson & Co., King Street, Toronto, where other volumes of the same valuable series are also kept. What can be said in praise of a book better than was said to us recently by a father who had been pained at his daughter's indifference to history? He said, "The Story of the Nations" seemed to awaken her from dislike of this class of literature to a positive love of history, and instead of devouring trashy novels whole-sale, she and her sisters seem almost as much fascinated by these books that convey sound instruction."

SARAH CREWE, OR WHAT HAPPENED AT MISS MINICHINS. By the authoress of Little Lord Fauntleroy. Printed and published by Gage & Co., Toronto. The States have achieved one distinction of which they have every right to be most proud. They have produced the best writer of children's books. The story of the distressed little heroine "Princess Sarah," or Sarah Crewe, is exquisitely told. We feel inclined to say to the writer in the words of the little damsel's letter to her unknown friend, "thank you, thank you, thank you."

Home & Foreign Church Notes.

From our own Correspondents.

DOMINION.

QUEBEC.

THREE RIVERS.—St. James' Church.—The annual vestry meeting for the election of church wardens and the transaction of other church business, was held on Monday in Easter week, the Rev. J. H. Jenkins, B.A., rector, in the chair. The financial statement presented was considered very satisfactory, showing a small balance in favour of the church after payment of all liabilities. Mr. A. D. Ritchie was nominated as rector's warden, and Mr. Younger Hooper was elected by the people. The rector congratulated the meeting on the fact that though they had lost many members through removals, yet they had been able to maintain the services of the Church in full efficiency during the

year, and had besides, with the aid of friends in Quebec and Montreal, paid off the ground rent on the churchyard. Through the exertions of a lady member of the congregation the church buildings are insured for three years for the sum of \$5,000. A legacy of \$1,000 from the late H. G. Fearon, Esq., J.P., will enable the churchwardens to replace the shingles on the church and vestry, with some more durable material. After votes of thanks to the officials of the church, to the organist, and members of voluntary choir, to the lady who collected for the insurance, and a resolution of condolence with the family of the late H. G. Fearon, the meeting adjourned.

MONTREAL.

MONTREAL.—Presentation and Address to Rev. Canon Norman.—At 4 30 4th inst. something over 200 persons assembled in the hall of the Art Association, Phillips Square, the occasion being the presentation to the Rev. Canon Norman, M.A., D.C.L., of an address and service of silver, on the eve of his departure for Quebec, to assume the rectorship of the cathedral of that city. Sheppard's orchestral band was in attendance. The rich presentation service, was placed on an elevated stand at the head of the hall, and beside it stood the address, magnificently engrossed and illumined and bound in Morocco.

Sir Donald A. Smith presided. Among those present were noticed Sir Donald A. and Lady Smith, Sir William Dawson, Mr. and Mrs. George A. Drummond, Mr. and Mrs. F. Wolferstan Thomas and party, Mr. and Mrs. R. Grindley, D. A. P. Watt, W. G. Murray, Andrew Robertson, A. D. Steele, J. Durnford, E. S. Clouston, John Lewis, Robert Harris, R.C.A., Mr. and Mrs. E. W. Arthy, Strachan Bethune, Q.C., Rev. Dr. Cornish, Dr. R. P. Howard, ex-Mayor Beaupre, Angus Hooper, J. Learmont, George Hague, Philip Scott, Rev. J. G. Norton and Mrs. Norton, W. Boodle, Jackson Rae, M. P. Ryan, Edward Murphy, L. J. Seargeant, Grand Trunk Railway; Henry Lyman, Professor Darey, H. Aspinwall Howe, LL.D., David Leach, George Murray, Hollis Shorey, R. B. Angus, J. H. R. Molson, Ruelle, F. S. Lyman, H. Lyman, Peterson, Dyer, Ald. Holland, Professor Penhallow, E. B. Greenshields, John Crathern, Russell Stephenson, Joseph Gould, and many others.

Precisely at the appointed minute the reverend recipient of the honors entered the hall and, as he passed up the room to his seat on the platform, was greeted with prolonged cheers. Having taken his seat the chairman rose and addressed the audience in some graceful remarks. He alluded to the occasion which had brought them together. The numbers and standing of those present were in themselves, perhaps, the best token of the high esteem in which Canon Norman was held by the entire community of Montreal. It was a gathering in which creeds and nationality had no part. The reverend gentleman's leaving was a loss alike to science and education, no less than the social circle of the city, and the only consolation was that he was not going far, and he would be among them from time to time again.

Sir Donald then proceeded to read the address which expressed the high appreciation of Canon Norman's character, and the regret felt at his departure. The general esteem in which he was held was not a hastily formed impression but the steady growth of years. Special reference was made to the interest he had taken in education, in the Art Association, the Shakespeare Society, the Mendelssohn choir, and the Philharmonic Society.

In reply Canon Norman thanked his very kind friends. He knew that he had true and well-proved friends in the community, but until then he had not known their number or the strength of their sentiment. Twenty-one years ago he had come to Montreal in feeble health, and he was now leaving it in apparently better working condition than when he came. This was due, he thought, under Providence, partly to the bracing and healthful air of Canada, and partly to the enjoyment his varied occupations had afforded him. He rejoiced to think that though his home was now elsewhere, his duties as Fellow of McGill University, as Examiner for the Associate in Arts, and as a member of the committee of Public Instruction, would bring him occasionally to his old and happy home. Canon Norman concluded by again thanking them for their kindness, and wishing them every happiness earth could give.

DEATH OF THE HONORABLE JOHN HAMILTON.—The Honorable John Hamilton passed away to rest on Easter Tuesday. The deceased was one of the most prominent as he was one of the most honorable of our citizens. Mr. Hamilton was generally known as an upright man in his business transactions, "whose word was his bond," and never was guilty of any act that would not bear the light of day. Mr. Hamilton resigned his seat in the Senate a short time ago in favor of the Hon. J. J. C. Abbott. One of Mr. Hamil-

ton's brothers is the present Bishop of Niagara. It is understood that the Government intended reappointing Mr. Hamilton to the Senate.

Sketch of his Life.—Hon. John Hamilton was a member of the family of Hamilton, of Hamwood, County Meath, Ireland. The family claims descent from Hugh Hamilton, a son of Sir James Hamilton, of Evandale, in Scotland, who settled in Ireland in 1616. The deceased was the third son of the late Colonel George Hamilton of Hawkesbury, Canada, who died in 1887, and was born near Quebec in 1827. He was educated in Montreal. He married first Rebecca L., daughter of the Rev. John Lewis, B.A., of Cork, Ireland; after her death Ellen Marion, daughter of William Wood, of Seal Lodge, Surrey, England; and his third wife was Jennie, widow of John Major, and daughter of the late Charles Cambie, formerly of Castleton, Tipperary, Ireland. He was called to the Senate in May, 1867. Hon. John Hamilton was a member of the extensive lumber firm of Hamilton Bros; proprietor of the Hawkesbury Mills, Ont., and a director of the Bank of Montreal. He was at one time president of the Merchants Bank. He was reeve of Hawkesbury for four years and warden of Prescott and Russell for three years. He had been Legislative Councilor for Inkerman. In addition to other charitable bequests the deceased left \$20,000 to the Hospital and \$2,500 to Trinity College, Toronto.

The following are the appointments of the Anglican Bishop of Montreal for April and May:

April 29, St. John's, Rev. Rural Dean Renand; preacher, the Bishop.

April 29, Christville, Rev. B. P. Lewis, B.A.; preacher, the Bishop.

April 30, Farnham, Rev. Canon Mussen, M.A.; preacher, the Bishop.

May 1, Bedford, etc., Rev. Rural Dean Nye, M.A.; preacher, Canon Mussen.

May 2, Phillipsburg, etc., Rev. F. A. Allen, B.A.; preacher, Rural Dean Nye.

May 3, Frelightsburg, Rev. Canon Davidson, M.A.; preacher, Rev. J. Ker.

May 4, Stanbridge, Rev. J. Constantine, M.A.; preacher, Canon Davidson.

May 6, Dunham, Rev. J. Ker; preacher the Bishop.

May 9, Rougemont, Rev. E. McManus; preacher the Bishop.

May 10, Abbettsford, Rev. Canon Robinson, M.A.; preacher, Rural Dean Longhurst.

May 11, Granby, etc., Rev. Rural Dean Longhurst; preacher, Canon Robinson.

May 13, South Stukely, etc., Rev. J. W. Garland; preacher, the Bishop.

May 14, Bolton, Rev. W. P. Chambers; preacher, Rev. J. W. Garland.

May 15, Mansonville, Rev. W. Ross Brown; preacher Rev. W. P. Chambers.

May 16, Glen Sutton, Rev. H. A. Meek; preacher, Rev. W. R. Brown.

May 17, Sutton, etc., Rev. Rural Dean Smith; preacher, Rev. F. A. Allen.

May 18, Cowansville and Sweetburg, Rev. George Forsey; preacher, Rev. Rural Dean Smith.

May 20, Knowlton, Rev. J. J. Scully; preacher, the Bishop.

May 21, Brome Corner, Rev. R. L. McFarlane, B.D.; preacher, Rev. J. J. Scully.

May 22, West Brome and Iron Hill, the church wardens; preacher, Rev. R. L. Macfarlane.

May 23, West Shefford and Fulford, Rev. W. Robinson; preachers, the Bishop and Archdeacon Lindsay.

May 24, Adamsville, etc., Mr. Judge, Catechist; preacher, Rev. W. Robinson.

May 25, Waterloo, etc., Rev. Archdeacon Lindsay, M.A.; preacher, Rev. W. P. Chambers.

May 27, Boscobel, etc., Rev. C. P. Abbott; preacher, the Bishop.

May 28, North Shefford, etc., Rev. W. N. Duthie; preacher, Rev. C. P. Abbott.

May 29, Upton and St. Hyacinthe, Rev. L. V. Lari-viere, M.A.; preacher, the Bishop.

Letters requiring immediate attention should be posted two days before the date at which it is intended they should meet the Bishop.

ONTARIO.

KEMPTVILLE.—The extra services and classes for catechism were well attended during Lent. The special meditation on Good Friday afternoon was highly appreciated. On Easter Sunday the congregations at the four services were large and devout. The children's service of song was a considerable improvement on their part; their singing bespoke the good training they had undergone at the hands of Miss Elizabeth Tomkins. The rector preached at all the services; the superintendent, Robert Leslie, Esq., and the Rev. C. Harris addressed the children in a nicely impressive manner. The rector was celebrant at the

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two celebrations of the Holy Sacrifice, there were 106 communicants. The offertories during the day amounted to \$191.00. The decorations were effective; a bank of some sixty pots of beautiful arum lilies and other flowers, reached from the altar to the ledge of the grand east window, whilst a large silver cross shone out from the dark green back ground formed by the plants. The Easter vestry meeting was held in St. James' hall on Easter Monday, and was adjourned, as usual, for a fortnight. The same officers were re-elected. Mr. Robert Leslie was re-elected as delegate to the synod.

The Reverend James Harris died here on Easter Monday. He was a former rector of this parish. He had been superannated for some years on account of infirmity; his sight had been very bad for some years, which he bore with great patience, although it was a sore affliction to one whose mind naturally turned to literature. He was buried by the rector, Mr. Emery, assisted by the Rev. W. Reid, on the Friday following. Loving friends brought fair flowers from a distance, testifying the beauty of their faith in the sacred promise that their brother should rise again.

FITZROY HARBOR.—During Easter week the triplet chancel window of St. Paul's new church, 9th Line, Fitzroy, was placed by Mr. Luke Heeney, Danford Lake, of stained cathedral glass, in loving memory of his son Frederick, who suddenly entered unto rest, January, 1886. The design is very chaste and beautiful, shedding a softened light over the sanctuary. In the centre light is the figure of the risen Lord, while the one side light contains the font as the emblem of baptism, and the other has the chalice and passion flower as the emblem of the other sacrament in which our Saviour is specially present with His Church on earth.

KINGSTON.—The annual meeting of the Kingston branch of the woman's auxiliary to Anglican missions was held on Tuesday in St. George's Hall, and was largely attended by representatives of the different congregations here. After prayer and the reading of the report of the last annual meeting, the reports of the various branches were read by the parochial secretaries, showing that the interest in the work continues unabated. Monthly meetings have been held in connection with each auxiliary for the purpose of receiving the collectors' reports and disseminating missionary information. At St. George's, even sewing meetings have been established in connection with the Girl's Friendly, also a children's sewing guild. At St. James' the Monday evening sewing meetings as well as those of the children's sewing guild have been continued during the winter and the proceeds of their work will be forwarded to the North-West in the early Spring. In the absence of the treasurer the financial report was presented by Mrs. R. Deacon and was as follows:

The Cathedral branch.....	\$268 60
St. James' Church branch.....	129 85
St. Paul's Church branch.....	71 85
Collections at meetings.....	6 94
Total	\$476 83

The destinations of these contributions has been mostly Algoma and the North-West, but foreign missions, notably Zenana schools, have not been forgotten.

The Jubilee offerings to aid the Widows' and Orphans' Fund of Algoma amounted to \$153.73, of which St. George's contributed \$100 and St. James' \$53.70. Boxes have also been dispatched to Plevna, Newburgh, Sharbot Lake, Gravenhurst, Manitoulin Island and Fort McLeod. The aggregate value of these was \$388, distributed as follows: St. George's, \$119; St. James', \$86.50; St. Paul's, \$182.50. Finally as the fiscal year formerly ended in November it has been thought well to add to those figures the offerings made from Nov., 1886, to April, 1887. These amounted to \$212.86, making a total for sixteen months of \$1,127.11. An election of officers for the current year then took place with the following result: President—Mrs. Buxton Smith; Vice-presidents—the presidents of the parochial branches; Recording Secretary—Miss Wade; Corresponding Secretary—Mrs. Rogers; Treasurer—Miss Henderson.

An interesting address was then delivered by R. T. Walkem, Esq., who is a member of the general board of domestic and foreign missions, in which he stated that since the establishment of the woman's auxiliary four of five years ago the contributions had almost doubled. He strongly urged, however, an economic use of the principle of appropriation of funds by the woman's auxiliary, in order that the general board which obviously possesses the fullest information as to the needs of the different dioceses might have as large an amount as possible at its unrestricted disposal. He concluded a vigorous speech by setting forth the importance of quiet, unostentatious, individual work for the encouragement of the great mass who

think their doings to be inconsiderable. It having been unanimously decided to hold but three general meetings annually it was announced that the next will take place in St. James' school room on the first Tuesday in October. The benediction was then pronounced by the Rev. Buxton Smith.

BATH.—The annual Easter vestry meeting was held on Easter Monday, Rural Dean Baker presided, and there was a large attendance and much interest manifested in the proceedings. The churchwardens' accounts were submitted and approved. A supplementary statement, furnished by the rector, which showed that the revenue for the year from all sources, except endowment, had been \$435.33, was, on motion, placed upon the minutes. A large amount of general business was transacted. The financial exhibit seemed to impress everyone favorably. Dr. R. Kennedy was appointed rector's warden, and M. C. Davy unanimously chosen people's warden. Messrs. Thomas Bain, Frederick W. Howard, J. M. Wemp and T. C. Johnson were appointed sidesmen. Mr. T. A. Seaward was elected lay delegate to the Synod. Among the resolutions of thanks was one to the choir and organist for their services, another to the retiring wardens for the energy displayed in the exercise of their office, another to Maitland Newman, of Hamilton, for a valuable gift of black cashmere hangings for the altar, desk and lectern, and still another to the "Twenty Minutes Society," of St. John's Church, Bath, for the present of a handsome altar frontal of white cashmere, made up and richly embroidered for them by the Guild of All Saints' Church, of Kingston. Before the adjournment Dr. Kennedy took the chair, when, on motion of Councillor Bain, seconded by R. R. Finkle, a unanimous vote of thanks was passed to the Rural Dean for the faithful and efficient manner in which he had discharged his duty during the past year. The benediction was then pronounced and the meeting closed.

WOLFE ISLAND.—*Trinity Church.*—The annual vestry meeting was held on Easter Monday, Rev. I. J. Christie in the chair. The church wardens' report and accounts read and adopted. Receipts for ordinary purposes, \$86.86; the repairs, improvements, and labour on rectory, etc., \$527.88; proceeds of concerts, etc., to date, \$467.88; balance due, \$60; organ fund balance, \$103.50; proceeds of socials to date, \$37.50; balance due, \$66. The rector re-appointed George Wills as his church warden; John Friend was re-elected by the people; Robert Bullis and M. Spoor were elected sidesmen. Delegates to synod: M. Spoor, two years; S. Going, one year.

TORONTO.

Toronto in the States.—What would our friends across the line think of a baseball team from Toronto playing a match at Cincinnati on Sunday last? What do Toronto people think of our prohibitionist newspaper making this Sunday game a theme for extended notices, without even a hint that it was a scandal? What are our temperance societies about that they don't discipline their organs whose efforts are directed to the encouragement of gambling by these baseball teams, whose every game is a scene of wholesale gambling, and whose playing is understood to be controlled wholly in the interests of gamblers?

St. Matthias' Mission Church.—*St. Mary Magdalene.*—This newest of Toronto Church enterprises, has been pushed so rapidly to completion, (so far as choir and chancel are concerned), that it was found possible to open it on Sunday, 8th inst. The first service at 8 a.m. was conducted by the rector of the parish, Rev. R. Harrison, who also gave a brief address on the words "She hath done what she could" as a suitable motto for the church, and descriptive of the energy already displayed by the promoters of the work. There were 17 communicants at this service. At 10.30 a.m. matins was said by Rev. C. B. Darling, (assistant priest of the parish), who also conducted the celebration at 11.15, when Rev. Prof. Clarke preached one of his characteristically eloquent sermons. About 180 persons were present. Sunday School (with nearly 100 scholars and teachers) was held at 3 p.m. At evensong, which was conducted by the rector, an impressive sermon was preached by the Bishop on 'Doubting Thomas,' as he is called. There were nearly 200 persons at this service. The Bishop took occasion to emphasize what the rector had already said as to the necessity of this new congregation not depending much upon the parish church, itself barely supported by a comparatively poor, though in numbers larger, congregation. He congratulated them upon the enterprise which has placed an outpost of the Church of God here in the forefront of the spreading population of a great city ready to receive and welcome each new family arriving in the vicinity. The interior of the Church was admirably arrayed with altar

handsomely vested, brass cross vases and candlesticks, stone font, sanctuary dossal and hangings, credence, alms basin, alms bags, choir stalls, &c. The choir of 14 men and boys, vested in cassocks and surplices, rendered the choral services with spirit and heartiness, directed by the choirmaster, Mr. W. Paulett Thompson, whose wife accompanied most skillfully at the organ. The altar and font were tastefully decorated with flowers. Considering the mere handful of workers wonders have been accomplished. The mission will be regularly worked by the clergy of St. Matthias' Church, so far as circumstances will permit. The finances remain under the control of the parish wardens, until such time as the mission becomes self-supporting. The total cost of land and building has been \$6,000, of which about one half is provided for by subscriptions, the rest borrowed.

Congratulations.—We tender our sincere and cordial congratulations to Mr. C. W. R. Biggar on his appointment to the Solicitorship of the city of Toronto. To eminent ability, high principle, Mr. Biggar adds the grace of genial courtesy and unflinching patience, qualifications that will do honour to himself and the city. Even swift-footed slander, that seem ever chasing civic officials, will never come within hailing distance of the new Solicitor. With a Mayor so able and so irreproachable, and a legal adviser so highly qualified, the city of Toronto may be justly proud.

A Profane Function.—Prior to his lecture a few nights ago Mr. Cook, of Boston, asked the audience at the Y. M. C. A. room to sing the doxology as a thanksgiving for the ex-Mayor; in more correct words, he asked a mixed audience to sing the doxology to the honor and glory of a man. This act was grossly profane, it was much in tone akin to the parodies of sacred functions which infidels sometimes indulge in when bent on mockery. As a matter of demonstrable fact the rule of the ex-Mayor was so ill-advised that it increased vice in every form during his official term, practically, therefore, the audience, led on by Mr. Cook, sang the doxology because drunkenness and licentiousness had increased in Toronto while Mr. Howland was mayor, of that there is not a shadow of a doubt. In the last year of his reign there were 5,209 cases of drunkenness, and 346 cases of breach of liquor laws. These are enormously in excess of previous years, and in comparison with other cities are so shameful that it was rank blasphemy to thank God for a regime during which vice was so terribly prevalent. Mr. Cook is hardly the man to make a fuss over morality seeing that in his lecture he spoke of Mr. Beecher, the unsavoury, as a crucified martyr! Yankee lecturers should leave our local affairs alone; they do not know the ins and outs of them, nor do they know our public men or us—their advice and their sympathy are impertinences.

A Parish Trouble in North Toronto.—We much regret to hear that in connection with the prominent Church of North Toronto, two petitions have been signed, one asking for the curate's dismissal, the other for his retention. While we sincerely lament such division of any flock, we cannot but see that it will teach certain agitators a very grievously needed lesson. In hundreds of letters to the press, in speeches, in leaflets by the thousands, in their party organ by direct assertion and by insinuations, they have said that if only the clergy were trained in a College under their control, then there would be perpetual peace between all pastors and flocks. Now they have got their own College, it is their own absolutely, it is not the Church's in any sense, yet their graduates have in several cases been unfortunate in not securing the united support of the "people." With these young clergy we deeply sympathize, they have been badly, yes indeed, cruelly ill used. They have been led to suppose that all their defects of education and inexperience, or unfitness for the priesthood, would be overlooked and fully condoned if only they bore the stamp—"Wycliffe College." The people, too, have been equally ill used, they have been deluded with the idea that every graduate of that institution would be a great preacher and a model pastor by virtue of a few months' tuition in that school. A deception like that is all very well while party excitement lasts, but it must be exposed ere long, and the real sufferers are the young men who have been victimised by being led into sacrificing their lives by entering the ministry without due preparation. Young men who have left that institution declare to us that the teaching is more like that of a Sunday School class than a College. The curate whose peace and whose reputation are disturbed and injured by this unhappy dispute is, we believe, a most estimable character, his reverential conduct of divine service is more impressive than most sermons, and his pastoral work is highly commendable. He, however, now finds himself the victim of the system to which he owes his clerical position. He has learnt that the weaknesses of human nature are not monopolized by any one "school" of Churchmen, as his

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College supporters affirm. He will learn, also, that those clergy who elevate the pulpit so very high above the place of prayer and offering, are undermining the foundations upon which their office rests. We trust to hear of no more petitions and counter petitions of this nature. Such disagreements ought to be settled with less agitation, and more generosity and kindly feeling. It is a cruel thing to injure the prospects of a young clergyman by making him the centre of a parish disturbance.

Archdeacon Boddy at Holy Trinity.—The Ven. Archdeacon Boddy preached a most impressive discourse at Holy Trinity Church on Sunday night. The building was crowded to excess, as usual on Sunday evening.

Handsome Donation to Mission Fund.—We have much pleasure in announcing that Mr. S. I. Vankoughnet, Q.C., has presented the very handsome sum of \$500 to the Mission Fund of the Toronto diocese. Such liberality, we trust, will stir the Christian emulation of many others from whom a like gift would be timely and welcome. We are rejoiced to hear that Mr. Vankoughnet's health is improving, and trust that this points to early convalescence.

Legacy to Trinity College.—The sum of \$2,500 is left by the will of the late Hon. John Hamilton to Trinity College.

Splendid Gift to the Bishop of Toronto.—A number of ladies knowing of the Bishop's intention to attend the Pan Anglican Synod this year, have presented him with \$800 to meet the expenses of the visit. Bishop Sweatman in acknowledging this splendid gift, expresses himself as "deeply touched by this proof of loving loyalty, which will cheer his heart and strengthen his hands amid duties often difficult and trying."

Social and Service of Praise.—The combined attractions of tea in the school-house and the fine programme to be given in St. Bartholomew's Church, drew an unusually large congregation. The school-room had to be twice emptied of its guests, who adjourned to the church for the service, at which Revs. G. I. Taylor, rector, and J. G. McCollum, officiated. The latter gentleman preached, taking as his subject, "Church Music." It was a most enjoyable discourse. He warmly complimented the choir on its improved singing. The music was under Mr. G. C. Warburton's direction, and was rendered by the regular choir of the church, numbering some thirty voices. Their singing showed the excellent training they had gone through. The chorale, "Cast thy burthen," from "Elijah," was beautifully sung. The soloists were Miss Guest, Miss L. Dennett, Mr. Barton and Mr. Warburton. Miss Guest's solo, "Hark, the glad sound," was a fine effort. Mr. Warburton gave Mozart's "In holiness and beauty" with power and finish, his concluding notes being remarkable for their richness and depth. Mr. Barton gives promise with study of making his mark. Mr. Guest, the organist of the church, also gave some solos in excellent taste. A handsome sum was realized for the choir fund.

Church of England Sunday School Association.—A meeting of the Church of England Sunday School Association was held last week in St. Matthias Church school-room. Mr. J. C. Morgan, Public School Inspector of North Simcoe, was to have delivered a lecture, but he was unavoidably absent. Rev. Mr. Harrison, however, took his place, and gave an exposition of the collect for the Second Sunday after Easter. The address pointed out the necessity of continuing day after day the practice of devotion. They should not trust so much to "the sweet by and by" as to the sweet present time, as it was only in the present they could follow, in the words of the collect, "the blessed steps of His most holy life."

The representation from each Sunday School was then taken up, and created quite a lot of interest.

Rev. Mr. Cooper read an able and instructive paper on "The rationale of the Liturgy," after which the meeting separated.

St. James'.—The Woman's Auxiliary to Missions and the C. W. M. A. Society of the diocese of Toronto, purpose holding their annual meeting on Wednesday, the 25th of April, in the school house. There will be a celebration of the Holy Communion in St. James' Cathedral at 11 o'clock. When the Rev. Arthur Baldwin, M.A., of All Saints' Church, Toronto, will deliver an address. The offertory will be devoted to missionary purposes. An election of officers for the ensuing year will be made by ballot in the school-room immediately after the service. A free lunch at 1 o'clock. At 2 p.m. the general business meeting will be held, the Bishop of Toronto kindly presiding, other

clergy assisting and giving addresser. There will be no evening meeting. Members of the W. A. M. S., the P. M. A., and all interested in mission work are invited to be present. A reduction in railroad return fares has been requested for clergy and delegates from branches.

St. Matthias'.—Lay representative, Wm. Wedd, M.A., Ald. Geo. Verral, A. H. Lightburn.

Holy Trinity.—A handsome brass mural tablet has been placed by some members of the congregation and other friends of the late rector in the south transept of this church. It bears the following inscription:—To the glory of God, and in memory of William Stewart Darling, priest, some time rector of this parish, who for nearly thirty years laboured with unwearied energy for the welfare of its people, teaching fearlessly the principles of the Catholic faith, and ever seeking to realize in the services of this Church the true ideal of the worship of the Church of England. Born in Edinburgh, A.D. 1818. Died in Alassio, Italy, A.D. 1886. Grant him, Lord, eternal rest.

Colborne.—Trinity Church.—The church in this parish on "Easter Sunday," was handsomely decorated with flowers. The services were bright and hearty. The singing very good; congregations large at all the services. The collections for the day amounted to \$135. The annual vestry meeting was held on Monday evening. The churchwardens presented their annual statement, which proved to be highly satisfactory. Total receipts, \$1,300. The Church here is making marked and gratifying advancement, all due to the present efficient and energetic incumbent, who enters heartily and faithfully into every branch of the Church's work. With such a devoted and hard-working clergyman, the Church's work is certain to prosper.

HURON.

St. Thomas.—St. John's Church.—At the Easter vestry Rev. Dr. Beaumont remarked that during the short period of his incumbency the prospects of the church had considerably brightened in every department. The debt had been reduced one half and the weekly contributions had about doubled. The number of communicants had greatly increased until last Sunday's attendance at the Holy Table was the largest on record. He also intimated that by a Canon of June last the grant from the Mission Fund towards the expenses of the Rev. Dr. Schulte, the assistant clergyman, had been abrogated, and he had therefore made arrangements with the vestry of Port Stanley to raise a quarterly sum of \$15 on that account, and urged this vestry to supplement it by a like amount, when it was suggested by several gentlemen present that although it were, perhaps, a little premature, a strenuous effort should at once be made to raise such an annual sum as would warrant the Bishop in proclaiming St. Thomas East a separate parish at an early date, a proposition which was left for consideration between this and the adjourned meeting. The following gentlemen were elected officers for the ensuing term:—Wardens, Mr. Usher, Mr. H. L. Pullen; sidesmen, Messrs. Stansbury, Tarrant, J. Lea, Bentley, Dixon, Healey, G. Lea and A. Lea; lay delegate to the Synod, Mr. J. T. Pullen; auditors, Messrs. Tarrant and Wigley. As superintendent Mr. Lea made a very flattering announcement as to the Sunday School, showing an increasing regular attendance of teachers and pupils.

Burford.—The Easter season has been one of unusual activity. The Good Friday congregations in the three churches of the mission were gratifyingly large. The sermon was from the text "I thirst," and the offerings for the Society for Propagating Christianity among the Jews. The Easter services were bright and hearty, the congregations large for the state of the roads, and a goodly number at each service remained for the Easter communion. At Trinity, Burford, some effort was made to beautify the House of God with flowers, &c. The Sunday Schools at Burford and Cathart were taught the lessons of the resurrection in a song service, interspersed by short addresses by the rector, and also one by Mr. Thos. Chilcott, which was much appreciated. The children thoroughly enjoyed and, we trust, profited by their service, as also their Easter token in the form of an egg beautifully painted or decorated, and bearing an Easter text. An encouraging feature of the Easter vestry meetings was the unusually large attendance. Everything was harmony, and the finances, considering the increased assessments, were generally considered in a most hopeful condition. An effort is to be made at once to dispose of the parsonage at Burford and procure a more suitable one.

Corunna.—Christ's Church.—The Easter Vestry held in connection with this Church was fairly attended, and the report of the church wardens more satisfactory than any presented for a good many years. The church-wardens for the current year are Joseph Rinn and Wm. Gilbert; Mr. J. W. Maguire was re-elected a lay delegate to Synod.

Owen Sound.—St. George's Church.—A branch of the Womens' Auxiliary in connection with the Domestic and Foreign Missions of the Church of England in Canada, has been formed in this parish by the Rev. J. Cooper Robinson. The first regular meeting of the society was held on the first Wednesday in April.

Mooretown.—Trinity Church.—The Easter Vestry connected with the above church was held in the Church school house on Monday last. The attendance was large. The financial standing of the congregation is somewhat as follows: Receipts, including the Ladies' Association, \$1,181.55; expenditures, also including the Ladies' Association, \$1,138.40, leaving a balance to this year's credit of \$53.06. This was spoken of as the best and most encouraging report ever presented to the vestry of Trinity Church. The church wardens for the current year are H. H. Green, Peoples' warden; and J. C. Wyld, for the Incumbent, both re-elected. Joseph Featherstone was re-elected a lay delegate to Synod. It is understood that a curate is to be given the Rev. Dr. Armstrong, whose duties will lie chiefly in the eastern part of the large field now under the doctor's care. Trinity church is to have a new organ as soon as the manufacturers, Messrs. Karn & Co., of Woodstock, can finish it. It is now being built specially for this church, and will be the largest and best reed organ manufactured in Canada. On its arrival, the fine organ now in Trinity Church will be transferred to Courtright, to be used at the services about to be opened in the Church hall.

Tilsonburg.—During the Lenten season just past, services were held in St. John's church on Wednesday, Thursday (children's service), and Friday, and during the last week of Lent, services were held on Monday, Wednesday, Thursday and Friday. On Good Friday service was held at 11 a.m., consisting of matins and "ante communion," and also at 8 p.m., both of which were well attended. On Easter Sunday, in beautiful contrast to the gloom of Good Friday, the services were of a bright and joyous character, and strikingly symbolized the great and glorious truth of the resurrection. The church was also beautifully and appropriately decorated. The services consisted of an Early Celebration of the Holy Communion at 8 a.m., when the large number of forty-one received. Service was again held at 11 a.m., when the church was packed, and another celebration took place, at which forty-one received, making a grand total of eighty-two communicants, the largest number in the history of St. John's church. About fifteen were unavoidably absent. In the evening there was again a very large congregation. On Monday following, at the vestry meeting, the rector appointed Mr. G. J. Rogers warden; Mr. G. B. Hawkins was elected people's warden; Mr. John Smith was elected delegate to the Synod.

SASKATCHEWAN.

Lethbridge.—Two most interesting ceremonies took place in the new church of St. Augustine, in this town on Sunday, March 25th. The first was the Consecration and Dedication of the building which took place in the morning, and the second was the Confirmation of several persons in the afternoon. The cold and snow of Saturday had made walking somewhat unpleasant, nevertheless, at the hour of service the church was fairly well filled with members of the congregation and others. The Bishop, accompanied by the Rev. J. W. Tims, was met at the vestibule of the church by the resident clergyman, the Rev. E. K. Matheson, and the church wardens and vestrymen who presented His Lordship with a petition, praying him to consecrate the building. His Lordship having consented, a procession was formed, and the vestrymen, churchwardens and clergy preceded the Bishop up the aisle of the church, the people repeating alternately the twenty-fourth Psalm. Having arrived at the chancel steps His Lordship and the Rev. Mr. Tims went up to the Communion table and the Rev. E. K. Matheson to the reading desk. The form of service used was that in use in the Diocese of Winchester, England, and consisted of the Litany, the Te Deum and special prayers suited to the occasion. Immediately after the Litany the Rev. J. W. Tims read the sentence of consecration, which the Bishop signed. The sermon was preached by His Lordship, who took for his text Psalm xcvi., 9: "O worship the Lord in the beauty of holiness." At the close of the sermon the Holy Communion was administered to a goodly number of communicants. The confirmation

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service commenced at 3 o'clock in the afternoon. Quite a number of people attended to witness it. Ten candidates came forward to take upon themselves the vows made for them by their God-parents in baptism. The Bishop addressed them both before and after the ceremony, showing how scriptural the rite of confirmation was, and how right it was to expect that God would, in answer to prayer, give the Holy Spirit to direct and guide those who had solemnly come before Him to renew their vows made in baptism. He especially commended to the newly-confirmed the text, "Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out; and I shall write upon him the name of my God, and the name of the city of my God, which is New Jerusalem, which cometh down out of Heaven from my God; and I will write upon him my new name." Revelation iii. 12. At the evening service, which was well attended, His Lordship again preached on the vicarious sacrifice of Christ and the influence it should have over the lives of men, taking for his text, 2 Cor. v. 14-15. St. Augustine's Church is a substantial brick building, consisting of nave, chancel and porch. It has been built at a cost of about \$3,000, all of which has been raised since the advent of the present clergyman. The interior of the building is bright and cheerful. The walls are plastered, as is also the roof of the chancel. The roof of the nave is of wood and nicely varnished. The pulpit, the holy table, the reading desk and the lectern are of oak, varnished, the gift of the members of the congregation. The church still needs proper seats for the choir. These, no doubt, the congregation will soon be able to furnish. The church here has made steady progress since its commencement, and the Bishop has expressed himself as highly gratified at the way in which the clergyman and congregation have worked. His Lordship spent Monday and Tuesday calling upon the members of the church in Lethbridge. On Wednesday he left for Macleod. He intends visiting Pincher Creek and the Blood and Piegan Reserves before returning. During his stay in Lethbridge he was the guest of Dr. and Mrs. Mewburn.

FOREIGN.

Mr. H. E. Clay, of Southport, England, calls attention to the fact that the new German Empress is the fifth English princess who has borne that title. The first was Eadgyth, daughter of Eadward the Elder, wife of Otto I. Gunhild, the daughter of Canut, by Emma of Normandy, was married to the Emperor Henry III. Matilda, the heiress of our last Norman king, was first the childless wife of the Emperor Henry V. Isabella, daughter of King John, was the third wife of Frederick II., the Wonder of the World; her daughter Margaret married Albert the Degenerate, Margrave of Meissen and Thuringia, and their son, Frederick with the Bitten Cheek, is the direct male ancestor of the late Prince Consort, and, therefore of the Empress Victoria.

The Durham Advertiser states that the bishop, dean and chapter have invited the Pan-Anglican Conference to visit their cathedral. According to present arrangements there will be a celebration on Tuesday, the 31st of July, at 8; morning service, with sermon by one of the American prelates, at 11:30, and the festival of the three northern cathedral choirs (York, Ripon and Durham) at 4. At 6:30 a banquet will be given by the bishop and dean and chapter to the distinguished visitors in the hall of the castle. On the following day, by the invitation of the bishop, the visitors will attend a service in the chapel of Auckland Castle, on the occasion of its re-opening after the restoration which is now being carried out, and will afterwards lunch with His Lordship.

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.

CLERGY WANTED.

SIR.—Will you kindly allow me to ask through your columns if there are any clergy in the Eastern provinces of Canada who may be willing to come and take holiday duty in the invigorating climate of our North-West, for two, three or more months? We have three important mission districts now unexpectedly vacant. I should be very thankful to hear of any priest who would be willing to help us for any or all of the months between now and the end of the year, especially during the summer months. The remuneration for such temporary duty, would be at

the rate of \$1,000 a year with house. If any clergyman answers this letter I should be much obliged if he would in order to save time, also send the names of three beneficed clergymen as references, or better still, ask such clergymen to write direct to me. Please also state exact dates for which duty could be taken. Any clergyman coming must be ready to "rough it," and to take services at distant stations. He must also be willing, doing much temporary duty, to continue the services in the same manner as he may find that they have been previously conducted in the church to which he is appointed. I am, your faithfully,

Q'Appelle, ADELBERT, April 3rd, 1888. Bishop of Q'Appelle.

ANSWER TO "HOPE."

SIR.—In reply to Hope in your issue of yesterday, I have to say that I am not aware that the word wine is used in the N. T. in connection with the eucharist, but I think that by "the cup" St. Paul meant wine in 1 Cor. xi. 25, otherwise he would have reminded them that the use of an improper liquor in the celebration had been the cause of the impropriety that he rebuked them for. With regard to the wine used at the paschal feast by the Jews, I would refer "Hope" to an article—"Passover Wine," in the Churchman of the 15th Dec. last, which seems to conflict with his notion of the wine used. At all events the Church catechism teaches that the eucharistic elements are bread and wine which the Lord hath commanded to be received. Quite recently I examined several scientific works, both English and French, to find out the meaning of the word wine or vin, and they are a unit in defining it "fermented grape juice." I do not see then how there can be any doubt about the liquor the catechism means. Clement of Alexandria in the second century wrote, "The Lord blessed the wine saying, this is my blood, the fruit of the vine. The holy stream of exhilaration allegorically represents the blood." A strange appellation that "stream of exhilaration" for grape syrup if it was that he had in mind as the fruit of the vine. I take occasion now to thank Rev. Dr. Carry for kindly correcting my misinterpretation of the word Convenient a couple of weeks since. Respectfully yours, VERITAS. April 6, 1888.

THE INTERMEDIATE STATE.

No. 7.

BISHOP JEREMY TAYLOR, 1613-1667.

Of this typical Anglican divine it would be impertinent to say a word. His name is known wherever the English Church is known. The following passage is from Sir George Dalston's funeral sermon, on the text 1 Cor. xv. 9.

The day of judgment is a day of recompense. So said our blessed Lord Himself:—"Thou shalt be recompensed at the resurrection of the just." And this is the day in which all things shall be restored, for "the heavens must receive Jesus till the time of restitution of all things," and till then the reward is said to be laid up. So St. Paul: "Henceforth is laid up for me a crown of righteousness, which the righteous Judge shall give me in that day." And that you may know he means the resurrection and the day of judgment, he adds: "And not to me only, but to all them that love His coming"; of whom it is certain many shall be alive at that day, and, therefore, cannot, before that day, receive the crown of righteousness; and then, also, and not till then, shall be His appearing, but till then it is a depositum. The sum is this: in the world we walk and live by faith; in the state of separation we live by hope; and in the state of resurrection we shall live by an eternal charity. Here we see God as "in a glass darkly"; in the separation we shall behold Him, but it is afar off; and after the resurrection we shall see Him "face to face" in the everlasting comprehensions of an intuitive beatitude. In this life we are warriors; in the separation we are conquerors; but we shall not triumph till after the resurrection.

And in proportion to this is also the state of devils and damned spirits. "Art Thou come to torment us before the time?" said the devils to our blessed Saviour. There is for them also an appointed time, and when that is we learn from St. Jude: "They are reserved in chains under darkness, unto the judgment of the great day. Well, therefore, did St. James affirm "that the devils believe and tremble"; and so do the damned souls with an insupportable amazement, fearing the revelation of that day. They know that day will come, and they know they shall find an intolerable sentence on that day, and they fear infinitely, and are in amazement and confusion, feeling the worm of conscience, and are in the state of devils who fear God and hate Him; they tremble, but they love Him not; and yet they die because they would not love Him, because they would not with their powers and strengths keep His commandments.

This doctrine, though of late it hath been laid aside, upon the interest of the Church of Rome, and for compliance with some other schools, yet it was universally the doctrine of the primitive church, as appears out of Justin Martyr, who, in his dialogues with Tryphon, reckons this amongst the "errors" of some men who say there shall be no resurrection of the dead; but that as soon as good men are dead "their souls are taken up immediately into heaven." And the writer of the question "ad orthodoxus," asks whether before the resurrection there shall be a reward of works? because to the thief paradise was promised that day. He answers: It was fit the thief should go to paradise and there perceive what things should be given to the works of faith; but there he is kept until the day of resurrection and reward. But in paradise the soul hath an intellectual perception, both of herself and of those things which are under her.

Concerning which I shall not need to heap up testimonies. This only—it is the doctrine of the Greek church unto this day, and was the opinion of the greatest part of the ancient Church, both Latin and Greek, and by degrees eaten out by the doctrine of purgatory and invocation of saints, and rejected a little above two hundred years ago in the council of Florence, and since that time it hath been more generally taught that the souls of good men enjoy the beatific vision before the resurrection, even presently upon the dissolution. According to which new opinion it will be impossible to understand the meaning of my text, and of divers other places of Scripture, which I have now alleged and explicated, or at all to perceive the economy and dispensation of the day of judgment; or how it can be a day of discerning; or how the reapers (the angels) shall bind up the wicked into bundles and throw them into the unquenchable fire; or yet how can it be useful, or necessary, or prudent for Christ to give a solemn sentence upon all the world; and how it can be that that day should be so formidable and full of terrors when nothing can affright those that have long enjoyed the beatific presence of God; and no thunders or earthquakes can affright them who have upon them the biggest evil in the world. I mean the damned, who, according to this opinion, have been in hell for many ages! and it can mean nothing but to them that are alive, and then it is but a particular, not a universal judgment; and, after all, it can pretend to no piety, to no Scripture, to no reason, and only can serve the ends of the Church of Rome, who can no way better be confuted in their invocations of saints than by this truth, that the saints do not yet enjoy the beatific vision, and though they are in a state of ease and comfort, yet they are not in a state of power and glory and kingdom till the day of judgment.

SKETCH OF LESSON.

3RD SUNDAY AFTER EASTER. APRIL 22ND, 1888.

Samson's Weakness.

Passage to be read.—Judges xvi. 15-21.

Having seen what a wonderful gift God gave to Samson, and for what purpose,—to use for others, not to raise himself,—and having learned that when God gives us a gift we should use it well and remember the Giver,—we come to-day to a sad part of Samson's history. We find him forgetting the Giver, using the gift foolishly, and consequently forfeiting it.

I. The Gift trifled with.—The earlier verses of this chapter record a warning given to Samson. We find him going deliberately into temptation. Disobedience, self-will, and pride led to his fall, (Compare Prov. xvi. 18). In one way he was very weak, (Compare Prov. xvi. 22; xxv. 28). Yet God had opened a way of escape. This should have taught him a lesson; but he did not heed it, and so he had a lesson of punishment. The Philistines bribed a woman (Delilah) to entice Samson to tell the secret of his strength. She tempted him to tell her, (v. 6). Instead of refusing he deceived her three times, (vv. 7, 11, 13). He trifled with his great secret. His conscience was asleep. He thought himself secure (comp. 1 Cor. x. 12). Yet he was on the brink of the precipice.

II. The Gift forfeited.—Again Delilah entreated Samson to tell her the secret of his strength. At last, weary of her importunity, the secret was explained, (v. 17). Observe, he had not forgotten the conditions of his privilege. He was a Nazarite unto God, but "pride goeth before a fall." He never dreamed that any one would dare to touch him. He little knew how soon the deed would be done, and "he would become weak, and be like any other man," (v. 19). While he slept, the deed was done. Again the cry is raised, "the Philistines are upon thee." Too late, he finds his strength gone (v. 20). He had trifled with God's gift once too often, and now it is forfeited. Picture his remorse! captured by his enemies, loaded with chains, blinded, cast into prison, "fallen from his high estate" as a prince and judge of Israel. Does not this teach us how dangerous it is to dally with

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April 19, 1
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temptation? We have no right to pray "lead us not into temptation," and then deliberately to place ourselves in the way of it (comp. St. James iv. 7). Our lesson teaches us also to value God's gifts and to be thankful for them. Too often we forget Who gives us our blessings. Let us remember the gifts, and thank the Giver.

Family Reading.

BIBLE CURIOSITIES.

The following Bible curiosities are said to be the result of a study of the Bible by the Prince of Granada, heir apparent to the Spanish throne, during his thirty-three years imprisonment at the Place of Soulls Prison, Madrid:

In the Bible the word Lord is found 1,858 times, the word Jehovah, 6,855 times. The eighth verse of the 118th Psalm is the middle verse of the Bible. The ninth verse of the 8th chapter of Esther is the longest verse. The 35th verse, the 11th chapter of St. John is the shortest. In the 107th Psalm, four verses are alike, the 8th, 15th, 21st and 31st. Each verse of the 136th Psalm ends alike. No name or words with more than six syllables are found in the Bible. The 87th chapter of Isaiah and the 19th chapter of Second Kings are alike. The word girl occurs but once in the Bible, and that in the third verse and third chapter of Joel. There are found in both books of the 3,586,488 letters, 778,698 words, 81,878 verses, 1,189 chapters, and 66 books. The 26th chapter of the Acts of the Apostles is the finest chapter to read. The most beautiful chapter in the Bible is the 23rd Psalm. The three most inspiring promises are St. John 6th, 37th, St. Matthew 11th, 28th, Psalms 37th and 4th. The first verse of the 60th chapter of Isaiah is the one for the new converts. All who flatter themselves with vain boasting of their perfections should learn the 6th chapter of St. Matthew. All humanity should learn the 6th chapter of St. Luke from the 20th verse to its ending.—Transcribed by Angelina E. Alexander.

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GIVE THE BEST OF YOURSELF.

A lady gave us a rule, not long since, by which she had succeeded in interesting our lively, fun-loving boys, so they preferred to remain home evenings instead of seeking amusement elsewhere. She said, "I remember that children are children, and must have amusements. I fear that the abhorrence with which some good parents regard any play for children is the reason why children go away for pleasure. My husband and I used to read history, and at the end of each chapter ask some questions, requiring the answer to be looked up if not given correctly. We followed a simple plan with the children; sometimes we play one game, and sometimes another, always planning with books, stories, plays or treats of some kind, to make the evenings at home more attractive than they can be made abroad. I should dislike to think that any one could make my children happier than I can, so I always try to be at leisure in the evening, and to arrange something entertaining. "When there is a good concert, lecture, or entertainment, we all go together and enjoy it; and whatever is worth the price to us older people, is equally valuable to the children, and we let them see that we spare no expense where it is to their advantage to be out of an evening. "But the greater number of our evenings are spent quietly at home. Sometimes it requires quite an effort to sit quietly talking and playing with them when my work-basket is filled with unfinished work, and books and papers lie unread on the table; but as the years go by, and I see my boys and girls

growing into home-loving, modest young men and maidens, I am glad that I made it my rule to give the best of myself to my family."—*Ex.*

TIMELY WORDS.

More and more there is growing up a disposition among parents, to permit all matters of religious observance to be with their offspring mere matters of choice or preference. Your child must learn French and German, and drawing; but he shall learn the catechism and his Bible lesson, and a reverent observance of the Lord's day if he chooses, and not otherwise. A more dismal and irrational folly it is not easy to conceive of.

I do not say there may not have been folly in another and opposite direction. I am not unmindful that religious teaching has been sometimes made a dreary and intolerable burden. But surely we can correct one excess—not, I apprehend, very frequent or harmful, without straightway flying to an opposite and worse one. And so I plead with you who are parents to train your children in ways of reverent familiarity with God's Word, God's House, God's Day. Let them understand that something higher than your taste or preference makes these things sacred and binding, and constrains you to imbue them with their spirit.

And that they may do this the more effectually, give them, I entreat you, that mightiest teaching, your consistent and devout example.—*Bishop H. C. Potter.*

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WHAT ARE THESE IMPURITIES.

The report of the Ohio State Dairy and Food Commission on baking powders shows a large amount of residuum or impurity to exist in many of these articles. The figures given by the Commission are as follows:

NAME.	IMPURITIES OR RESIDUUM.
Cleveland's.....	10.18 pr. ct.
Zipp's Crystal	11.90 "
Sterling	12.68 "
Dr. Price's	12.66 "
Forest City	24.04 "
Silver Star	81.88 "
De Land's	32.52 "
Horsford's	36.49 "

The question naturally arises in the minds of thoughtful consumers, of what does this impurity or residuum consist? In the case of the first named powder there has been recently given the result of an analysis made by Prof. C. F. Chandler, of Columbia College, N. Y., late member of the New York State Board of Health, which partially supplies the missing information, and as the manufacturers of this particular powder are continuously calling for the publication of all the ingredients used in baking powders, there can be no objection to its statement here. Among the impurities Prof. Chandler found Cleveland's powder to contain a large amount of Rochelle Salts, 5.49 per cent. of lime, with alumina, starch and water, in quantities not stated. Alum is a substance declared by the highest authorities to be hurtful. If the balance of this residuum in all the powders named is made up largely of alum, and it is known to be in some, the public would like to know it. Another official test that shall go quite to the bottom of the matter seems to be demanded.

HINTS TO HOUSEKEEPERS.

To ABORT A STYE.—Dr. Fitzpatrick says he never saw a single instance in which the stye continued to develop after the following treatment had been used: The lids should be held apart by the thumb and index finger, while the tinct. of iodine

is painted over the inflamed papillæ. The lids should not be allowed to come in contact until the part touched is dry. A few such applications in the twenty-four hours are sufficient.

To PREVENT CONSTIPATION.—Eat brown bread, mush and molasses, or oatmeal porridge for breakfast; use salt water bathing and friction; cold water injections daily; exercise freely in the open air, and last, but not least, the single habit of obeying the voice of nature at a regular hour every day, will often work wonders, (and I had almost said always), if persevered in. If none of the above remedies succeed, a mild-dinner pill may be taken every day, before or after dinner.

MEASLES.—The room should be kept dark to protect the inflamed eyes. As long as the fever remains the patient should be kept in bed. Exposure may cause pneumonia, which, in other words, is acute inflammation of the lungs. Keep in the room as long as the cough lasts.

FOR FLESH WORMS.—Sixty-five grammes pure kaolin, fifty grammes glycerine, and thirty three grammes dilute acetic acid, well mixed and formed into a paste and applied upon parts affected before retiring to bed, and left until next morning. The following evening rub parts at first gently with levigated pumice-stone upon flannel, and then increase friction. This treatment is continued alternately, one evening with paste and the next with pumice, until the flesh worms have disappeared.

SCARLET FEVER.—Keep all who never had the disease away from the house. If possible, send other children away. Do not kiss the patient and keep others from doing so. Rubbing the body with vaseline, or oil, will allay the itching. The patient should be kept in bed until the skin has done peeling, and in his room for two weeks longer. Keep him away from other members of the family for a month from the beginning of the disease. Avoid exposure to cold, and carefully obey the physician's orders.

EPILEPSY.—My old esteemed friend and former colleague, Prof. W. H. Gobrecht; employed in the treatment of this disease recommends the following: Sodie bromide, 2 ounces; zinc bromide, 32 grains; glycerine, 1 ounce; acaq cinnamonia, 7 ounces. Tablespoonful three times a day in a half wineglass of water. This is an excellent prescription, not only useful in epilepsy, but in many diseases of the nervous system, especially when persons are sleepless and restless at night. One or two doses of this medicine will quiet the most excited lunatic.

TOOTHACHE.—One of the best and most pleasant things that can be used to relieve this painful state of the dental nerves is chewing cinnamon bark. It destroys the sensibility of the nerves and suspends the pain immediately, if the bark is of good quality. It is generally as efficacious as any of the other remedies, and not attended with the unpleasant consequences of creosote, carbolic acid, etc., which relieve the pain but leave the mouth as sore and painful as the tooth was previously, though these results are usually due to carelessness in using.

CURE FOR SCIATICA.—Sciatica may generally be cured by Turkish baths, if they can be taken for sometime, but there are those who are not situated so as to be able to enjoy this luxury. For such very hot compresses may be substituted. Wring out, at night before going to bed, a large towel, wet in water as hot as can be endured, and foment the parts over the affected nerve for half an hour. After the fomentation rub the parts vigorously with the hands, and cover with thick flannel for the night. Persevere with the treatment for several days.

—Life is made up, not of great sacrifices or duties, but of little things, in which smiles and kindnesses and small obligations, given habitually, are what win and preserve the heart, and secure comfort.—*Sir H. Davy.*

1888. ANY BELLS... ndry... & Co. WOOD... Street W... EN!... ARDS... es... ficates... S... Co.,... RONTO... & Co.,... o... HURON... ture... Desk... 55... ICK... onto.

CULTOR DEI, MEMENTO.
(From the Latin of Prudentius.)

BY THE REV. J. ANKETELL.

Servant of God, remember,
The cross upon thy brow
Sealed thee in Holy Baptism
To keep a solemn vow.

When slumber's call then bids thee
To sleep's soft rest depart,
Bear to thy couch God's blessing
Upon thy brow and heart.

Christ guards thee from all evil ;
Dark shadows shun His Cross ;
The heart, which well thou knowest,
Counts earthly gain but loss.

Far from thy soul shall vanish
Dread visions of dark night ;
Far from thee Christ shall banish
The wicked temper's might.

O crafty, crooked serpent,
Who with a thousand arts
Dost come in midnight darkness
To trouble peaceful hearts.

Depart, for Christ is present
Through every silent hour ;
His sign, which well thou knowest,
Shall shield us from thy power.

In slumber soft reclining
The weary body lies :
To Christ in glory shining
The wakeful spirit flies.

PREACHING AND ORDINATION.

BY THE REV. R. W. LOWRIE.

If a man can preach, why may he not preach?
If he have the gift, why may he not exercise it?
Why is ordination necessary before a man of
pulpit ability may ascend the pulpit?

If a man of religious temperament and inclina-
tion to converse on religious topics, may converse
on them in his parlor, why may he not talk about
them on a platform, or in goblet pulpit?

If he may sit and talk religion, why may he not
stand and talk it?

If he may explain his convictions, relieve his
mind, unravel a phrase of Scripture, to two or
three, why may he not to two or three hundred?

If he may now and then fulfil his heart's desire,
do what little good he can, help his friends, young
or old, who may know less than he does, or have
had inferior religious opportunity or experiences,
why may he not do all this regularly every Sunday,
and in the most effective public manner?

In fine, why is any ordination needful to any
one in order to tell dying men of living truths, to
the betterment of their conduct, and the salvation
of their souls?

Granting all this, for the sake of the argument,
there are a few considerations which place a differ-
ent phase upon the subject.

Supposing even that preaching were the whole
duty of the ministry, we submit that all things be
done decently and in order is a rule which ought
to prevail in religious affairs as well as in others,
unless we are prepared to say that these latter are
of so small consequence as to be conducted hap-
hazard and in any fashion. The militia is well
enough; but it has been found that the best way
for carrying on war is by regular armies, mustered
and drilled under proper leadership and by acknow-
ledged tactics.

A volunteer ministry would be a squander of
means and energy. It would present no common
front to the foe. Systematic occupancy of the
ground would be out of the question. The disci-
pline of the camp could not be maintained. Every
soldier would be as in certain days of old, a law
unto himself, and do what might happen to be
right in his own eyes.

But, the volunteer preacher could preach with
that authority only which those who should
hearken unto him might elect to grant. His per-
sonal influence might go far to make this up, but
this would vary with the individual, and be after
all a very uncertain quantity in the equation.

A volunteer ministry would find it even harder

than a called and sent one, to maintain a support.
It is difficult enough even now, to obtain a living
from those to whom we go, wishing only to do
them good, and theirs after them; with how great
pains would decent livelihood for himself and fam-
ily be secured by a preacher without an office, and
having, instead of orders back of him, only the
concurrent and it may be transient approval of his
audiences—a thread of dry bark binding them to-
gether and liable at any moment to give way and
let them asunder.

If unity be of any account, orders as a bond of
unity, an object lesson to the eye of even the most
careless, would be of incalculable value to the cause.
The eye is the most teachable of organs. Men be-
lieve what they see. Seeing all submit gladly to
one form of obtaining their authority and march-
ing orders, the most indifferent could but be im-
pressed by the presentation of this united front,
this realization of a great kingdom greatly at one,
having common purposes and common measures.

In every way, then, even granting that preach-
ing were the only duty of the ministry, would ordi-
nation be necessary to the well ordering of the
army. Unquestionably, any man has of himself,
the right to preach. Preaching is teaching. He
has as much right to teach religion as he has
geography. But as with our system of public
schools, so with that of our public ministry; ordi-
nation is a sort of license and certificate. He may
teach a private school without getting the con-
sent of any one save his patrons, but if he aspire to
teach a public, he must be called thereto and sent
in due form of law.

In a state of nature, we may do many things,
which, in the state of society, we may not. In a
matter of natural right, one may go and teach
geography, or go and preach about religion, but,
with the Church here and her order and govern-
ment round about us, one must waive his natural
right, for the sake of the greater good to come
therefrom, and be content to act in concert for the
advantages to be derived from so doing. He may
do well as a volunteer; he can do better in the
regular army of the Church militant; and if he be
truly and deeply in earnest in his wish to do good,
he will not be content to do less than his best, and
even if that best can be done only by a surrender
of abstract right.

THE WORK OF OUR HANDS.

"The work of our hands, establish Thou it"
How often with thoughtless lips we pray;
But He who sits in the heavens shall say:
"Is the work of your hands so fair and fit,
That ye dare so to pray?"
Softly we answer: "Lord, make it fit—
The work of our hands—that so we may
Lift up our eyes and dare to pray:
The work of our hands establish thou it,
Forever and aye."

—Selected.

THE HENRY MARTYN HALL.

The memory of Henry Martyn has now received
a visible tribute by the building of a hall in the
very heart of Cambridge, his own university town.
Small in dimensions, but admirably convenient
because of its situation, it is to serve as the place
where Church societies may hold meetings, regular
or special, when no appeal is made for a large
public gathering. It will be the local habitation
of the Church Missionary Union, of the S. P. G.
University Association of the university daily
prayer meeting, of the university branch of the
Church Temperance Society, and others. And to
many of us it will be specially notable that these
various agencies for good will meet in a hall
named after one who will always keep in our
remembrance the great cause of Foreign Mis-
sions.

The opening of the hall was preceded by a noble
sermon, or rather by two sermons, for in the
sermon before the university on the Sunday pre-
ceding, the master of the Temple took the occasion
of offering an eloquent tribute to the character of
Martyn. "His was the hero-life of my boyhood,"
said Dr. Vaughan. If we consider the preacher
and his influence in our Church, and the audience

before which he made this avowal, we may well
think that this tribute might have been as precious
to Martyn as the memorial building itself. The
special sermon was preached in Trinity Church,
where Martyn had been Simeon's curate for a
time, and the new master of Trinity College (Dr.
Butler) was the preacher. Those who heard his
sermon, or read it, must have felt what a power of
saintliness must have been in Henry Martyn to
have affected with such appreciative love one
whose own life and character are so honored as
Dr. Butler's. It is plain that the power which
seemed to pass into the grave at Tokat in 1812,
has been speaking ever since, and speaketh yet.—
London Mission Field.

FAREWELL TO A MISSIONARY.

"Farewell." The last low word is said,
The last long look is given,
And we are parted, next to meet
Again may be in Heaven.

Farewell. We send you not alone,
Our faith, our prayers go too;
Take them and go—we may not come,
We stay and pray for you.

God has not given us the call
To serve Him far from home;
But one heart with you we kneel,
And plead, "Thy Kingdom come."

God bless you in your sacred work,
And guide you every hour;
And when you labor in His name
Make known His Spirit's power.

Then bravely face the unknown years,
Confiding in His aid;
Close follow in the Master's steps—
Press on; be not afraid.

God give you wisdom's priceless gift,
And make your joy increase;
And grant you 'midst life's searching storms,
His deep, untroubled peace.

Your lives are safe in God's dear hand,
We love to know it so;
Unless we knew he cared for you,
We could not bid you go.

To Jesus Christ, our common Lord,
Our Master and our Friend,
Your lives, your work, your power to serve,
We fearlessly commend.

And so, farewell. Though far apart,
Our faith, our joy, is one;
And we shall meet at Jesus' feet
When all our work is done.

—E. H. C. in *Spirit of Missions.*

AN IMPORTANT DECISION.

Mrs. Rhee, an American missionary at Kobe,
Japan, writes: "There is so much written about
Japan and the desire of the young people to study
English that I need not write about it. But there
was a convention of Japanese physicians held in
Yokohama, a few months ago, that to me seems
of great importance. The object of the meeting
was to consider what could be done to prevent the
diseases that cause so much weakness and suffer-
ing among the people. The decision reached by
the meeting was, that they recommend the placing
of the daughters of the people in Christian schools.
It seems to me a great gain when really educated
physicians acknowledge *sin* to be the cause of
many of their diseases, and Christianity the
remedy. All the boarding schools among the
missionaries are enlarging their accommodations
to meeting the constantly increasing demand."

—The soul in its highest sense is a vast capacity
for God. It is like a curious chamber added on to
being, a chamber with elastic and contractile walls
which can be expanded, with God as its guest,
illimitably; but which, without God, shrinks and
shrivels until every vestige of the divine is gone,
and God's image is left without God's Spirit.
Nature has her revenge upon neglect as well as
upon extravagance. Misuse with her is as mortal
a sin as abuse.—*Henry Drummond.*

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ONTARIO TO THE FRONT!

A MATTER OF VITAL IMPORTANCE.

The following unsolicited opinions from your friends and neighbors, men and women, whom you know and respect, ought to carry conviction to any doubting mind. These words of gratitude are from those who have been afflicted but are now well, and the persons giving them are naturally solicitous that others, troubled as were they, may know the means of cure. There is no reason why you should be longer ill from kidney, liver or stomach troubles. You can be cured as well as others. Do not longer delay treatment, but to-day obtain that which will restore you to permanent health and strength:

296 McNab St. North, HAMILTON, CAN., Nov. 2, 1886.—I had been suffering for over twenty years from a pain in the back and one side of the head, and indigestion. I could eat scarcely anything, and everything I ate disagreed with me. I was attended by physicians who examined me and stated that I had enlargement of the liver, and that it was impossible to cure me. They also stated that I was suffering from heart disease, inflammation of the bladder, kidney disease, bronchitis and catarrh, and that it was impossible for me to live. They attended me for three weeks without making any improvement in my condition. I commenced taking "Warner's Safe Cure" and "Warner's Safe Pills," acting strictly up to directions as to diet, and took thirty-six bottles, and have had the best of health ever since. My regular weight used to be 180 lbs. When I commenced "Warner's Safe Cure" I only weighed 140 lbs. I now weigh 210 lbs.

Mrs. S. Furlong

St. CATHERINES, ONT., Jan. 24th, 1887.—About six years ago I was a great sufferer from kidney disease, and was in misery all the while. I hardly had strength enough to walk straight and was ashamed to go on the street. The pains across my back were most unbearable, and I was unable to find relief, even temporarily. I began the use of "Warner's Safe Cure," and inside of one week I found relief, and after taking eight bottles, I was completely cured.

Mrs. E. Hugg

Manager for American Express Co. TORONTO, (18 Division St.) Sept 17, 1887.—Three years ago last August my daughter was taken ill with Bright's disease of the kidneys. The best medical skill in the city was tasked to the utmost, but to no purpose. She was racked with convulsions for forty-eight hours. Our doctor did his best, and went away saying the case was hopeless. After she came out of the convulsions, she was very weak and all her hair fell out. The doctor had left us about a month when I concluded to try "Warner's Safe Cure," and after having taken six bottles, along with several bottles of "Warner's Safe Pills," I saw a decided change for the better in her condition. After taking twenty-five bottles there was a complete cure. My daughter has now a splendid head of hair and weighs more than she ever did before.

Mrs. Jas. Burns

CHATHAM, ONT., March 6, 1888.—In 1884 I was completely run down. I suffered most severe pains in my back and kidneys, so severe that at times I would almost be prostrated. A loss of ambition, a great desire to urinate, without the ability of so doing, coming from me as it were in drops. The urine was of a peculiar color and contained considerable foreign matter. I became satisfied that my kidneys were in a congested state, and that I was running down rapidly. Finally I concluded to try "Warner's Safe Cure," and in forty-eight hours after I had taken the remedy I voided urine that was as black as ink, containing quantities of mucus, pus and gravel. I continued, and it was not many hours before my urine was of a natural straw color, although it contained considerable sediment. The pains in my kidneys subsided as I continued the use of the remedy, and it was but a short time before I was completely relieved. My urine was normal and I can truthfully say that I was cured.

J. M. Oode

GALT, ONT., Jan. 27th, 1887.—For about five years previous to two years ago last October, I was troubled with kidney and liver trouble, and finally I was confined to my bed and suffered the most excruciating pain, and for two weeks' time I did not know whether I was dead or alive. My physicians said I had enlargement of the liver, though they gave me only temporary relief. Hearing of the wonderful cures of "Warner's Safe Cure" I began its use, and after I had taken two bottles I noticed a change for the better. The pains disappeared, and my whole system seemed to feel the benefit of the remedy. I have continued taking "Warner's Safe Cure," and no other medicine since. I consider the remedy a great boon, and if I ever feel out of sorts "Warner's Safe Cure" fixes me all right. I weigh twenty pounds heavier now than ever before.

John Gries

Inventor of the Maple Leaf Lance-tooth Cross-cut saw.

—Bishop Meade, we are told, was once sojourning for a season in the State of Pennsylvania; and, during this sojourn, he was called upon by a certain German, who said: "Pishop, can you paptize my papy?" The Bishop assented; the arrangements were made; the company assembled; the Bishop took the infants in his arms and began the service for such cases made and provided in the Prayer Book. It so happened, however, that the parents had not yet decided upon any name for the baby; and so, when the Bishop came to the point at which the name was to be called, he said to the father: "What name?" The German replied: "O! any name you please, Pishop; any name you please." The Bishop, not willing to embarrass things by any delay, proceeded to give the child the first name that occurred, namely—the Bishop's own name. Dipping his

hand into the water, he said: "William Meade Schneider, I baptize thee"—when he was interrupted by the father, who cried out: "Oh! Pishop, he's a gall!"

CONSUMPTION CURABLE.

Since the fact that consumption is both preventable, and in its earliest stage curable, it has lost much of its terror. If the first symptoms are at once recognized, and the proper remedy applied, very few, if any, need die of consumption, which is really lung-scurf. Like many other diseases this formidable one grows out of impure blood, and this, in turn, from a diseased liver. Hence, we have the hacking cough, the pains in chest, the inflamed lungs, and all the symptoms of hastening consumption, all the result of depraved blood and a diseased liver. The use of Dr. Pierce's Golden Medical Discovery will arrest all such symptoms, restore the liver to healthy action, and send streams of pure blood into every organ. Of druggists.

JOHN KAY, SON & CO.,

THE

CARPET & FURNISHING WAREHOUSE

OF THE DOMINION

HAVE pleasure in announcing the arrival of their Spring Importations, which are on a Colossal Scale, almost sufficient to meet the wants of the entire country. Although the price in almost all kinds of Carpet has gone up there will be no advance in their prices;

ARE SOLE AGENTS in Ontario for Templeton's Exquisite Victorian Axminster Carpets; the patterns of which are a picture of Art; suitable for Drawing and Dining Rooms, Halls, Stairs, etc. Heavy Royal Axminsters, French Moquette Carpets with handsome wide borders.

WILTONS.—Have an Immense Assortment in all the New Colorings. Great artistic taste displayed in these goods; improving every season. In all qualities.

BRUSSELS.—Special Arrangements have been made for large quantities of each pattern at closest cash prices. Have a large selection of best Five Frames at \$1.00 per yard cash and upwards.

TAPESTRY AND WOOL CARPETS.—Have always done a large business in them and this season the designs are very grand.

:-: Church Carpets a Specialty. :-:

VICTORIAN AXMINSTER PARQUET CARPETS.—These goods being woven in one piece give great scope for brilliancy of design and colorings; in the goods just received that object has been achieved in a very high degree. The sizes on hand are 6x9, 9x10, 9x12, 10½x12, 10x18½, 10x15 and 12x18½ feet.

WILTON PARQUET CARPETS woven in one piece; 10x18½ feet.

SMYRNA CARPETS, 7 6x10 6, 6x9, 9x12 feet.

KENSINGTON AND ANGLO-SAXON ART SQUARES, with and without fringes, in all sizes up to 12x15 feet; very durable and not expensive.

HEAVY WOOL FELTS in all colors, for filling in round Square Carpets.

SKIN RUGS, in Leopard, Bear, Black Goat and Sheep Skin.

RUGS in all sizes—Persian, Mecca, Yeddo, Tanjore, Khyber, Daghestan and Smyrna.

THE LARGEST STOCK OF OILCLOTHS AND LINOLEUMS AND CORK CARPET in the Dominion.

MATTS AND MATTINGS of all kinds. Close Quotations for Churches and large quantities.

CHINA MATTINGS.—A splendid lot of these Goods in New Colorings from 25c. to 75c.

AURORA CARPET SWEEPER.—No Housekeeper should be without one.

They buy largely and on the very best terms, and the Value given in all Departments is unsurpassed.

INSPECTION INVITED.

JOHN KAY, SON & Co.,

34 King Street West, Toronto.

APRIL SHOWERS.

O Dolly, dear, it rains again!
The sky is always crying!
And just as I had got your clothes
Out on the line a drying!

It rained most ev'ry day this week;
And yesterday, you 'member,
It poured all day a steady stream;
It seemed just like November!

And Tuesday, when I went to ride,
And wore my Sunday bonnet,
When I got home I counted more
Than thirteen spots upon it!

But mamma says I love the buds,
(And so I do—most dearly!)
And it's the rain that brings them out;
Ah! that I see quite clearly.

And mamma says that those who seek
The lovely, sweet May flowers,
Must not complain if it should rain
A hundred April showers.

So, Dolly dear, I'll wash again,
To-morrow, for my baby;
And then we'll lift the mosses up
And find some blossoms, maybe.
—Youth's Companion.

LITTLE, "BUT ENOUGH,"

as Mercutio said of his wound. We refer to Dr. Pierce's little Pellets, which are small, swift and sure, in cases of sick headache, biliousness, constipation and indigestion.

CLEANING THE CORNERS.

A friend of mine once told me that when he was a boy his father sent him to clean the windows. He got a cloth, and began rubbing away at the panes. By and by his father came to see how the work was getting on. He found the little fellow rubbing at the middle of a pane, where it was already clean, and never touching the corners, which were full of dirt, and said, "Never mind the middles of the panes, they are always clean; clean the corners, clean the corners!"

The boy never forgot what his father said, and afterwards saw how well it applied to his life and the lives of others, as well as to the window panes.

The most of us are fairly respectable people, and I trust not a few of us real Christians. We avoid big sins and all sorts of common wickedness; but I fear some of us do not watch enough against little sins and shortcomings, especially we do not give heed enough to the cultivation of the

Christian graces, which make life so bright and beautiful. We are really very good. We are not thieves, liars, swearers, nor drunkards. We have a character to keep up, and the rub of the respectable world, without much trouble on our part, keeps it—keeps the middle of the pane clean, even when there is not much of Christian principle. It costs us no trouble to keep it clean; in fact, I may say it keeps itself clean. But what about the corners? "Oh," you say, "it does not matter about them; they are but corners—nobody heeds about them." So you leave them to be a spider's den, full of cobwebs and dirt and the remains of dead flies. But it does matter. It is slovenly house-keeping. Many a bright character-pane is all but spoiled by its dirty corner. When people go to look at sunlight through it their eye at once catches the cobwebs, and the very sunbeams seem to have a tint of dirt in them. Many a noble-hearted Christian, whose walk is guided by sterling principle, has his influence for good greatly hindered by some small but objectionable cobweb or dead fly in the corner, to which he pays no attention.

HER FAULT.

If she is made miserable by day and sleepless at night, by nervous headache, pains in the back, easily grieved, vexed or made tired, or is suffering from any of those wasting functional disorders peculiar to women, such as prolapsus, ulceration, leucorrhoea, morning sickness, or weakness of the stomach, &c., a brief self-treatment with Dr. Pierce's Favorite Prescription will convince her of the folly of enduring misery that can be so easily, pleasantly and radically cured. Druggists.

GOOD-FRIDAY.

BY TILLIE STREET.

Check not my tears! Bid me not cease
To mourn throughout this heavy day,
Did I not help to frame the cross
Whereon my dying Saviour lay?
Have not my sins contributed
To wound that sacred, loving heart?
And yet He died that I might live,
O tears of woe cease not to start.
For every unkind word I say,
And every evil thing I do
Wracks all a-fresh that tender heart
And rings a mighty discord through.
No! Rather bid me grieve the more
And weep with me the cross beside;
Be this our only thought to-day
Jesus, our Lord, is crucified.
For us He suffered all that pain
Oh, Father, help us so to live
That Jesus hath not died in vain.

FATHER KNOWS THE WAY.

Two little children were returning with their father from spending an evening with some friends at a distance. They stayed longer at their friend's house than they at first intended. The shades of evening had fallen, night was coming on, and before they succeeded far a heavy curtain of musky cloud seemed drawn about them. They had to cross a moor, pleasant enough in broad daylight, but not so pleasant with darkness around. A silence fell on all, as the father, busy with his own thoughts, took a little hand in each of his, and pressed forward.

"Johnnie," whispered Amy's timid voice in her brother's ear, "are you frightened?"

"No," replied the little man, as a little man should, "not at all."

"Why, Johnnie, it is awful dark," again murmured the timid voice, this time almost with a sob.

"But you see," returned the boy, confidently, "father knows the way."

The father had heard the low conversation, and stooping down he lifted Amy into his strong arms, while he clasped his boy's hand more tightly.

"Thank you, my children," he said, "you have taught me a lesson. I, too, am going home to my Father's house above. It is but a little way, yet often dark and dreary, so that my heart gets afraid. Still, it is the best path, and when I get home I shall be constrained to declare, 'He led me by the right way.'"

Amy did not understand her father's words, but she knew she was clasped to his loving breast, held securely in his strong arms, and that hushed every fear. Johnnie felt his father was pleased with this simple confidence, so in faith they all pressed on together through the gloom.—Soon they reached the light and warmth and joy of home.

As Amy's mother laid her down to rest that night, the little girl murmured very contentedly:

"Mamma, I was not one bit frightened when I 'membered father knew the way."

PREVAILING SICKNESS.—Rheumatism, Neuralgia, Sore Throat, Inflammations and Congestions are most prevalent at this season of the year. Hagyard's Yellow Oil is the best external and internal remedy for all these and other troubles.

GOD'S BIRD.

A little Indian girl, the daughter of the chief in the Omaha tribe, who was being educated in a city, tells us this story, to show how she had learned that all living things belong to God:

I remember the first time I ever heard the name of God. I was a very little girl, playing about the tent one summer day, when I found a little bird lying hurt on the ground. It was a fledgling that had fallen from a tree, and fluttered some distance from the nest.

"Ah!" thought I, "now this is mine." I was delighted, and ran about with the little creature in my hand.

"What have you there, Lugette?" said one of the men who was at work in the field.

"It is a bird of mine," I said. He look at it. "No, it is not yours. You must not hurt it. You have no right to it."

"Not mine?" said I. "But I found it. Whose is it?"

"It is God's. You must give it back to him."

I did not dare to disobey. "Where is God? How shall I give it back to him?"

"He is here. Go to the high grass yonder, near its nest, and lay it down, and say, 'God, here is thy bird again.'"

I went to the tall grass, crying and awed, and did as he bade me. I laid it down on the grass, in a warm, sunny spot, and said, "God, here is thy bird again." I never forgot that lesson.

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WINTON — GIRDLSTONE. — At Bracebridge, Muskoka, Ont., on April 7th, by Rev. James Boydell, Mr. Robt. Winton, late editor and proprietor of the "Daily News," St. John's, Nfld., to Eloise, second daughter of Capt. Charles Girdlestone, A.M., 2nd Queen's Royals. No cards.

DEATHS.

On Friday, the 6th, entered into rest, Ann C. Day, wife of Thomas P. Day, of the township of Greenock, Ont., Canada.

At Kemptville, on April 3rd, Rev. James Harris, aged 67.

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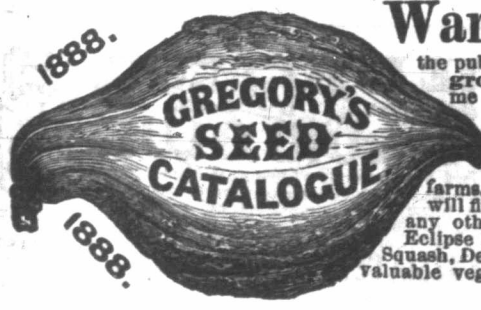
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