

Dominion Churchman.

THE ORGAN OF THE CHURCH OF ENGLAND IN CANADA.

Vol. 11.]

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[No. 19.

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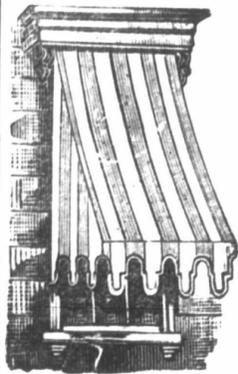
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Morning—Deut. vi. John i. 29.
Evening—Deut. ix.; or x. 2 Thessalonians ii.
- May 14th—ASCENSION DAY.
Morning—Daniel vii. 9 to 15. Luke xxiv. 44.
Evening—2 Kings ii. to 16. Hebrews iv.
- May 17th—SUNDAY AFTER ASCENSION.
Morning—Deut. xxx. John v. 24.
Evening—Deut. xxiv.; or Jos. i. 1 Tim. vi.
- May 24th—WHITSUNDAY.
Morning—Deut. xvi. to 18. Romans viii. to 18.
Evening—Isaiah xl. ; or Ezekiel xxxvi. 25. Galatians v. 16. or Acts xviii. 24 to xix. 21.
- May 31st—TRINITY SUNDAY.
Morning—Isaiah vi. to 11. Revelation i. to 9.
Evening—Genesis xviii.; or i. to ii. to 4. Ephesians iv. to 17; or Matthew iii.

THURSDAY, MAY 7, 1885.

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

SUNDAY NEWSPAPERS.—The trouble in the North-West has been seized upon by the smaller daily papers as a pretext for issuing a Sunday edition, the price of which has been fixed at five times that of the ordinary issue. On all sides of the controversy which this step has caused there is a good deal of foolish talk. The publishers for instance who avow that they take all this trouble from pure benevolence talk mere buncombe. Men do not publish newspapers out of charity to a pauper public. The fanatics who regard this movement as such an awful development of evil as will bring a judgement upon our country unless it is stopped, speak mere froth, happily God is not a fanatic, or the world would be a hell for the sober-minded. The ministerial associationists who are furious at news of our troops, tidings that is of our sons and husbands and brothers, being furnished their anxious relatives on Sunday, are somewhat forgetful of the New Testament Scriptures, which are not Sabbatarian in this severe sense. And those who in pulpit and platform and press have been urging that the sin of the Sabbath breaker is justly punishable by the State, overlook the consequence of this position, which is that the breach of everyone of God's commands, granting that the Sabbath is based on a commandment, is justly punishable by

the State. The net is too big to be used, it would drag into the Police Court every man who coveted his neighbour's "ox or ass or anything that is his." If the news publishers had confined their operations to the issuing of bulletins of news received since Saturday night, there would have been no excitement, and their motives would have been less questionable. As a matter of fact, no news has yet come at such a time as to justify the plea made for even Sunday bulletins. It is the whole newspaper which is offensive, because it is needless except as a wedge to break up our Sunday. In that contest the public will drive the wedge out again. The Church is not Sabbatarian, but Churchmen are citizens whose sacred rest day and most sacred family day, is too precious to be destroyed for the sake of a few restless, thoughtless and most selfish people.

THE SABBATH AND THE STATE.—The theory which makes our Sunday observance law, a law for enforcing a divine command has not only as we have shown put the State in the position of an ecclesiastical inquisition, but they place the State in the somewhat anomalous position of a judge in religious controversies. What is the Sabbath day, is a disputed question, our Israelite citizens say, Saturday is the day for obeying the command to observe the Sabbath. We Christians have what we think good reasons for advancing the sacred rest day one day forward, the Church of Jesus Christ has for us decided this question by making the day of His resurrection our weekly Holy Day. But thousands of Christians still object to this decision of the Church, and many thousands consider the Sabbath entirely abolished. Now the theory which makes the State a power to compel Sabbath observance as a religious act, causes the State to settle this most difficult controversy, it makes the State force a Christian day on a Jew, it makes the State force a religious ordinance on the godless, it makes the State compel all men of every creed honour a Christian festival on pain of fine or imprisonment. The State holds no such position, it is absurd to invest the law with such powers.

WHAT THE SABBATH DAY IS TO THE STATE AND THE CHURCH.—The Sabbath, or Sunday, is a Church ordinance, hence every Christian observes it. But it is more—it is a secular ordinance and sacred because secular as all law is sacred. The nation for most wise reasons, has set apart one day in seven to be a holiday by obligation, and so that none shall be compelled to work on that day, it has ordained that none shall be allowed to work. The State simply has adopted the same day as the Church observes for convenience sake. The penalty of the law for Sabbath breaking is not a penalty inflicted on a "sin" but against a breach of a State law founded on a grave social necessity. The State has no lawful authority to punish men for neglecting church ordinances. To base the plea for upholding our Sabbath law observance on the ground of the day being a Christian institution is to make the State responsible for Christian discipline. If the plea were valid we ought to haul men up before the magistrate for neglecting to receive the sacrament or to have their children baptised! Every wise citizen will sustain the Sabbath law because of its protection of the weak and its most sacred services to family life and personal freedom.

CHAPLAINS FOR THE NORTH-WEST.—It is, indeed, very sad that casualties have occurred in the North-West, which give intense interest to the cry for Chaplains. The divisions of Christ's flock have rendered it impossible to provide spiritual help and consolation for the suffering and the dying to men drawn from the medley of the denominations. Canada boasts that she is a Christian land, but so rent is she by sectism, that her children in their hour of supreme need, bleeding out their young lives in devotion to their country, cannot have

pastoral consolation and spiritual food because of the jealousy of the sects! An offer made by the Bishop of Algoma and other previous offers personally made to the Government, were met by the obvious difficulty that the State could not appoint Chaplains without knowing the denominational tastes of the different troops. The rabid opponents of any form of union between Church and State have recently dropped their narrow principles and joined in the demand for Chaplains to be sent and maintained by the State. We hope when this emergency is over, that they will leave their principles where they are now, and cease to offer opposition to Chaplains being appointed in goals and other State institutions.

The clergy of Toronto very chivalrously placed themselves at the disposal of the Bishop for this duty, and the Rev. C. E. Whitcombe has been selected to proceed as a Chaplain to the troops. A better choice could not have been made, if intense earnestness, self-devotion, and a loving spirit with deep piety be qualifications. As a faithful witness for Christ and His Church, Mr. Whitcombe will carry with him the hearts and prayers of all Christ's people, for his own joy and support, and for the consolation, strengthening and guidance of our young heroes in the time of peril, and in the hours of sickness, and may be, alas! of death. In those solemn seasons the clash and jar and self-seeking jealousy of religious dissidence will flee like foul spirits, and he who speaks for the Master as one sent by His commission, by His Church will touch a soldier's conscience and heart with divine power.

WHAT TO DO WITH A WICKED PICTURE.—The wife of the late Serjeant Bellasis writes:—"I remember on one occasion a friend—not rich—had given me a picture to dispose of; it was small, out of condition, and of an objectionable subject, though we had not perceived its closely veiled viciousness. I failed in persuading a dealer to purchase it, and having returned home by my husband's chambers I there found Mr. Hope-Scott. I mentioned my want of success, and Mr. Hope-Scott at once said, 'Let us see it.' It was fetched up from the carriage, and after looking at it attentively—'Well,' he said, 'Mrs. Bellasis, think you must leave this with me.'"

"I did so, and learnt afterwards on my leaving the room he crushed the painting with his heel, and put it on the fire, and sent me a cheque for my friend for £30."—From *Memoirs of J. R. Hope-Scott*.

Yes; whatever your vicious picture, or vicious book, once cost you in hard money, or is likely to fetch, your heel and a blaze is its fitting and only safe end.

On your dying bed, if not before, you will certainly regard that bonfire as bonnie, and capable of kindling hope. Whereas, if that picture, or book, remain on earth to spread its foulness and to corrupt a single soul what answer will there be for you in heaven or on earth at the Great White Throne on the Judgment Day?

HEAVEN UPON EARTH.—Certainly it is heaven upon earth for a man's mind to move in charity, to rest in Providence, and to turn upon the poles of truth.—*Bdcon.*

THE HARDEST AND EASIEST THINGS.—The hardest—to know one's self; the easiest—to find fault with others.—*Thales, a Heathen Sage.*

CHARLES WESLEY ON WESLEYAN ORDERS.—

How easily are bishops made,
By man or woman's whim,
Wesley his hand on Cope hath laid,
But—who laid hand on him?

Charles Wesley.

A LAW BREAKER ON LAW
OBSERVANCE.

THE spectacle of Satan rebuking sin is not an edifying one, for we feel that the act itself is an immoral one, it is not honest, it is done from no sincere motive. He who condemns law breaking should be a law keeper, otherwise his censures are apt to be treated with the contempt merited by hypocrisy. A very forcible illustration of the readiness of some men to "compound for ills they are inclined to by damning those they have no mind to," was furnished in a Toronto daily paper last week. That journal some days before had justified its breaking the law by publishing a Sunday edition, on the ground that the relatives of our brave volunteers in the North West were thus relieved of anxiety. The plea was answered in a letter published on the 25th April.

Dear World: As an old friend I must take you to task for the expression at the close of your article on Sunday newspapers in issue of 24th, signifying your intention to proceed in defiance of the law. In these days the power possessed by newspapers greatly adds to their responsibility, and I would urge on you that a defiance of existing law on your part is a ground for justifying the contempt for and the breaking of any law. The question of your success in issuing a Sunday paper in spite of the law, is therefore a wider one than the principle at stake in Sunday observance: it means the justification of the resistance of law by all who may have either moral, financial or physical force to back them in doing so. You have a right to agitate for a secular Sunday and seven days work all you think proper, and if you are right you can get the law altered, and if wrong you will, like every honest citizen, bow to the decision of the people expressed by a majority. This way only is the right way. Walk ye in it. Sincerely your friend.

W. H. HOWLAND.

The writer is only too well known from his continued defiance of Church order and law. He is the leader of a rebellion against the law of the Church, and he justifies his rebellion on the ground of expediency, in his own words his "defiance of existing law is a ground for justifying the contempt for, and the breaking of any law," either of the State or the Church. It is simply a new phase of "doing evil that good may come." The founder of "Our Bible Class" and a Mission Hall set his spiritual pastors and masters, the Rector of his parish and the Bishop, at utter defiance by opening a Sunday School and preaching room without leave or license, or any recognition by the authorities. To the services he holds, persons are drawn who ought to be at Church. By the mission agencies he upholds, many of our people have been led to neglect all Church ordinances and Sacraments, many families have become alienated from the Church. We trust the letter quoted above is a sign that the writer's mind has been turned towards reflection on the mischievous consequences of, and the dangerous lesson taught by his defiance of

law, for the sake of expediency. That example means, in his own words, "the justification of the resistance of law by all who may have either moral, financial or physical force to back them in doing so." We must read the writer his own letter paraphrased. "You have a right to agitate for entire freedom from parochial order and the abrogation of Church law in respect to services other than those of the stated clergyman, if right, you can get the law altered, and if wrong, you will, we trust, like every honest Churchman, bow to the decision of the people, expressed by a majority and embodied in our Church's customary rules and order." We commend the teaching of Mr. Howland to himself. They are so reasonable, we beg him to honour his own principles. We especially invite the clerical staff of Wycliff, who openly aid and countenance revolt against parochial order, to a study of the position they occupy in setting an example of "open contempt for the breaking of any law," by the plea that expediency justifies the breach of law. Let those who are walking disorderly, learn that law observance "only is the right way—walk ye in it."

THE LATE BISHOP WORDSWORTH.

BY THE REV. VINCENT. C. CLEMENTI.

THE biographical sketch of the late Bishop of Lincoln, comprised in your issue of the 23rd instant, has brought vividly before my "mind's eye" the form and features of that much esteemed prelate as I gazed upon them repeatedly more than half a century ago.

When I entered the University of Cambridge the Rev. Dr. Wordsworth was the Master of my College, Trinity; and the two Greek Lecturers of that College were Canon Thirlwall, late Bishop of St. David's, and Christopher Wordsworth, late Bishop of Lincoln.

The latter was the son of the Master of the college, and the nephew of the Poet of the English Lakes. Kit Wordsworth, as we familiarly termed him, was a very great favorite with the Undergraduates. We not only admired him as a *Lecturer*, but we loved him as a *Man*. He was of so genial a nature, "so full of fun," if I may use that expression with respect to one who has since occupied and adorned so lofty a position, that no one who was in any way brought in contact with him, could help loving him. We, of Trinity, esteemed ourselves most fortunate in the possession of two such Greek Lecturers as those above named; but, although of the two we rather preferred Thirlwall as an interpreter of the grand diction, and the noble thoughts of the great Authors to whose gigantic intellect they did so much justice; still our predilections were exercised in favor of his coadjutor, whom we could regard as a kind friend, and not simply as a "Don."

About the year 1834, Wordsworth published a "History of Greece," not a history like those of Mitford, Thirlwall, &c. "for the use of schools and colleges," but a record of a pleasant vacation tour through that classic but thievish

land. The volume was in the large octavo form, and profusely and beautifully illustrated. In the course of his travels he was taken prisoner by the notorious brigands of the "Isles of Greece;" his incarceration, however, was not, I believe, very painful or irksome, partly, perhaps, in consequence of his familiarity with Romaic, the language of modern Greece; and partly, perhaps, from the manliness, the pluck, and the geniality of manner of their prisoner, attributes which not infrequently have "charms to soothe the savage breast."

There is, I think, no old Trinity man alive who remembers Kit Wordsworth as one of the Tutors of that College, who will not have grieved at the death of the Bishop, were not grief at the departure of such a man, at such an age, selfish, not to say presumptuous; who will not, at all events, have added, in imagination, a flower to the many that were doubtless scattered in rich profusion over his coffin-lid.

WHY SOME CLERGYMEN FAIL.

BY RICHARD FERGUSON.

FROM the causes already set forth in previous papers, a considerable number of clergymen become failures, or at all events, barely hold their own. And the class of men specially liable to this ultra-professionalism, are generally those of no mean abilities and character. Such individuals are almost invariably excellent business men, of equable temperament, dogged fidelity to duty, and great honesty of purpose, and well qualified for success in certain spheres and capacities. But as clergymen, or what is rather vaguely but expressively called public men, they are failures, because hopelessly incapable of rising to sudden and unforeseen exigencies, and accommodating themselves to those emergencies that are continuously presenting themselves in the life and work of a clergyman, thereby impressing upon the people the fact that their relations with them are of a purely professional nature, and thus begetting in the people a corresponding sentiment with regard to them. This is plain enough. If you treat your people upon severe ultra-professional principles, they will apply the same principle in their dealings with you. They may, to a certain extent, respect you, for consistency of any kind, however unlovable, will always command a certain degree of respect, but they won't love you, they won't regard you as a man or brother, you will be to them a cleric, not a pastor, and the tie between you will be (to them at least) one of self interest, that can be snapped asunder as easily and painlessly as any temporary business connection. This applies with equal force to the sister profession of medicine, while the public respect, admire and trust the physician who sticks to his trade and thoroughly identifies himself therewith, they invariably resent a cold hard professionalism on his part. The average man has an innate horror of being put upon in any shape or form, and the application to him of stern professional

principles almost always makes him feel suspicious of being imposed upon, and puts him on the defensive. People cordially dislike being made tools of, and always resent officialism as the expression of a certain lofty contempt, and the determination to make use of them for private ends.

How many otherwise admirable parish priests are wrecked upon the rock of officialism it would be difficult to say, of men fervent in spirit, not slothful in business, instant in season and out of season, and perfect slaves to a sense of duty; but fatally wedded to a cold, hard officialism. Such men are moderately common in every Diocese, proving themselves often invaluable in our Synods and upon our Standing Committees; model debaters, fear headed financiers, good administrators, and admirable floor managers, men who as curators of a museum, or librarians, or book-keepers, or adjutants of a regiment, or heads of a department in the Civil Service, or county registrars, or tax collectors, would have been brilliant successes; but who as parish priests, dependant upon the good will and kindly sympathy of their people, are pitiable failures.

A man may be a pastor in every fibre, in the desire and endeavor to do his duty to his people and parish, he may live and move and have his being in his life, conversation and deportment, he may be a perfect mirror of clerical propriety, and yet he may be perfectly free from a repellant professionalism. In some respects we may almost merit the name of Martinet, and be continually bubbling over with the milk of human kindness and sympathy, and thus command those two pre-eminently essential things—the love and respect of his congregation. Men and women are after all only grown up children, and the principles that underlie the successful management of a school, will, with a little expansion and adaptation, produce exactly the same results in a parish. First get your children (in both cases) to respect you as a man, who, if needs be, will die at the post of duty, and then win their love, sympathy and co-operation, by showing them that it is them not theirs you seek. And in all cases impress upon them the fact that, while you are the slave of your duty, you are the master of your profession, that while you have all due respect for precedent and routine, you are big enough and strong enough, if needs be, to occasionally do things in your own way, and that the ministry was made for man and not man for the ministry.

TRINITY COLLEGE, TORONTO.

FROM CHURCH BELLS.

ENGLISH Churchmen and English University men can hardly understand the difficulty of Church work in Canada, or the peculiar character of the Universities which have been founded in that country. There has been a growing feeling that the multiplication of Universities is a great evil and a hindrance to the interests of the higher education. There is a temptation for one University to

bid against another by lowering its standard. By grouping the Colleges in one University a common standard could be secured, and the value of the degrees conferred ascertained.

Every one who is acquainted with the working of Oxford and Cambridge will admit at once that a number of Colleges may belong to the same University and yet be totally distinct and independent in their internal teaching and discipline. This is not quite so intelligible to Canadians. The University system established in the Dominion has conformed itself more generally to the Scottish type than to the English. Accordingly it is difficult for those acquainted with our own great Universities to make a distinction between the University and the College. Their notion of teaching is the assembling of large classes to be lectured to by a Professor, instead of the College tutorial system of Oxford and Cambridge, with the Professorial Staff of the University for the higher departments of study. To English Churchmen the confederation of the Ontario Universities or Colleges suggests no more danger to Church education than does the University examination of the students of Keble at Oxford.

We understand that there is little likelihood of the federation being carried out. Money difficulties lie in the way. It would take too long to explain those difficulties in this place. According to all appearances things will go on very much as they have done, except that the State University will probably receive further grants from the public purse, which will again place the religious and denominational Colleges at a disadvantage. One thing can be done, and it is the only thing from which much good can be expected. Churchmen who desire to secure sound religious education for Ontario must give their support to Trinity College. It is the only distinctively Church University in that great province; and the untiring efforts and splendid liberality of Presbyterians and Methodists are so strengthening their educational institutions that there is great danger lest the Church of England should be left behind.

—We call the attention of our readers to the advertisement of that very useful pamphlet, entitled Disclosures of Concealed and Increasing Romanism among Presbyterians, Methodists, Congregationalists, Baptists, and Reformed Episcopalians. Some copies may still be had at Rowsell and Hutchinson's Book Store in Toronto. The Pamphlet stops the mouths of gainsayers. It proves that the church is more protestant than the protestant denominations. Many testimonies from Clergy and Laymen have been spontaneously given to the great usefulness of the pamphlet, both among those outside who either ignorantly or wilfully charge the church with being inherently Romish.

A book is a living voice. It is a spirit walking upon the face of the earth. It continues to be the living thought of a person separated from us by space and time. Men pass away; monuments crumble to dust—what remains and survives is human thought.—Smiles.

Home & Foreign Church News.

From our own Correspondents.

DOMINION.

QUEBEC.

DRUMMONDVILLE.—An adjourned Easter vestry meeting of the members of St. George's Church, Drummondville, was held Monday evening, at which Mr. C. H. Millar was reappointed clergyman's church warden, and W. J. Watts, M.P.P., the people's church warden, replacing Mr. Alexander Lackey, retired on account of ill-health. Messrs. D. W. Hemming, Donald Sutherland, George Mitchell and Gideon Wright were reappointed parish councillors. A resolution was unanimously passed making this parish self-supporting, as the amount now realized from the endowment fund is sufficiently large to enable them to do so.

ONTARIO.

The regular meetings of the committee of the Synod of the Diocese of Ontario, are held in Synod Hall, Kingston, this first week in May. The Mission Board meet on Wednesday the 6th, and the Executive on Thursday the 7th. Notices of motions for Synod may be sent in.

BROCKVILLE.—A deputation of churchmen waited on the Bishop and requested permission to organize a third congregation in the town. The Bishop consented.

TYENDINGAGA.—The Mohawks have expressed to the Bishop the desire, in the event of resignation of their present missionary, to have the Rev. G. Anderson appointed. Mr. Anderson's influence among them is very great, and the desire to have him for their missionary is very general and strong.

OTTAWA.—The Independent Order of Oddfellows attended St. John's Church, Sunday, in a body. The Rev. Mr. Garrett preached the annual sermon.

ROSLIN.—The incumbent of the parish, the Rev. S. Bennetts, read the following as the work done in the parish during the past year at the vestry held at Thomasburg, on Monday, April the 6th:—Baptisms, 54; confirmed, 28; marriages, 6; burials, 14; at three stations, Roslin, Thomasburg, Tweed. The wardens, after paying the running expenses of the above three churches, held a surplus of about sixteen dollars, and they also reported that congregations were on the increase. The congregation of Tweed deserves great praise, they have paid off during the past year \$100 debt on pipe organ, and have about \$30 on hand. The following ladies of the congregation, Mrs. Ebbs, Miss J. Elliott and Miss Houston and others, presented the church with a set of beautiful worked hangings for altar, pulpit and prayer desk, also a set of altar linen. This congregation presented the incumbent at Christmas, with a beautiful Russian dogskin robe as a token of their appreciation of his services.

During last summer the incumbent held services once a month in the Orange Hall at Moneymore, on Thursday evenings. The congregation on the 14th of November, presented the Rev. S. Bennetts with an address and a purse of over \$30, as a token of their gratitude for his labour among them. The hall being too small for the congregations, it is their intention soon to build a church. The congregation of Thomasburg, intend this summer to beautify their church and buy a bell. We hope soon to see Roslin church completed; it is now one of the best of the three churches in that village. The wardens for the present year are:—Roslin, John Wilson and Andrew Coulter; Tweed, Joseph Rath and Robert Robinson; Thomasburg, William Gilroy and Samuel Graham.

DOMESTIC AND FOREIGN MISSIONARY SOCIETY OF THE CHURCH OF ENGLAND.—Minutes Continued.—The board met at 10 o'clock a.m. The minutes of the preceding session were read and approved.

A deputation of ladies of the city of Ottawa, was admitted, and the following brief address presented by them:—

“My Lord, Reverend Fathers in Christ, and members of the Domestic and Foreign Board of Missions we come before you as a small deputation of church-

women of Ottawa, to ask your consideration of women's work in connection with your board. There are in the church to-day, Marys who have chosen the better part; there are restless serving Marthas, who only want the opportunity to do something for Jesus; the Magdalese, who tell the story of the blessed Lord's resurrection; the Phoebes, who convey messages of love and Christian greeting; the Tryphenas and Tryphoses, the Dorcas, who are never weary in well doing; Priscillas, who are occupied in shewing the way of the Lord more perfectly;—yes, in the Church of Canada, from Victoria to Sydney, the women are longing to labour more abundantly to consecrate their talents to the Lord's work. And knowing this we ask that, as the Apostles of old recognized the women of their day as labourers with them, you, our beloved fathers in Christ, may recognize the women of the Church of Canada, and give your hearty and earnest consent, that there should be established in connection with your board a 'Woman's Auxiliary,' that you will consider before separating the best and most practical method of work in every way facilitating the formation of branch auxiliaries in the different dioceses and parishes. We are assured that the women of the church are prepared to accept whatever plans your board may consider the wisest for the promotion of missionary effort and the advancement of our Master's kingdom. We are very faithfully and in the love of Christ, your co-workers: Fannie McG. Forest, Annie M. Pollard, Harriet Muckleston, Roberta E. Tilton, Geraldine Stewart, Jessie Bell."

It was moved by the Venerable Archdeacon of Kingston, seconded by the Bishop of Algoma, that this board has received with unfeigned gratitude to God, the deputation of ladies initiating the formation of a Woman's Auxiliary Association. Most heartily the board wishes this important movement God speed, and will welcome the co-operation of all our Christian sisters in the church of this Ecclesiastical Province in carrying out the noble object of our missionary society, and that the following be a sub-committee to confer with the ladies who have addressed the board, and take such preliminary steps as may be deemed advisable for the promotion of the object in view, viz.: the Lord Bishops of Ontario and Toronto, Rev. J. D. Cayley, Thomas White, Esq., M.P., and the mover.

It was moved by Mr. E. Baynes Reed, seconded by Rev. Chas. Hamilton, that the treasurer be authorized to pay out any moneys that may come into his hands for foreign and domestic missions in the interval between the present time and the next session of this board, and including any unappropriated balance in the manner already decided on, viz.: Foreign Missions, equally between the S. P. G., and the C. M. S.; Domestic Missions, two-thirds to Algoma, the remainder equally between the other missionary dioceses of the North-West.

It was moved by Mr. E. Baynes Reed, seconded by Rev. J. D. Cayley, that a committee consisting of Mr. Walkem, Mr. Reynolds and the mover, be appointed to inquire into the matter of a certain legacy for foreign missions left to the Synod of Huron, by one Bulger, and report to the next session of this board.

It was moved by Mr. Thomas White, M.P., seconded by the Bishop of Huron, that the sum of two hundred dollars be placed at the disposal of the secretary towards the travelling and other expenses incidental to his office, to be accounted for in his report.

It was moved by Rev. Charles Hamilton, seconded by Mr. Reynolds, that this board do request the Bishop of Ontario as chairman, to convey to Rev. Mr. Ford and those who propose to offer themselves for foreign mission work, the heartfelt appreciation of the desire felt by them that the Church of England in Canada should engage as directly as possible in propagating the Gospel amongst the heathen, and likewise their regret that they are unable to grant the aid asked for, and their conviction that the present duty of the board is to defer any action in a direction involving so much responsibility, and so many arrangements and questions of a serious nature, until the board has gathered more experience and secured the entire confidence and hearty active co-operation of all the dioceses of this ecclesiastical province.

It was moved by Rev. Charles Hamilton, seconded by Rev. Dr. Mockridge, that the treasurer do furnish to each diocesan treasurer the following blank forms for his use in transmitting the returns immediately after the Epiphany collection, and again immediately after the Ascension collection; first for foreign missions, second, for domestic missions, third, the following letter to be addressed to each clergyman who has not sent to the diocesan treasurer the collection within twenty-one days of Epiphany, and Sunday after Ascension:—

REV. AND DEAR SIR.—I have to draw your attention very respectfully to the fact, that no collection in response to the appeal has yet reached me, from _____ congregation under your care, I beg to enclose a stamped envelope addressed to me in which the amount may be transmitted in order that it may be entered in the accounts of this diocese, and

forwarded with the offerings of all the other congregations to the treasurer of the Domestic and Foreign Missionary Society of the Church of England in Canada.

It was moved by Mr. Reynolds, seconded by Rev. E. P. Crawford, that the bishop-elect of Niagara and the treasurer of the Society be requested to prepare the Epiphany-tide appeal.

It was moved by Rev. Charles Hamilton, seconded by Rev. J. D. Cayley, that a digest of the minutes of each meeting of this board, be prepared and sent to the Church papers for the information of the members of the Church in this province.

It was moved by the lord Bishop of Algoma, seconded by the lord Bishop of Toronto, that the best thanks of this board be given to Rev. Dr. Morrison, of Ogdensburg, for his valuable assistance at the missionary meeting last night.

Notice of motion.—Mr. Reynolds gave notice of motion, that at the next meeting of this board, he will move that the fifth and sixth clauses of the bylaws be amended by limiting the meetings of this board to two in number, viz.: in September and in April.

The appeal for Ascension-tide was read by the Bishop of Algoma, and on motion of Mr. Thomas White, M. P., seconded by Rev. Charles Hamilton, was adopted and ordered to be published, and it was resolved that along with the appeal, a brief statement of the receipts and expenditure of money already received be sent to each clergyman, to be laid before his people when he reads it.

The board then adjourned.

BROCKVILLE.—On Thursday evening, April 23rd, the Rev. J. G. Norton, of Montreal, gave a public lecture to men only, in Victoria Hall, on the History and Principles of the Bishop of Durham's White Cross Society. There was a large audience present. Dr. Jackson, president of the Brockville branch, occupied the chair, and after a hymn and prayer by the Rev. E. P. Crawford, briefly introduced the lecturer.

The lecturer said his subject was a difficult one to deal with in such a way as to do good without suggesting thoughts of evil. He gave a sketch of the history of the White Cross movement. About twelve years ago he had been appointed to the incumbency of St. Giles, Durham, and was an ex-officio secretary of a refuge. He did not at first relish this work as it brought him into contact with a low class of females, but he soon found out that many of the inmates had much that was noble in their character, and he resolved to do what he could for them. He noticed one day in a paper an account of a home for the lost established in the south of England by Miss Ellice Hopkins, and he wrote to her with reference to it. She willingly came and worked up a similar scheme in the diocese of Durham. He organized a society among the men to encourage a proper respect for the other sex, and when it became necessary to select a name it was determined to call it the White Cross army or society, because acting under the cross of Christ, the symbol of purity. It was organized on the spur of the moment, but during the first twelve months branches were organized in about seventy-five places in the United Kingdom and in Switzerland, and several places in America. When he came to Montreal, about a year ago, he determined to give up his whole attention for the first year to the work of his parish. He was now, however, prepared to accept invitations to speak upon the movement and help it forward, and this was the first of such invitations which he had responded to.

He then took up the different pledges of the society which are as follows:—

1. With the help of God I pledge myself
2. To treat all women with respect, and endeavour to protect them from wrong and degradation.
3. To endeavour to put down all indecent language and coarse jests.
4. To maintain the law of purity as equally binding upon men and women.
5. To endeavour to spread these principles among my companions, and try to help my younger brothers.
6. To use every possible means to fulfil the command "Keep thyself pure."

With reference to the first he referred to the opposition and encouragement the movement had met with, and urged with all his eloquence a proper reverence for woman, who was more of an angel than anything else on earth.

With reference to the second pledge, he told of a large establishment where there were a thousand hands employed, and in which a great deal of bad language was used. A little book which got into the hands of some of the employees led three or four of them to give up and discourage its use, and the movement spread till the coarse jesting died out completely in a few weeks.

With reference to the 4th pledge, he referred to the fearful extent to which the evil against which it is intended to guard prevails in the schools and colleges in England, and warned his hearers against the first

offence. He pointed out the evil physical effects of a transgression of the laws of purity, and instanced the Jews, and also the Gipsy races, as being strong physically on account of their strict care, no matter what other offences they might be guilty of, not to transgress the law of purity.

In conclusion, he urged the principles of the White Cross upon them, and wishing every prosperity to the branch which had been established in Brockville.

Much enthusiasm was shown during the meeting, the men rising in a body to take each pledge, as it was put to them. A vote of thanks was tendered to the lecturer. Pledge cards and pamphlets were distributed among the audience. The society has on hand a large number of White Cross tracts, which will be sent on application to the secretary, Mr. H. R. Fairclough, to any address, at cost price, i. e. by the dozen 21c, or single copies 2c.

BELLEVILLE.—The Bishop and Archdeacon of Kingston, and several of the Clergy were here last week to attend court as witnesses or spectators in one of Rev. J. Halliwell's lawsuits for keeping him out of his church. The verdict gives Halliwell 20 cents damages and costs.

KEMPTVILLE.—Easter services were hearty, and well attended, although the weather was severe, and the bad condition of the roads hindered the people, living in the country, coming in. There were eighty communicants at the two celebrations. On Friday and Saturday of Easter week the Sunday School was examined by the Reverend Messrs. E. A. W. Hanington, W. Read, and S. Daw, assisted by several of the teachers. After examining the papers on "Why I am a Churchman" and "Obedience," the Rev. A. W. Mackay, of St. John's, Ottawa, wrote the Rector, Mr. Emery, the following pleasing testimony: "The papers of your Sunday School were quite a surprise to me. The answers were clearly and intelligently rendered. No paper received less than 80 per cent of the full marks. Mrs. Bower kindly assisted the Rector in distributing the prizes on Friday, 21st. Easter Monday the Annual Vestry Meeting was held, at which considerable parochial business was transacted, and immediately afterwards a meeting was organized for electing a lay delegate to the Synod. Mr. Leslie was re-elected. On Monday, April 27th, the adjourned vestry meeting was held in St. James' Hall to receive the Treasurer's Report, which showed that the parish had paid out \$1,877 89 during the year; a thousand of which went to diminish the mortgage of the Church. The Sunday School raised the sum of \$106.00 during the year for its current expenses, and a hundred dollars was also collected in the Parish for extra parochial purposes. The Parish of Kemptville stands free of all debt, with the exception of the mortgage on the Church.

BROCKVILLE.—St. Peter's Church.—There are great and encouraging signs of renewed vitality in the old church. The Ladies Guild is doing good work, and has already amassed quite a fund towards the restoration of the building—more especially of the interior. The sale and entertainment held by the Guild, on April 27th, in the Victoria Hall, was extremely successful, both in itself and also financially. After paying all expenses there will be a balance of close upon \$100 in favor of the fund. From 8 until 6 p.m. there was an afternoon tea by Mother Hubbard's daughters. This was a particularly pleasant and graceful entertainment. Several dainty 5 o'clock tea tables, tastefully laid, and decorated with flowers, etc., were set about the room. Such was provided over by one or two ladies, assisted by a couple of little Misses, who acted as waiters. All these were in Mother Hubbard dresses and caps of cream color, with yoke and sleeves of various colors according to the taste of the fair wearers. Tea, coffee and cake were served to all comers, and mirthful chatter and pleasant laughter resounded on all sides. The flower and work tables were presided over in like manner, and as previously stated, the effect was wonderfully bright and pleasing, yet with all simple and unique. At 8 o'clock in the evening, readings and recitations, interspersed with vocal and instrumental music, were listened to by a large and appreciative audience. Rev. Mr. Parker, from Trenton, was engaged for the occasion, and delighted his hearers. An unlooked for treat was in store for the audience, in the appearance of Mr. Geo. Belford, the eminent English elocutionist. This gentleman being en route for Ottawa, stopped off here for the evening, and kindly assisted at the entertainment. His rendition of "Rubenstein's Piano" was simply irresistible, and provoked prolonged laughter and applause. After heartily singing "God Save the Queen" the audience dispersed well pleased. In attending to the affairs of the Parish, the Guild has not been unmindful of the calls of our country. The

Ladies recently prepared and sent to the North-west two fine boxes of Hospital Stores for use amongst our brave volunteers. Each box contained a large supply of prepared bandages, old linen and cotton, cotton wool, gutta percha tissue, carbolated vaseline, chloroform, carbolic acid, opium, soap, towels, etc. The boxes were of stout tin 12x12x24 inches, held together by stout straps like large shawl straps, and marked on the ends with the "Red Cross" of the Ambulance Department. Inside the cover was the legend "Pro Duo et Patria" with the name of the Ladies Guild. May God grant that the rebellion be soon subdued, and that no further necessity arise for such stores as the above.

TORONTO.

SEATON VILLAGE MISSION.—A very successful closing social entertainment consisting of music, readings, and recitations was held in the mission hall on April 23rd. In the absence of Mr. Herbert Broughall with his regiment in the North-West, Mr. John Canavan, barrister, presided, and with his usual kindness, gave some of his amusing readings, Mrs. Walsh, Lyster, Nixon, and Canavan, and Messrs. Fahey, Omroed, Brock and Burt, contributed very much to the enjoyment of the evening. Our Church of England friends are to be congratulated in having such encouraging prospects in this section, the Sunday-school already numbers seventy children.

CHAPLAINS FOR THE TROOPS.—Rev. C. E. Whitcombe left Toronto by the 12.20 train on the 30th April, for the North-West, to join the troops there as chaplain. Many of Mr. Whitcombe's friends were present to bid him good-bye, and wish him God speed. In the morning at 8 o'clock, a special service was held in St. James' cathedral for the invocation of the blessing of Almighty God upon the loyalist cause. The Ven. Archdeacon Boddy, acting for the Bishop, who was on his way to Fredericton, to take part in the consecration of the new Bishop of Niagara—celebrated the Holy Communion, assisted by Rev. Canon Dumoulin, rector of the cathedral. The congregation was not large, owing probably to the short notice of the service. Nearly all of the city clergy were present. The service was confined to the celebration of the Holy Communion, and no sermon or address was delivered. The clergy afterwards breakfasted together at St. James' rectory, where they parted with Mr. Whitcombe. A telegram has been forwarded to Col. Grasett, of the Tenth Royal Grenadiers, asking him if he will accept Mr. Whitcombe as chaplain to the regiment, and the Colonel will send his reply to Winnipeg. Whether or not Mr. Whitcombe is accepted as chaplain for the Grenadiers he will go to the front. He has the permission from the Minister of Militia. On Monday last at the meeting of the Clerical Association all the members present offered themselves to the Bishop for service as chaplains to the troops. Since then there has been some contention among the younger clergy to be appointed. Many were eager to go, showing as much desire to go to the front as any of the soldiers, although their services were of another order. It would be extremely difficult for the older clergy to leave their parishes and multifarious duties on a few hours' notice, but their interest in what is going on in the North-West is keen as that taken by any section of the community. This will be readily understood when it is stated that there are about eight or nine sons of Toronto clergymen among the volunteers in service, two ministers have two sons each in the force. Mr. Whitcombe will go west as quickly as possible. The above is from the *Mail*. The *Globe* says, "The service was very solemn and the large number present were deeply impressed with the spiritual significance of meeting together in the celebration of holy mysteries and sending forth with prayer a soldier of the Cross to minister to our troops."

NIAGARA.

Great efforts have been put forth by the Church people of this diocese, to raise the balance of the endowment fund, and although it is feared a few parishes have done comparatively nothing in this direction, yet on the whole great success has been achieved. While some parishes have sent in their quota for missionary and other diocesan purposes, many are as usual far behind.

ST. CATHERINES.—*St. George's Church*.—At a meeting of the vestry, held on the 20th inst., it was decided to ask the Bishop upon his arrival in the diocese, to

license the Rev. Mr. Bland, of Ingersoll, diocese of Huron, as rector in charge. Mr. Bland, it is understood, has spent the Lenten season here, and has conducted the services to the entire satisfaction of the congregation. At the request of the bishop-elect, divine service with a celebration of the holy communion was held in the various parishes of the diocese on the day of his consecration. As far as can be learned, the annual vestry meetings held in the diocese passed off very quietly. There is peace everywhere here, and it is to be hoped great progress, material and spiritual, is being made.

MOUNT FOREST.—The Rev. R. S. Radcliffe and the Rev. C. G. Snepps, have been presented by some of their late parishioners at Penetanguishene, with an alms dish to be used in St. Paul's Church, Mount Forest. The dish of beautiful and chaste design, is of burnished brass, twelve inches in diameter, in the centre is engraved the sacred monogram I. H. S., and the broad brim is surmounted with the text "He that giveth to the poor, lendeth unto the Lord." The dish was procured from the well known firm "M. S. Brown & Co." Halifax, and was forwarded to Mount Forest last week.

CONSECRATION OF BISHOP HAMILTON.—The Rev. Charles Hamilton was consecrated Bishop on the 1st May, at Fredericton, N. B. The Bishops of Toronto, Quebec and Nova Scotia were among those present. The Bishop elect sat near the throne of the Metropolitan, who took his place at the holy table and commenced the ante-communion service, the Bishop of Nova Scotia reading the epistle and the Bishop of Maine the gospel. The Metropolitan seated in his chair, receive the Bishop-elect, who was presented by the Bishops of Nova Scotia and Quebec. The certificate of the election was then read by Rev. Dr. Mockridge, clerical secretary of the Diocese of Niagara, after which the impressive service of consecration was proceeded with, the Bishop-elect retiring at the appointed time to resume his episcopal robes. On his return the *Veni Creator* was sung as he knelt in prayer. Immediately after the services the clergy of Fredericton diocese presented Bishop Hamilton with an address, expressive of the warm feelings of the congregations and good will. Bishop Hamilton will preach in Hamilton on Sunday, May 10th, in Christ Church Cathedral.

A more extended account of the consecration will appear next week.

HAMILTON.—The closing meeting of this society was held last evening at the residence of the President, Rev. R. G. Sutherland. There was an exceedingly good attendance, and letters of regret were received from those members who from some cause were unable to be present. After doing justice to the sumptuous repast prepared, a long list of toasts was opened. "The Queen" was responded to by the President in his usual able manner. "The Prince and Princess of Wales," by Mr. E. S. Ambrose. "Our Volunteers" was enthusiastically received, and was responded to by Mr. E. H. Farrow. "Our Guests," by Messrs. J. H. Willson, W. Webb and Walter Ambrose. "The Press," by Messrs. Whatley and Fairclough. "The Professions" (law and music), were respectively responded to by Mr. Jas. R. Code and Mr. Geo. Fairclough. "Our Society," by the Secretary, Mr. Whatley, who gave a short resume of the doings of the society from its commencement, showing the average attendance to have been 50 per cent. of the membership. "The Commercial and Laboring Interests," by Messrs. Oliver, Davis and Ambrose. "Our Sister Societies," responded to by Mr. Fairclough. The toast of "The Ladies" was given and responded to by Messrs. Papps, Dempsey and Code, amid unbounded applause. "The Bishop-elect," responded to by the President who said he hoped that at the next meeting of the society the Bishop would be present. "Our Host and Hostess" was honored with great enthusiasm. A vote of thanks was tendered to the pretty little servers for their untiring attention during the evening. After which songs and music were contributed by several members of the Society, and two songs by Miss Denroche, which were much appreciated, the worthy hostess being the accompanist. This concluded a most successful meeting and pleasant evening long to be remembered by those present.

HURON.

NEW HAMBURG.—We learn that the Rev. F. D. Brown, lately incumbent of Clarksburg, in this diocese, but who left that mission about a year and a half ago, that he might visit England to assist his

father the late Rev. Thomas Brown, B. A., Pemp College, Cambridge, who for sixty years was rector of Hemingstone, Suffolk, and a magistrate for the county, has on leaving the parish of Hemingstone been presented with an address signed by Admiral Sir G. N. Broke-Middleton, Bart., C. B., the patron of the advowson, the churchwardens, parishioners, and others, together with a purse of thirty-five pounds as a token of appreciation of his services on behalf of his father, and also as a token of respect to the family. Circumstances will retain the Rev. Mr. Brown in England for a time. He having at present accepted the curacy of Winesham, near Ipswich of which parish the Rev. W. Potter, honorable Canon of Norwich, is the rector.

LONDON.—The Lord Bishop of Huron is manifesting great interest in the Sunday Schools of this city, and this we hope will be followed up by increased efforts to add to their efficiency throughout the diocese. There was a very interesting meeting of the superintendents and teachers of the Church Sunday Schools and the clergymen of the several Churches at the residence of the Bishop on Thursday evening, April 23rd. The number present was estimated at two hundred. The meeting was opened with a hymn and a prayer by the Bishop. After a brief address by his Lordship, the superintendents of the several schools were called upon to present a brief report of the standing and condition of each, in order. The reports were very interesting and encouraging.

St. Paul's Church Sunday School.—Rev. Canon Innes, rector, Mr. Jewell lay superintendent: Bible class, senior and junior classes, numbers of pupils on roll two hundred and four, teachers nineteen, officers three, average attendance: Library for senior and junior classes, collections devoted to Singwauk Home, a collection is taken up at Easter for prizes, supplemented by an annual vestry grant of \$100.

Christ Church Sunday School.—Bible class, senior and junior classes; number of teachers and officers thirty; scholars, two hundred and ninety; average attendance three hundred and twenty; library of three hundred and fifty books; illustrated papers are also distributed.

Memorial Church.—Rev. J. B. Richardson, rector, Mr. V. Cronyn lay superintendent; divided into Bible classes, senior and junior schools; number of teachers and officers thirty-two; scholars four hundred and eighty-three; average attendance two hundred and seventy-five; library, seven hundred books.

Chapter House.—Very Rev. Dean Boomer, rector, Mr. W. H. Imlach lay superintendent; number of teachers and officers twenty-four; average attendance one hundred and fifty-six; good library.

LONDON SOUTH.—*St. James' Church*.—Rev. Evans Davis, rector, Mr. J. Pope lay superintendent; Bible classes, senior and two junior divisions; number of teachers and officers twenty-five; number of scholars two hundred and eighty-five; average attendance two hundred and twenty; library eight hundred and fifty books. In addition to general collections, \$300 has been put aside as a building fund.

St. George's Church Sunday School.—Rev. E. E. Newman, rector, Mr. Dyas, lay superintendent; number of teachers and officers fifteen; number of scholars on roll one hundred and twenty; average attendance during the year ninety; library over four hundred books; librarian and assistant superintendent Mr. O'Neill.

St. Matthew's Church Sunday School.—Rev. W. M. Seaborn rector—lay superintendent; officers and teachers ten; scholars eighty; average attendance fifty-six; no library but illustrated papers. Nearly all the schools use the leaflets of the Church of England series. The Bishop expressed his intention to have in the diocese, a Sunday School institute similar to that which has been so very useful in England, but in this he would take no action for a short time. In his address at the conclusion of the reports, the Bishop pointed out the great error which so many persons make, who think it an easy matter to teach and instruct young children in the right way. He advised teachers to study the lessons during the week, and to be prepared to interest their classes on Sunday. He also desired them to visit the scholars at their homes, and make each individual scholar a subject of prayer. The weekly meeting of teachers was very

desirable, and he was pleased so many schools had adopted it. The meeting closed with a hymn and prayer, after which refreshments were handed around, and the meeting dispersed.

SIMCOE.—Trinity Church.—The Easter vestry meeting of this church was held on Monday, the 6th April, and the adjourned meeting on the 20th., the rector the Rev. John Gemley in the chair. Both meetings were saddened by the fact that on the day of the former, the funeral of the late Henry Groff, Esq., manager of the Federal Bank, took place, and on the day after the latter meeting, that of the late Judge McMahon. Resolutions of condolence with their families, and with those of the Venerable F. L. Walsh, registrar of the county of Norfolk, and of his son Aquila Walsh Esq., commissioner of crown lands in the North-West, recently deceased, were adopted. The churchwardens of last year were re-appointed, with J. F. Wilson, Esq., the rector's warden, and E. Cowdry, Esq., the people's warden. Ordinary income for the year, \$2,594.62; expenditures, \$2,590.49; building fund receipts, \$1,945.94, making the total of receipts for the year \$4,540.56. The building fund receipts, less \$186.95 cash on hand, have been paid out on mortgage, interest and improvements on basement of Church.

ALGOMA.

The friends of the Diocese of Algoma, will be glad to hear that the sale of fancy and useful work recently held by the ladies in the various parishes of Toronto, in aid of the erection of a church at Sheguiandah, Manitoulin Island, and two or three other objects, was in every way an unqualified success. After paying expenses, the promoters had the pleasure of handing the Bishop \$1,800, he also received the sum of \$114 from St. Paul's Church, for the same objects, being half the proceeds of a sale recently held by the "Woman's Aid Society," of that parish. The Bishop expressed himself as being surprised by the amount raised, and thanking the ladies very gratefully for their loving and laborious co-operation in behalf of his diocese, congratulated them not only on the financial success which had crowned their efforts, but in certain features connected with the sale, which had given him peculiar satisfaction. First of all, it had been the combined work of a large number of city parishes, all glad to find a common centre of interest and sympathy in their missionary dioceses, and to rally around it as needing and deserving their aid "without respect of persons." All their proceedings, from first to last, had been characterised by the most perfect harmony of feeling, each vying with the other who would be most energetic. While, finally, he added, he was happy to be able to point to this sale as one singularly free from all those objectionable features which had tended to create so strong a prejudice against all such methods of raising money for church purposes. In this sale nothing had been allowed to which even the most fastidious critic could take reasonable exception, a fact which gave him peculiar satisfaction. After a few further remarks, as which those present were reminded that the essential thing in all Christian work was its consecration by the thought that it was to be done, not for man, but for Christ, in His church, and, that the only adequate motive power for such work was the realisation of the debt we owe to Him, a vote of thanks was unanimously passed to the Rev. Canon Du Moulin, for the use of the school-room so kindly placed at the disposal of the ladies for the sale, and the proceedings terminated.

RUPERTS LAND.

WINNIPEG.—The one absorbing theme here is "the war." The quarterly meeting of the Deanery of Selkirk was held in No 60 Portage Avenue, on the evening of the 14th April, the Rev. O. Fortin, Rural Dean, in the chair. Present, the Revs. Pentreath, Hooper, Inson, Cowley and May; also several churchwardens, and lay delegates from the parishes. After a hymn and prayer, two very able papers were read and discussed. The first was by the rector of Holy Trinity, Mr. Fortin, on "the special qualification necessary to secure success in missionaries in this country." The other, by the Rev. Mr. Cowley, was on the duties of the laity to the Church at large, and in their respective parishes. A very general and complimentary discussion of the papers followed. This was the first meeting of the deanery at which laymen were present by invitation. The practice of inviting the laity, at times to meetings of the clergy, for the discussion of the work of the church, cannot be too much encouraged. On invitation of the Rev. Mr. Hooper, incumbent of the parish, the next meeting will be held at Springfield, 30th June next.

UNITED STATES.

At Trinity, the new rector, Rev. D. J. Ayres, late one of the assistant priests of Trinity Church, New York, officiated. He began his ministrations here with the Holy Communion at 7.30 a.m., at which forty received the blessed sacrament. The offertory during the day amounted to \$1,450.

Haverhill, Mass.—Merrily the chimes of Trinity Church, and the sweet-toned bell of St. John's, rang out early on Easter morning, calling together a goodly number of worshippers to participate in the first celebration of the Holy Eucharist, in commemoration of the resurrection of our blessed Lord. The fair white hangings and vestments, the blooming flowers, and the sanctuary, all aglow with lights, told that the fasting and sorrow of Lent were over, and recalled that first Easter-day which gave a sure pledge of the resurrection from the dead. At St. John's the Rev. W. J. W. Finlay was celebrant at the early Eucharist, and the rector, Rev. Chas. Wingate, at the 10.30 service; the Rev. Mr. Finlay saying the morning prayer, preaching an appropriate sermon, and assisting at the altar. The attendance of Trinity Church during Lent has been unusually large, and the religious interest which exists, and present prosperity of the parish, is greatly due, under God, to the earnest and faithful ministrations of Rev. Mr. Finlay, who has had the pastoral care of Trinity Church since last November. He will carry away with him the affectionate regards and best wishes of all those to whom his ministrations has been so profitable and his companionship so pleasant. We copy the above from the *Haverhill Evening Bulletin*, which is endorsed by the following vote of the vestry: At a meeting of the Trinity parish, Haverhill, Mass., held on Monday evening, March 30th, 1885, it was voted, that the thanks of the vestry and of the parish be tendered to the Rev. W. J. W. Finlay for the faithful manner in which he has ministered as rector since October, 1884. For the singleness of purpose and unswerving fidelity with which he has discharged the duties of his high calling, commanding the affection and devotion of his people. Mingled with their sincere regret at parting, is their heartfelt gratitude that he has been enabled through God's assistance to take up the blessed work where it was laid down by the late rector, and not only to hold together the parish, but to build up and strengthen it during his temporary service. Wm. E. How, clerk. Mr. Finlay is a Canadian formerly of the diocese of Ontario, and now living in Boston, Mass.

Notes on the Bible Lessons FOR SUNDAY SCHOOL TEACHERS, ON THE INSTITUTE LEAFLETS.

Published under authority of the Sunday School Committee of the Toronto Diocese.

Compiled from W. S. Smith's work on Genesis and other writers.

MAY 17th, 1885.

VOL. IV. Sunday after Ascension. No. 25

BIBLE LESSON.

"The Ascension of Christ."—Acts 1. 1, 11.

The feast of the Ascension has been observed in the Church from a very early date. The provisions in the Prayer Book point to the estimation in which this festival is held by the Church. And for a very good reason. Both collectively and individually we have each a personal interest, in a personal living Saviour.

Let us then take up a few of the thoughts suggested by those four words in the Creed, "He ascended into heaven." The third verse of our lesson tells us the period that elapsed after the first Easter day, "Being seen of them forty days." During this period He was not continuously with His disciples, but we are told of ten distinct appearances of our Lord after His resurrection.

(1) To Mary Magdalene; (2) The other women; (3) St. Peter; (4) Two travellers; (5) The assembled Apostles without St. Thomas; (6) Ditto., with St. Thomas; (7) The seven by the Lake of Genesareth; (8) Five hundred disciples at once; (9) St. James; (10) The Elms at Jerusalem.

We do not stop to-day, to enquire how these forty days were employed, suffice it to say that the Lord Jesus explained to His disciples how His Church was to be regulated. They might have thought, and no doubt often did think, "Who is sufficient for these things?" So we see in verse eight, He promises them a special gift of the Holy Ghost, "Power." As yet they were not competent to do the great work

allotted to them. And then He tells them what they were to be for Him, witnesses, "if what they had seen and heard" i.e., His life, teaching, miracles, sufferings, death, resurrection and lastly His Ascension.

(1) *The Ascension of Christ.* It was on a Thursday, a small company of disciples were assembled on the Mount of Olives, the last words were spoken, and then as St. Luke tells us. He lifted up His hands and gave them His blessing, and at the same moment was parted from them and "Ascended into heaven." How intently they gazed after Him, when at length they turn their eyes down, two angels stood by them, saying? see verse eleven.

(2) *Present Work.* From that day the attitude of the Christ has been that of expectation. His visible presence was to be seen no more, but were they to be grieved as though He had abandoned them, no. He had told them, "I am with you always even unto the end of the world," and so we find that as St. Luke tells us, "they returned with great joy," and, after the gift of the Holy Spirit they went everywhere "preaching the Gospel," that was their work and well they carried it out, why? because they were kept in view by the eye of faith, their ascended Lord.

What is the work left for us? verse eight tells us. "Be witnesses" for Jesus, whenever the missionary spirit is absent we may be sure the church is cold and formal not doing its duty if it forgets its risen and ascended Lord. We are called not only as a Church to "be witnesses" for Christ, but as individuals, we can do so in our daily life, see St. John ii. 6; St. John xiii. 15. We can tell others about Him, see St. Matt. v. 19. And we can help to send the Gospel unto the uttermost parts of the earth, see Rom. x. 14, 15.

What will be the result of our work? If the Lord be working with us, (St. Matt. xvi. 20), then there will be "signs following." It is not that "the Lord's arm is straightened" that we do not see those "signs," but it is on account of our own unbelief, "the Lord can do in many places no mighty work because of our unbelief." Let us then at this season try to realize the truth of the words of the collect, "as we do believe Thy only begotten Son our Lord Jesus Christ to have ascended into the heavens, so we may also in heart and mind thither ascend."

He is still our living Saviour, let us try and think of Him as one who is *alive now*, our great High Priest, our Advocate, our Friend and Elder Brother, who looks down and sympathises with us fighting and struggling against sin, and who "ever liveth to make intercession for us."

Evermore in heart and mind
Where our place in Him we find,
To our own Eternal Friend,
Thitherward let us ascend.

Correspondence.

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

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

THE "SEASONABLE PRAYERS."

SIR.—I feel much indebted to you for the "seasonable prayers" which appeared in your last issue. In the absence of special prayers "appointed by authority," I was very thankful, like many others, no doubt, to clip them, from your columns and use them in my churches. They voice the God-ward aspirations of thousands of anxious hearts at this unhappy juncture of our country's affairs. Yours truly,
April 27th, 1885. MISSIONARY.

CHURCH INSTITUTE

SIR.—With regard to a proposed Church Institute in Toronto as set out in an article in last week's issue, I would like to ask why it is thought advisable that the clergy should have any part in the management. Certainly let us have the Bishop as patron if he is willing, but without any discourtesy to reverend gentlemen, it is scarcely to be expected they can display the business tact and skill which our business men are in the habit of daily exercising. As its financial success would be an important point at first it would be well to take all precautions. I hope and trust of course that the clergy will give the project every support, and contribute their invaluable aid in carrying on the different departments embraced by such an institution, but I think few of them would care to share, in addition to their parish work, the responsibilities and burdens that a board of management or committee might be liable to. Yours, etc.,
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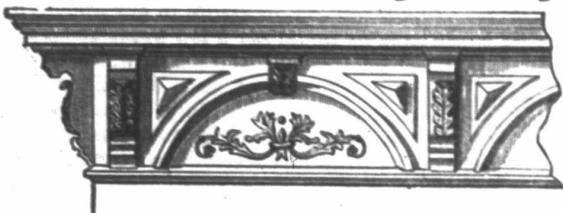
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power to stimulate, not force. For instance, Christ said, "Fast"; the Church said, "Do it now, in Lent"; Christ said, "Except ye eat the Flesh of the Son of Man and drink His Blood ye have no life in you"; the Church said, "You shall communicate at the least three times during the year, of which Easter is to be one"—oftener if you like, but let Easter be one. It was authority of all kinds that was irksome to men in these days of scientific enquiry, when everyone was finding out things for himself. But this Church authority was mercifully given to us by Christ to help us to carry out His will.

Did the Church do everything and satisfy us altogether, tell us all we want to know and give us perfect holiness? No; there was much in store for us. The Church was for the present, whilst He was away from us, but "When I come again I will repay thee"—satisfy every want.

THE CHRISTIAN WITH A WARM HEART.

Such is the meaning of Chung-Te, an old man of Oh-long, in the Fuh-Kien province. He is an earnest and active worker for God. Mr. Wolfe writes: "Recently there was a fire in his village. As the fire drew nearer, the neighbours brought forth all their idols, and placed them in rows before the flames, to stop their advance. Some of the idols were placed in front of Chung-Te's house. This aroused the old Christian's zeal, and he took the heavy mattock with which he wrought in the fields, and with it belaboured the bodies of the idols, and in a short time demolished them; and raising his hands to heaven, he called upon the true God to save him and his neighbours. Suddenly the wind changed, the fire took a different direction, and the prayer of Chung-Te was answered. The houses of his neighbours and his own were saved."

BRIEF NOTES.

The daily struggle between the flesh and the spirit, the hourly conflict between the grace of God within us and our natural inclinations, is well illustrated by the reply of an aged man to his friend, who inquired, "What causes you so often to complain of pain and weariness in the evening?" "Alas!" said he, "I have every day so much to do. I have two falcons to tame, two hares to keep from running away, two hawks to manage, a serpent to confine, a lion to chain, and a sick man to tend and wait upon." "Impossible," said the friend, "no man can have all these things to do." "Yes," he replied, "it is only too true; it is exactly as I have said. The two falcons are my two eyes, which I must diligently guard; the two hares are my feet, which I must hold back lest they should run after evil and walk in the ways of sin; the two hawks are my two hands, which I must train and keep to work in order that I may be able to provide for myself, those who depend on me, and my brethren in need; the serpent is my tongue, which I must always keep in with a bridle, lest it should speak anything unseemly; the lion is my heart, with which I have to maintain a continual fight in order that vanity and pride may not fill it, but that the grace of God may dwell and work therein, the sick man is my whole body, which is ever needing my watchfulness. "And this is daily fight, constant struggle, and requires much strength and watchfulness."

"He gave Himself for us, that He might purify for Himself a peculiar people, zealous of good works."—Titus ii. 14.

One of the bitterest enemies of the Gospel made it a matter of reproach to the Christians that their Jesus had come to form society of wicked persons. "He called to him," the infidel writer, "the sinners, and left the righteous; consequently he rejected all that there was good in the world, and took its off-scourings." "It is quite true," Origen said in reply, "our Jesus did come to call sinners, but it was to call them to repentance. He assembled together the most heinous transgressors, but it was to make of them new men. He finds us covetous,

and He renders us generous; unjust, and He renders us just; passionate and given to anger, and He renders us meek; ungodly, and He renders us pious." Such is the true effect which fellowship with Jesus Christ produces in us; it transforms us into His image, and thus holiness, charity, righteousness, are inseparable from fellowship with Him, for He came into the world to take away its sin, and to destroy the works of the devil.—From the French. J. Y.

CHOICE THOUGHTS FROM THE FATHERS.

I. Open Thou mine eyes, that I may behold wondrous things out of Thy Law.—Psalm cxix. 18).

Who ever found out the truth unless God discovered it to him? To whom has God ever made it known but by His Christ? To whom has Jesus Christ ever communicated it but by His Spirit? or the Holy Spirit, but by the seal of faith? God alone can teach us that which is to be obtained only from Him. It is, therefore, from Him and from Him alone, that we must seek the light we so need.—Tertullian. J. Y.

AN INFIDEL DOCTOR.

An infidel doctor called on a good old Christian and endeavoured to laugh him out of the fact that he possessed a soul.

"Did you ever," he demanded mockingly, "see a soul?"

"No."

"Did you ever hear a soul?"

"No."

"Did you ever taste a soul?"

"No."

"Did you ever feel a soul?"

"Yes," said the man, "I feel I possess one within me."

"Ah," said the doctor, "four senses against you to one on your side."

"Stop a minute, doctor," said the patient, "now let me ask you: Did you ever see a pain?"

"No."

"Did you ever hear a pain?"

"No."

"Did you ever taste a pain?"

"No."

"Did you ever feel a pain?"

The doctor was compelled to say "Yes." The argument had gone against him; he took up his hat and left the house.

"Don't trust your senses too far, doctor," called the patient after him, "I go by something a bit more certain than either seeing, hearing, tasting, or feeling."

HONESTY.

In the fight for life and daily bread which goes on all around us, we are tempted at times to stray from the straight path of strict honour and honesty. The day labourer is not particular as to the minutes he wastes of his master's time, the tradesman winks at the adulterations of the goods he sells (why should he not make as much as his neighbour?), and so it goes on, till men's eyes are so blinded by error, that the path of right is almost lost.

The story of an old German will furnish a good example of thoroughly honourable conduct under trying circumstances.

War was raging in his fatherland; the enemy's troops were advancing in force, and demanding food for themselves and their horses as they passed through the country; and it was close on harvest-time.

The captain of a troop of dragoons stopped one morning at an old peasant's cabin door. "I need forage," he said briefly. "Conduct me at once to a field where I can obtain sufficient grain for my cavalry."

The old man never dreamed of resistance. He simply bowed, led the way up the valley. Coming shortly on a fine field of barley,—

"Stop, friend," cried the officer. "This is capital; no need to go further."

"Excuse me, captain," said the peasant, "come a little higher up, and you will do yet better."

The troops proceeded, still following their guide. Another fine field of barley was before them; they dismounted and reaped a sufficient supply for several days to come, binding up the sheaves and laying them on their horses.

The old peasant stood by, gravely watching them.

"Friend," said the captain, "this is good provender, but not better, methinks, than the field below, which we first visited. Why did you recommend us not to tarry there?"

"Because," answered the man quietly, "that field belonged to my neighbour—this is mine."

AN INDIAN SCHOOL.

The middle and lower classes of people in India sleep on mats spread on the floor; only the upper class and sick people sleep on beds. The children use mats from the leaves of the pandanut, or screw palm, to sleep on; these are spread out on the floor at night, and in the daytime are rolled up and hung on nails, the benches being put back in their places ready for school next morning. These rooms have plenty of doors and windows, which in so hot a climate as India, are kept open from sunrise to sunset, so there is plenty of air. "The upper school-house is built almost entirely of wood, and thatched with the leaves of the cocoa-nut palm; it had been built by a Brahmin as a training-school for Hindu boys, and was considered so sacred that no woman was allowed even to touch it. When but newly built, an evil spirit was supposed to have taken up its abode in it, and in consequence of the omission or improper performance of certain ceremonies at the house-warming, this evil spirit brought misfortune or death on all who lived in the house. The late Rev. H. Baker, who was wishing to build a boarding-school near his house at Cottayam, for girls (from the large and unhealthy district of which he had charge), heard of this house, bought the wood-work, floated it down the river which runs not far off, and put it up again, at less than it would have cost to have bought timber and engaged workmen to build a house. The raised wooden beds on which the Brahmin priests slept are now used as writing-tables by the children, and in the rooms in which heathen boys were taught the sword-dance, and to sing hymns in honour of the wicked Vishnu, the preserver of the Hindu religion, Christian girls now sing the praises of Jesus Christ, the true Preserver and Healer of His people."

THANKFULNESS.

"If it should come to pass that I were permitted to give but one piece of advice"—said a wise and good clergyman of our Church—"I have no doubt at all what I should choose to say—'Be thankful.' These are the words I should repeat."

We have lately been furnished with two remarkable instances of thankfulness amongst those who might seem to many to have very little to be thankful for.

The first is that of a boy—a foundling. He was brought up with no more care or tenderness than is to be found in the workhouse—without a single relation or friend to love him. He had just come to the age when he was to be put out into some poor situation, to earn his bread as best he might, when he caught small-pox of so virulent a kind, that there was soon no hope of his life.

When the chaplain of the house came to minister to the dying boy, he felt almost a difficulty in speaking to him of God's love—so outwardly sad and cheerless had been his lot, both in life and in death. But, conquering the feeling, he bent over him and asked, "Do you love God, my child?"

"Do I love Him?" was the answer; "to be sure I love Him. Why, didn't He die for me; and what more could He do?"

In the great Irish famine, many years ago, the same clergyman was told of a girl who was "down with the fever"—the terrible, wasting, famine

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fever—with no one to attend to her, and in utter destitution. He found her, just as they had told him, in a miserable room, lying there alone and untended, and in bitter weather.

Yet, over her rags she had a covering, fair and white as her pure soul—beautiful amidst all the squalor of that desolate attic—for the roof over her bed was all broken away, and the snow had come through, entirely covering the few bedclothes beneath which the young girl lay.

The clergyman, very naturally, addressed her in tones of sorrowful pity. But she answered him quite cheerfully: "Oh sir, I want for nothing; I couldn't take food, if I had it. There was only the thirst to torment me, and isn't God good? He has sent me some drink, and now I have only got to put out my hand and take it whenever I want it." As she said this, she lifted a little snow from off the bed in her hand and put it into her mouth. She received her "Last Communion," and soon after her body lay sleeping peacefully its last long sleep, under that pure white pall—white as no fuller on earth could have whitened it—fit token of the white robes which she now wears in Paradise, where she continues the song of thankfulness, begun in lonely sickness and want, and springing naturally from a heart full of faith in God's love.

Childrens' Department

FOX AND DRUM.

In the land of the poet Ferdosy, they tell a story of a fox who was cheated by his own greediness.

One fine summer morning he had prowled about a village in search of prey, for he was hungry, and foxes are fond of a good breakfast. By and by he spied a plump little chicken, busy in scratching up seeds for food, in a garden. With whet teeth and eager appetite he was just going to spring upon the chicken, when he was startled by a terrible rolling sound from a tree over his head.

He looked up and saw a great drum, which the children of the house had hung up in the tree; and whenever the wind blew, the branches struck on the parchment of the drum, and made the hollow noise which alarmed him. He was quite astonished at the sight, for he had never met with such a thing in his life before, and knew not what to make of it. But when he observed that it moved, he fancied that it had life. It has a voice, too, thought he; it must be some animal. And judging from its shape that it was all fat flesh, his fear gave way to hunger, and he resolved to attack it.

He sprang up the tree, and crawled carefully along the branch; but when he reached the drum, he was as much puzzled as a witty fox could very well be. What was the creature? Its sides were too hard to eat, and when he tried to bite its face, he was in danger of tumbling over. At last, however, after great trouble, he managed to stick one tooth into the drum-head, and tore it open; but found, to his sorrow, that he had got nothing but empty wood and skin for his pains.

He had let himself be diverted from his simple and substantial breakfast of chicken, to go exploring the uncertain qualities of a drum. But he was not more silly than any person who trusts to mere sound and show, instead of waiting till he learns the meaning of things before relying on them; or who flings away his small and sure enjoyments, to pursue an uncertain good that makes grand promises.

The dog crossing the water that dropped the substance he held in his mouth, to swim after its shadow; or the simple stranger who refused to pick up a silver coin in the street because he had been told that loose gold strewed the walks in this land of plenty, both blundered like the fox with the drum.

When Georgey, who has a good home, desires very much to change it for another, of which he knows nothing, merely because it is new, or because somebody has praised it, though it may be hard and uncomfortable, he is imitating the fox with the drum.

There are grown-up men, who are engaged in a very safe and useful business, but whose fancies have been fired by wild stories of great wealth, to be suddenly acquired, with little labor—though God means us to labor, for our own good and the good of our fellows;—and dazzled by the glitter of riches or hope of ease, they leave their honest toils, and purchase chances in a lottery, or buy property in the belief that it will rise suddenly in value and they shall sell it to great profit; but the fruit of their folly are blanks instead of prizes; they are deceived in their calculations, they lose what they spend, their steady morals are lowered, their peace is embittered—they find that they have played the fox and the drum.

God has placed business before us all, dear readers. It lies upon the peaceful path of religious duty, leads to rest, to joy, and heaven. Do not be persuaded from the blessed pursuit by the noise and glare of a showy world, by its false promises of pleasure, its cheating glories and its worthless gains. If we did not drop them by the grave-side, what are they all, with heaven before us, and the peace of God within us?

NED DIDN'T THINK.

Opening the door of a friend's house one day, I made my way through the entry to the small back court where Ned, the only son, was crying bitterly.

"Ah, Ned, what is the matter?"

"Mother won't let me go a-fishing. Harry and Tom are going to the harbour, and I want to go." Here Ned kicked his toes angrily against the post, to the great danger of his new boots.

"Whose little dog is this?" I asked as a brown spaniel came bounding up the garden-walk.

"It is mine," cried Ned, in an altered tone. "Didn't you know I had one?"

"No, indeed. What a fine little fellow. Where did you get him, Ned?"

"Father brought him for me. He is so knowing, and I teach him many things. See him find my knife;" and Ned wiping away his tears, threw his knife into clover. "There, Wag," he said; "now go and find my knife."

Wag plunged into the grass, and after a great deal of smelling and wagging, he came triumphantly forth, and brought the knife to his young master.

"Give it to him," said Ned, pointing to me; and Wag laid it at my feet.

"This a knife worth having," said I; "four blades."

"Tis a real good one; father gave it to me on my birthday; and he gave me a splendid box of tools, too." Ned looked up brightly, and quit for-got his crying.

"Let me think," said I. "Was it this knife that you hurt your foot so with?"

"Oh, no!" cried Ned; "that was done with an axe; but I've got well, now!"

"I was afraid you would be laid up all the spring."

"Well, it was mother's nursing, the doctor says. Mother and father took very great care of me. It was lonely staying in the house so; but mother used to leave her work and read to me, and father often stayed with me."

"I should think you had very kind parents, Ned." The boy looked down on the floor, and a slight pout puckered his lip. "I suppose there are none who have your interest and happiness so much at heart."

"But I want to go a-fishing," muttered Ned.

"And can't you trust them, Ned, and willingly agree to their wishes? You may not, indeed, know the reason why they object to your going; but, from all you know of their kindness and wisdom, are you not sure that they would not cross your wishes without good reason for doing so? And, surrounded as you are by so many proofs of their love, you will sit there and murmur, and cry, and fill your heart with angry and stubborn thoughts against them, because of this one little denial of your wants? Is not this a poor and ungrateful return for all their kindness? It is little enough that a child can do for a parent, but that little he ought to do cheerfully. I suppose the best return a child

can make to parents is a cheerful obedience. How small that seems! And will you grudge giving that, Ned?"

Ned looked sober. Tears started in his eyes. "Oh, sir," said he humbly, "I didn't think of all this—I didn't think of it."

"Didn't think" is at the bottom of a great deal of our ingratitude and murmuring, against both our earthly parents and our Father Who is in heaven.

"GO WORK TO DAY."

Go work though sorrow cloud thy way,
Though suffering pale thy brow,
Though sickness waste thy fading cheek,
And drooping nature bow;
Toil on, for soon the grave will close
Its gates on all earth's cares and woes.

Ah! little rest from labor here
Thine earthly Sabbaths bring;
Thy panting spirit fain would plume
Its faint and weary wing,
Would through the clouds and darkness rise,
To fairer worlds and purer skies.

But no, thy soul would never find
A sweet, a perfect rest,
Until thy spirit folds its wings
Upon a Saviour's breast;
Till thou shalt join the blood-washed throng
To hymn the new, the glorious song.

Peace undisturbed, unending bliss,
To thee shall then be given;
Thy heart shall ne'er in that bright world
By pain or grief be riven;
But God, in His blest home above,
Shall crown thee with unchanging love.

—Religious Herald.

WHERE THERE'S A WILL THERE'S A WAY.

AFTER a missionary meeting in the country an old laboring man put a coin into the hands of the clergyman who had addressed the people, saying, "Give that to the missionaries."

To the surprise of the receiver, the coin was golden—a half-sovereign. Of course the old fellow had made a mistake; he could not possibly afford to give away such a sum. To run after him and restore the money was the first thought. But the old man simply said, "It's all right," and made his way out at the door.

The churchwarden of the parish was standing by. "What! old John gave you that?" he said smiling; "yes it's all right, then he meant it! He's a bit of a character, you see. Goes with the steam threshing machine to the farms about. The farmers find him a decent, quiet old fellow, punctual and hard-working, and it's "Have a glass of beer, John?" from all of them. But John—he has one answer ready; "Thankye, master, but I'll take twopence instead." And the twopence goes straight into the waistcoat pocket, and after that into a canvas bag. At the end of the year, he counts up the money, and brings it to the meeting of the Society for the Propagation of the Gospel—"for the missionaries." He isn't a rich man, as you see, but he can give."

"Where there's a will there's a way indeed," said the clergyman, with one more look at the half-sovereign.

Oh! that there were a few more old Johns in the world, willing to deny themselves some luxury to spread the news of the Gospel! Well, after reading this, perhaps there may be, for example is better than precept.

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FREEZING THE FARM UP.

People who shiver with cold do not always understand the importance and value of the frost. God who "scattereth the hoar frost like ashes," and before whose cold, "who can stand?" (Psa. cxlvii. 16, 17), does all His work in wisdom: but many men do not fully appreciate how much a freezing of the ground does to set at liberty the plant-food locked up in almost all soils.

Water, in freezing, expands about one-eighth its bulk with tremendous force; and if confined in the strongest rock and frozen, will burst it asunder. The smallest particles of soil, which are in fact only minute bits of rock, as the microscope will show, if frozen while moist are broken still finer. This will go on all winter in every part of the field or garden reached by the frost; and as most soils contain more or less elements that all growing crops or plants need, a good freezing is equivalent to adding manures or fertilizers.

Hence it is desirable to expose as much of the soil as possible to frost action, and the deeper the better, for the lower soil has been less drawn upon, and is richer in plant-food. We know that in the spring the ground "breaks up," and sometimes there are great holes left in the middle of the roads. This is because the water which has expanded in the frost of winter into ice, lifting and moving all the soil, now melts away, and allows the earth to break in pieces and drop down.

The cold wintry frosts not only kill weeds, and germs of disease, and make the air pure and healthy, but they also save poor farmers a deal of hard work, in spading, digging, plowing and making the soil ready for the seed. H. L. H.

THE LITTLE ROBIN.

One summer morning Bessie sat on the door step reading. In the midst of an interesting story she heard the shrill chirping of a little bird. Going out into the yard she found a little robin that had fallen out of its nest.

"Poor Birdie," said Bessie, "I will try and take you to your home." She soon saw the tree and the nest on a low bough from which the baby-bird had tumbled out. As it was within reach she gently put the little one back into its nest.

Looking up she saw the father and mother birds in the tree and thought they would take good care of it. Then she went back to her story.

Pretty soon she heard the chirping again, and going out she saw the baby bird on the ground crying and fluttering as hard as ever.

"Your papa and mamma ought to take better care of you," she said, as she put the bird back in again the second time. Then she sat down on the door step and

watched to see what would happen.

The old birds flew here and there about the nest making some chattering which she supposed was bird talk. As she was thinking how much care the little one needed, out it tumbled for the third time.

"You stupid old robin" she cried "do you think that some one will be putting back your birdie for you all day. Why don't you keep it in the nest?"

She picked up the birdie again and was about to put it in the nest, when down flew the old robin and gave her a sharp peck on the forehead.

Bessie wondered what that meant, but soon she laughed as she began to think what the father bird wanted to say to her, and this was it.

"Don't you interfere when we are teaching our child to fly. You are a big girl and you may know a great deal, but you don't seem to know that it is not right to keep birds in the nest all summer. They would never find out what their wings were for," and Bessie went away quite amazed by her lesson.—*Good Cheer.*

THE RECTORY KITTEN.

When anyone asks me how many children there are at the rectory, I always have to stop and count. There are twelve, I am sure, now, for I have just counted. I can't call all children, for they range from a young man of twenty-seven, to a baby girl of five years. I usually spend my summers at a house just in sight of the rectory, and only ten minutes walk from the church. Often, as I sat writing at my open window, I can hear the voices of the rectory children at play. And one can never take a walk about the neighborhood without meeting, at least one or two of the rectory children. They are always good-natured, and happy looking, apparently having the best of times.

But dear me! I didn't mean to talk about the children, only in an incidental way. I must hurry on to my real heroine, or go back and change the heading at the top of my page.

The first time I ever saw the kitten, she was walking demurely down the turn-pike. She gave a little "meow," as she passed, as if to say "How are you?"

I know now that she was saying to herself, "A stranger in the neighborhood—a summer visitor, I suppose."

The next time I saw her was at morning prayer. She walked in, just as service began, and took her seat under the lectern, and behaved very nicely, indeed, until it was over. I learned, after we came out of church, that she was one of the rectory family. In fact, I was introduced to her, and in my walks about the neighborhood, she always seemed to recognize me ever



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after—always looked at me approvingly, as if to say, "Now, there's a summer visitor who can find time to go to daily service. I must be polite to her."

Once, after paying a call at the rectory, the kitten escorted me home, staid long enough to return my visit, and then went gravely back, the way she came. That she has grown to approve of me, I am sure, since she has often sat by me at church, lately.

Generally her place is as near the Clergyman as she can get. But for two or three days of late she has shared my pew. I consider it a great honor. It shows that she trusts me, at any rate.

On Sundays, the rectory kitten chooses some less conspicuous place than under the lectern. She doesn't mind the few who attend daily service, but I imagine she thinks the Sunday worshippers would think she was putting on airs, if she took her usual seat by the Clergyman.

Really, the rectory kitten is very good, and sets an example to the whole Parish.

An example they would do well to follow. Don't you think so, children? C. M.

PREJUDICE!—It is a remarkable fact that hundreds of people are so wedded to old ideas that no matter how much merit a new article may possess they will not try it. This is wrong. To those of our readers who recognize the fact that we are living in a progressive age we would call attention to the remarkable offer made by the ELECTRIC PAD MFG. Co., of Brooklyn, N.Y., in an advertisement in this issue of our paper.

WATERLOO NEWS.—Walter Linton, of Waterloo, writes that Hagyard's Yellow Oil has done great good in his family, his wife being cured of Callouse lumps that other medicines failed to remove, he also states that a neighbor was promptly relieved of Rheumatism by the same remedy.

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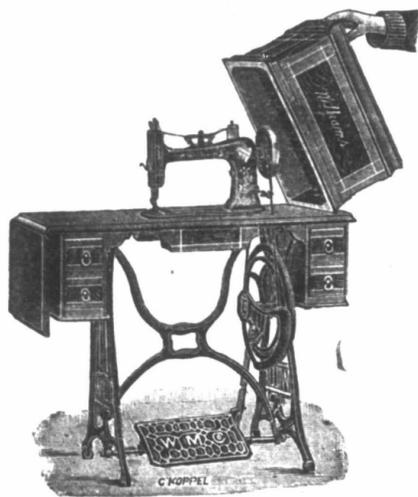
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