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Vol. 18.]

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[No. 9.]

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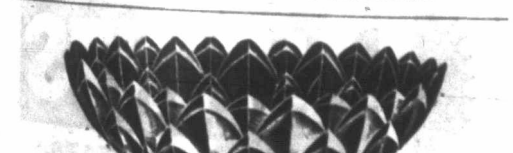
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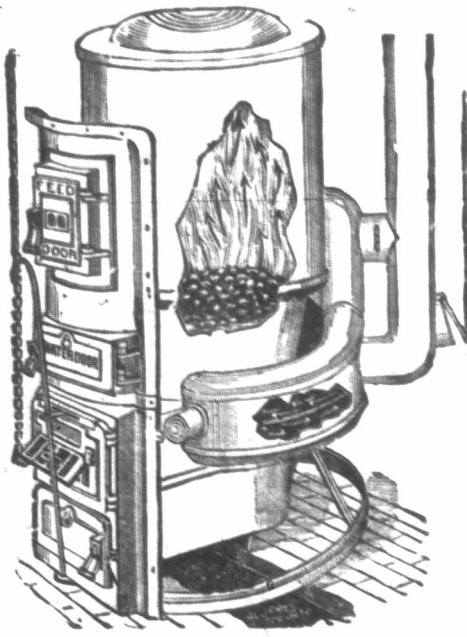
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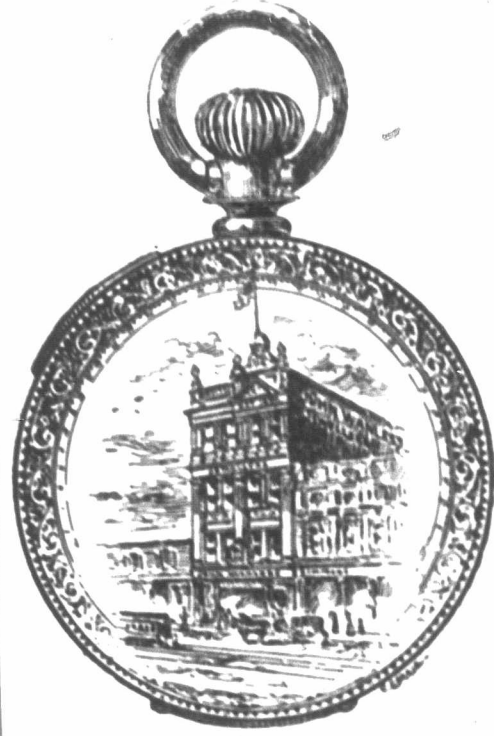
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TORONTO, THURSDAY, MARCH 3rd, 1892.

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Lessons for Sundays and Holy Days.

March 6th.—1 SUNDAY IN LENT.

Morning.—Gen. 19. 12 to 30. Mark 7 to v. 24.
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EPISCOPAL VISITATION is sought to be made a reality in the Diocese of York. The Bishop (in the *Diocesan Magazine*) announces his intention of making a complete circuit of his diocese every four years, going carefully and laboriously through it in detail, and seeking knowledge of the various souls within it.

HUXLEY, GLADSTONE AND ARGYLL have been having a round of newspaper controversy in the *Times* on the subject of the Mosaic cosmogony, towards which it appears that scientific theories have been gradually gravitating. The Mosaic order of creation corresponds almost exactly with the conclusions of science at present.

C.M.S. PREACHER IN A GREEK CHURCH.—At the funeral service of the aged Greek priest of Nazareth, the Bishop of Nazareth requested Rev. Chahil Jamial (Syrian C.M.S. pastor at Nazareth) to deliver an address in connection with the service, which he did. The Bishop was greatly pleased at the fraternal sympathy manifested.

"STILL A THOROUGH PROTESTANT," said Father Hassle and Bishop Kettell of Maine in 1870, in description of Cardinal Manning, "who has gone in so fanatically for the Pope and the men who do the Pope's business." It was because he always seemed to cause his actions to turn upon private judgment and private interest. The Pope was his Pope!

A NOTABLE SERVICE AT ATHENS.—We learn from the *Nottingham Daily Guardian* that the British Chaplain held a memorial service lately at which the Metropolitan of Athens assisted. There were

also present the King and Queen of Greece, Duke of Sparta, the Princes George and Nicholas, the Princess Maria, besides many diplomats and statesmen.

"INSTANT IN PRAYER."—Among great men, few could afford a better illustration of this text than the famous Southern general, Stonewall Jackson. The habit of prayerfulness became so constant with him that it was consciously present in the slightest acts of life, such as drinking a glass of water, posting a letter, meeting a College class at lectures, &c.

CHURCH AND OTHER NEWSPAPERS in the United States number altogether nearly 1,000. Of these, forty-seven are Church papers, with a gross circulation of 125,000. The Methodists have 147 newspapers, the Roman Catholics 127, Baptists 136, Presbyterians 53, and Congregationalists 21. The largest circulation seems to be the Roman Catholic—750,000.

STOP THE LEAKS!—We find in *St. Andrew's Cross* for February a most telling letter from Mr. Houghteling on the subject of the care which members of the Brotherhood should take of one another, when in process of changing from one place of residence to another. All the links of the net-work should be kept well together—no leaks allowed!

ARCHBISHOP BENSON ON ALGIERS.—This learned prelate, having returned from his visit south, expressed (at Folkestone Diocesan Education Society meeting) his impression that the ruined Christian Temples of Algiers testify to the consequences of that "lack of the religious education, which he was trying to impress upon them the paramount necessity of maintaining."

"THEY DRANK LESS IN THE FORTIES," it is said, at Oxford, because William E. Gladstone, as an undergraduate, had the courage to set a conspicuous example of abstemiousness in the "Thirties." Among his other marked qualities was that of robust manliness. He was prepared to back his right to his own conscience by "writing in good round hand on his enemies' faces."

A BOLD VENTURE.—It was on the 7th Feb., 1863, that George Josiah Palmer having discontinued the publication of the sixpenny *Union*, launched forth the first number of the brave little penny *Church Times*—a tiny eight-page sheet. It was an appeal from the classes to the masses, and told immensely. Success was assured at once; over 80,000 copies at present—ahead of all others!

PERSUASION A LA BICEPS, after the manner of Bishop Selwyn's famous Cornish adventure, is sometimes very effective with a certain class of young fellows. A muscular young parson in the suburbs of New York has been inducing men to come to his church under promise, as a result of being thrashed by him at fisticuffs. It seems a rather risky process of trying to save people!

"EIGHTY-TWO YEARS YOUNG" is said in *St. Andrew's Cross* to be a very graphic and appropriate description of Gladstone at the present time. He compares very favourably with many men who are only thirty years old. Few men, indeed, have succeeded in taking such good care of their natural

advantages as this "old man wonderful." He had a good start in life, and made good use of it.

REANEY ON DISESTABLISHMENT.—It is rather awkward for the so-called "Liberationists" in England, that Rev. G. S. Reaney, who has lately come over from Nonconformity to the National Church, takes up the cudgels against his former *confreres*. He knows too much about their principles, methods, and tactics, and has been exposing all these with trenchant vigour in the broad light of day.

"REPLENISHING" THE EARTH.—It has been recently calculated—as we learn from the proceedings of the Royal Geographical Society—that the work imposed at the Creation upon Adam and his descendants will be about done in the year 2072, 180 years hence, when, according to present rate of increase, there ought to be about 6,000 millions of people on earth—four times the present population.

NOT "AS MEEK AS MOSES."—We find in the *Rock* of 5th Feb. a very neat expose of the position of a Prof. Ryle, who had undertaken in a recent number of the *Churchman* (Magazine) to criticize the literary acumen of Moses in his supposed "compilation" of the various books of the Pentateuch. The *Rock's* closing cut is "what a pity the work was not entrusted to this clear critic of the 19th century."

SURGEON'S TABERNACLE is described by the *Rock* as a "truly imposing structure with its huge frontage of Corinthian pillars—filled with 6,000 people, it was one of the most wonderful and inspiring sights in London—with lamps outlining the oval galleries fully illuminated, the brilliant and animated spectacle recalled the *Opera* more than the dissenting meeting-house!" The absence of reverent ritual causes this illusion.

ARCHBISHOP PLUNKETT seems to be getting into the mire of disrepute deeper than ever, as he finds his fellow Archbishop (the Primate) of Armagh, and the eloquent Bishop of Derry, firmly set in disapproval of his defiant attitude towards the clergy and Episcopate of the sister Communion in England, to say nothing of a strong minority in the Irish Church itself. His position on the Spanish Reformation needs reconsideration.

CHURCH EXTENSION IN BIRMINGHAM.—On a recent Sunday a kind of crusade was preached throughout the churches of Birmingham on the subject of extending the Church's ministrations in that town. At present there is only one clergyman for 5,000 people; the Bishop aims at one for 2,000. He was encouraged by Bishop Howe, who reported "one for 4,500" changed to "one for 3,000" in East London a within few years past.

"FAITHFUL UNTO DEATH."—A writer in the *Church Times* claims that the Church at Smyrna has been like its martyr-bishop Polycarp, true to the motto given to that "Angel" or Bishop in the Book of Revelation—the only one of the Seven Churches which seems to have profited by the heaven-sent admonitions therein recorded. The sentence (Rev. ii. 10) is found inscribed over the Altar of the English Church there.

"A VERITABLE GRAVEYARD" of Church newspapers, New York is pronounced to be by the *New York Tribune*, fully a quarter of a million having

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been sunk in various abortive efforts to keep such journals afloat. The same paper attributes the singular success of the *Churchman* at present to preference of Churchmen as such for anything "dainty and brilliant," many-sided, literary and artistic. That means a lot of money!

HUBON LAY WORKERS have set a good example by banding themselves together into an "association." We gather from their first report just issued that they number, so far, 1,852 workers—including 144 Sunday school superintendents, 427 class teachers, 108 lay readers, etc. The Report, signed by A. H. Dymond, as Chairman of Management, also contains the valuable papers read by Rural Dean Mackenzie and Charles Jenkins.

"THE ROMAN NOSE IS A VERY PLIABLE MEMBER," says the *Church Times* in answering a correspondent, apropos of the easy way in which the boasted "*Semper Eadem*" alters and amends her creeds and catechisms from time to time, as in the case of Keenan's R. C. Catechism, which fiercely repudiated the charge of teaching Papal infallibility as a "Protestant lie"—until the dogma was foisted into the creed by Pius IX. a few years ago.

EMPTY NONCONFORMIST PULPITS.—The recent death of Mr. Spurgeon has drawn attention to the difficulty of finding men of equally heavy calibre with those who are passing away. The fact is that the *raison d'être* of Nonconformity—if there ever was anything more than a shadow of such a thing as "reason" for it—has been vanishing. The Church is now more active, lively, spiritual, vigorous, "abreast of the times," than any Christian body in England.

"THE BEST THEOLOGIAN IN ENGLAND," was a character given to Mr. Gladstone by no less a judge of Theology than the late Dr. Dollinger. Mr. Gladstone's faith in the Church of his fathers is indicated by his testimony to her condition—"love grows larger, zeal warmer, truth firmer among us"; and so, from the point of view of a great Christian statesman, philosopher, and litterateur, he has always considered the Church of England as the rallying point for divided Christendom.

"SMOKING TO THE GLORY OF GOD."—The death of the great Baptist preacher has reminded people of the stern and trenchant rebuke he administered to a bumptious speaker who inveighed in his presence against the use of tobacco as irreligious. "When I found intense pain relieved, a weary brain soothed, and calm refreshing sleep obtained by a cigar, I have felt grateful to God and blessed His Name." It was by such fearless common sense in him that people were struck.

THE CANTERBURY PATRIARCHATE.—This controversy in the columns of the *Guardian* has drawn out at length such very formidable opponents of Canterbury centralization as Canon Bright and Father Puller. The issue will depend—as we note from the drift and trend of thought—upon more practical elements than mere ancient prescription and traditional right and custom. The Augustinian and Roman origin of the Canterbury throne are of little consequence, as compared with modern convenience.

FASTING AND LA GRIPPE.—The action reported on the part of the authorities of the Roman Communion in dispensing with the rigour of the Lenten Fast, and even that of Fridays, has an air of liberality and kindly consideration—at least for those who like meat and think themselves the better

for it. It seems however to be questionable whether persons of high vital force are not the very ones who are most liable to this inflammatory attack; so that certain kinds of fasting may be the best prophylactic after all.

REFLEX INFLUENCE OF THE COLONIAL CHURCHES.—At a recent meeting in support of the Bloemfontein Mission, Lord Halifax took occasion to say: "The day may come when the safety and well-being of the Church of England, and its preservation from danger and the accomplishments of all those objects which, when we think of her needs, are so very near our hearts, may be due to that Colonial Episcopate and those daughter Churches which shall exemplify in its reflex action upon the Mother Church at home and the English Episcopate that saying of the sacred writer—'Cast thy bread, etc.'"

LENT

comes again with its wholesome warnings and restraints—its firm yet gentle check upon the whirring career of life's business or pleasure, as the case may be. In a vague, yet very real way, all the world—as well as the Church—is ready to acknowledge a *rationale* for regular periodical fasting and abstinence. The question of when and how are the points at which variation naturally and necessarily takes place. The approving and endorsing prophecy of our Lord Himself—"then shall they fast in those days"—puts all serious opposition to fasting quite out of the question with all earnest followers of Christ. From the first—Irenæus, Tertullian and Origen being witnesses—one of the annual periods recognized as proper for Christian fasting occurred before Easter Day, lasting with various degrees of rigour from forty hours to forty days, and even omitting such bright days as Sundays, Thursdays and Saturdays—stretching away back as much as seventy days—our modern "Septuagesima" Sunday. Every week has its Friday fast throughout the year, but it has also its Sunday, at least, as a feast-day. Upon this basis the Anglican Lenten Season has been fixed.

SELF-DENIAL, THE ESSENTIAL ELEMENT,

must never be lost sight of by the sincere and earnest Churchman. One owes it to his soul's health to take stock at such a time, and lay on one side all those things which can be done without in a greater or less degree. The differences of individual fancies and idiosyncrasies make it impossible to lay down any cast-iron rule to suit all persons. General lines may be indicated, as more or less applicable to most people, but the actual application must be left to the individual conscience to a very large extent. All things which are purely and solely of the nature of luxuries and delicacies may be safely cut off at once. Even here, however, difference of taste and opinion is sure to arise. The mistake of the Church of Rome—which has brought ridicule upon the whole subject of Christian fasting!—consists in arbitrary and fanciful rules about different kinds of fish and flesh, &c., &c. No wonder that pleasure-loving people have been tempted to neutralize such rules by systematic evasion—so that "French fasting" has become a synonym for *Spring feasting*, as distinguished from the sort of feasting which goes on at other seasons of the year.

HEALTH CONSIDERATIONS

must enter largely into all proper religious fasting. Practically, one should, either directly or indirectly, have his physician's endorsement for any proposed method of self-denial. We can-

not even draw the line here between mind and body, these two parts of our being have so much reflex influence upon one another. In the first place, each one of us has certain specific duties to perform as a necessary part of life for him—he must do nothing in the way of abstinence from mental and corporeal pleasure to prevent him from rightly performing those necessary duties. Only let him see that they are *really* necessary. St. Paul expressly absolves husbands and wives from their mutual rights and duties for the time being—as not being always necessary—"that they may give themselves to fasting and prayer." So the high behests of the soul's necessities can overrule "for a time" the importunate calls of natural duties, sanctioned and even sanctified as they are at other times by vows of religious obligation. Even in this, mutual consent is imperative. Thus we are furnished with an instance and illustration embodying the principles of highest wisdom in the exercise of Lenten self-denial.

INFLUENZA, ETC.

This year a special feature in the matter is added by the presence of a decided foe of health which in some places amounts to a scourge or plague. In view of this element—affecting health and duty—we need to be especially careful, and to consult very conscientiously those who are held responsible for the maintenance of the bodily health of the community in which we live. The Church of Rome has thought proper to suspend their usual rules—about abstinence from flesh meats on Fast days—on account of the epidemic. Such action must, or should, be founded on the medical dictum that such a species of food is necessary to sustain health under the circumstances. It is possible that other medical authorities may—at least in individual cases or districts—take the opposite view, and consider that *low vitality* (as we have heard it said) secures comparative exemption from this disease and many similar inflammatory diseases. In that case, fasting from meat, and all other stimulating food, would be good for health of body, as well as, in many cases, a wholesome species of self-denial—"keeping under the body"—for the soul. The main point is conscientiously to use such light as we have on this difficult subject.

MARCH.

BY A. BISSET THOM, GALT.

March, or Martius, was the first month in the year in the Roman Calendar, as may be seen from the names of the last four months of our own day. Romulus, the founder of Rome, pretended that he was the son of Mars, the god of war, and named the first month after his reputed father. After the time of Numa Pompilius, who added the two months of January and February, March became the third in the year. No change took place until the Christian Fathers reckoned Easter as the beginning of the year, and March again became the first month. The change in England is of comparatively recent date; for until 1752 in England the legal or civil year began at the day of Annunciation, *i.e.*, 25th March. In France, until 1564, March was generally reckoned the first month in the year, and in Scotland, by a proclamation of James VI. in 1599, January was decreed to be the first month in the year.

Our Saxon ancestors called this month Rhede-Monat, a word derived from their divinity Rheda; while others derive it from Raed, the Saxon for council, March being the month in which wars or expeditions were usually undertaken by the Saxon tribes. Others again called it Hydmonat,

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or the rugged month, on account of the weather being generally stormy and boisterous. These winds dry up the soil which has been soaked by the rains and thaws of February. Hence the old proverb, "a peck of March dust is worth a king's ransom," that is, if this month be dry, it portends a plentiful season, on account of the early dry weather being favourable to corn on clay lands, of which England chiefly consists. When this month is open and mild it is bad for all young crops; hence it is very common to hear farmers say—"March flowers make no summer bowers," and that a "wet March makes a sad harvest." It was subsequently called by the Saxons *Lenetmonat*, or the lengthening month, because the days then began to exceed the nights in length, and it is from this that the word Lent is derived.

Lent is one of the most solemn feasts in the Christian Church, and was appointed to commemorate, by means of fasting and prayer, Christ's temptation and miraculous fasting in the wilderness. This fast can be traced back to a very early date in the Church. Originally, it seems to have lasted only forty hours, referring to the time between the crucifixion and the resurrection; but gradually those forty hours became forty days, referring to the forty days fast of Moses, Elijah and Christ. The first Sunday in Lent is called Quadragesima Sunday, because it is forty days before Easter. Herrick, the English poet of the seventeenth century, gives the following excellent directions for "The Keeping of True Lent":—

"Is this a fast, to keep
The larder lean
And clean
From fat of veals and sheep?

Is it to gild the dish
Of flesh, yet still
To fill
The platter high with fish?

Is it to fast an hour,
Or ragged to go,
Or show
A downcast look and sour?

No; 'tis a fast to dole
Thy sheaf of wheat
And meat
Unto the hungry soul.

It is to fast from strife,
From old debate
And hate;
To circumsise thy life;

To show a heart grief-rent,
To starve thy sin,
Not bin;
And that's to keep thy Lent."

The word Lent is derived from the time of the year in which it is observed. Lent in the old Saxon language signifying "Spring" is now used to signify this "Spring Fast."

Ash Wednesday, the first day in Lent, is so called because in former times notorious sinners appeared at church barefooted and clothed in sackcloth in token of humility or repentance. The palm-branches consecrated in the church on the Palm Sunday of the previous year, were burnt to ashes and placed on the altar in a vessel filled with consecrated water. The worshipper then approached clad in sackcloth. The priest then took up some of the ashes on the end of his finger, and made the mark of the cross on the forehead of the worshipper, saying, *memento, homo, quia cinis es, et in pulverem reverteris* (remember, man, that thou art ashes, and unto dust will return). In England, soon after the Reformation, the use of ashes was discontinued as a "vain show," and Ash Wednesday thence became only a day of marked solemnity, with a memorial of its original character in a reading in the Church Service of "A

Commination, or denouncing of God's anger and judgments against sinners." In some places, this day used to be called *Pulver* Wednesday, that is, *Dies Pulveris*; and by some of the ancients it was called *Jepunii Caput*, or Head of Lent (*lit. Fasting*).

Annunciation.—The 25th of March is honoured and celebrated throughout the Christian world under the name of the Annunciation of the Blessed Virgin, or Lady Day. It is held in modern remembrance in commemoration of the visit paid by the Archangel Gabriel to the Virgin Mary.

Among the principal saint days in this month are St. David's Day (12th), and St. Patrick's Day (17th). St. David was the Apostle and Patron Saint of Wales, and Welshmen still keep his Festival with great rejoicings, wearing leeks in their hats in commemoration, it is said, by their historians, of their having, under their King Cadwallader, gained a famous and notable victory over the Saxons at Hothfield Chase, in Yorkshire, in A.D. 633, when they wore leeks in their hats by his order as a distinguishing mark or badge.

"In Cambria, 'tis said, tradition's tale,
Recounting, tells how famed Menevia's Priest
Marshalled his Britons, and the Saxon host
Discomfited; how the green leek bands
Distinguished, since by Britons yearly worn,
Commemorates their tutelary saint."

The 17th is a day dear to all Irishmen, for it is dedicated to Ireland's Patron Saint. The Saint, however, is claimed to be a Scotchman from being born near Dunbarton, and to have founded many churches before going over to Ireland. On this day Irishmen wear the shamrock, or trefoil. The reason of this custom is that St. Patrick, when explaining the doctrine of the Trinity, which they were reluctant to believe, is said to have plucked a leaf of this grass as not only representing the divisibility of the Divinity into three distinct or equal parts, but also its union in one original stem. He died in A.D. 493, at the good-old age of one hundred and twenty, and was buried in the cathedral city of Down, in the same grave with St. Bridget and St. Columb, the Apostle of the Picts. For some pious reason the Reformers left St. Patrick's name out of the calendar, but there is little likelihood of his day being forgotten by the Saint's adopted countrymen.

REVIEWS.

THE CHURCH WORKER. A magazine for Sunday School Teachers. Vol. X., 1891. Price 2/4.

OUTLINE ADDRESS FOR SCHOOLROOM AND SEPARATE SERVICES. 3rd Ser. Price 2/.

LESSONS ON THE GOSPEL ACCORDING TO St. MARK. Price 2/.

MODELS AND OBJECTS FOR SCRIPTURE TEACHING. By the Rev. J. G. Kitchin, M.A., Hon. Curator of the Church Sunday School Institute's Museum. Price 1/6.

THE UNREASONABLENESS OF UNBELIEF. By the Rev. A. J. Harrison, B.D. Price 1/6. London: Church of England Sunday-school Institute; Toronto: Rowsell & Hutchison.

The publications of the Church of England Sunday-school Institute are worthy of all commendation, as they are carefully adapted to the work and higher tone of our Sunday-schools. The books enumerated above should give an excellent equipment to one of our teachers. No. 1 contains readable and useful papers upon topics that are of interest to teachers and many besides, and has also different series of lessons on the Bible and Prayer-book. No. 2 will be of great value to clergy as well as to laymen, seeing that its collection of outlines for addresses are drawn out at considerable length, and are adapted to many occasions connected with the Church's work and social purposes. Not the least important and interesting is a series of fourteen lessons upon "What the Village Church Said," going over in

detail the several parts and ornaments of a church; in this series there is a vast amount of information for the children of the Church. No. 3 has fifty-two lessons on St. Mark's Gospel, and each has a tripartite form, which thus gives the passage a very full treatment: there are (a) the sketch of the lesson; (b) side lights on it; and (c) illustrations. Some views and plans are added to make the text still clearer, aided by the brief explanatory notes, which are concise and pointed. We have scarcely seen a more commendable volume than No. 4, which every teacher should have and study. The antiquarian notes, for the scripture interpretation, are in plain and simple language, and the illustrations are most appropriate and telling. Of a very different character and aim is No. 5, but as well calculated to secure its end. It descends into the arena of controversy, yet rather to direct by coming to a real knowledge of the difficulty from the objector's point of view, than to score a victory. It is a book for the young men who are exposed to criticisms of the faith and to doubting upon God's ways. As Lecturer of the Christian Evidence Society, our author has his time usually taken up among sceptics, and his experience is of the utmost value. The anti-Christian feeling that is so common now-a-days, is not so much against Christianity itself as against caricatures of it. The volumes themselves are well printed and handsomely bound.

A CONSECRATION SERMON. The Living Temple of Christ's Church and the Two Witnesses of the Word Written, and the Sacraments. A sermon preached at the consecration of the Rev. J. L. Nicholson, D.D., as Bishop of Milwaukee, by the Right Rev. C. C. Grafton, S. T. D., Bishop of Fond Du Lac. Pp. 90. Milwaukee: The Young Churchman Co.; Toronto: Rowsell & Hutchison.

In its careful balance, and in the precision of its theological language throughout, there is every thing to admire in this sermon, and none but a trained theologian could have preached it. It is an honour to the vestrymen of St. Mark's Church, Philadelphia, where it was preached, that they requested to have it published. It will amply repay the most careful perusal, and even protracted study. It is beautifully printed on excellent paper.

A PERSONAL QUESTION. Why should you not be confirmed when the bishop visits this parish? By the Rev. G. W. Shinn, D.D. Pp. 28. Price 5c. New York: Thomas Whittaker; Toronto: Rowsell & Hutchison.

Its title sufficiently shows its purpose, and it is thoroughly to the point. It is good for lending or distribution; it will also provide useful heads for a familiar and earnest address.

THE NEW CREATION. By the author of "Our Family Ways." Pp. 128. Milwaukee, Wis.: The Young Churchman Company; Toronto: Rowsell & Hutchison.

The "devoted Sister of the Church," to whose pen we owe these readings, is doing a very good work in presenting the doctrinal and sacramental system of the Church in a plain and interesting form. We read *Our Family Ways* with much pleasure, and the present work goes over part of the same ground, but takes up more specially the sacramental aspect of the Church's position. The starting point is the New Creation in Christ Jesus, which is traced through baptism, confirmation, holy communion, and the present high priesthood. It will make a very suitable present for a young Churchman.

ARROWS FOR THE KING'S ARCHERS. Analytic Outline Addresses upon Religious, Temperance, and Social Topics, with some courses of Addresses for Special Seasons. By Rev. H. W. Little. Pp. 149. Price \$1.00. New York: Thomas Whittaker; Toronto: Rowsell & Hutchison.

For those who are busy and know how to use a good sermon outline, this volume is of great value. The sketches are clear and plain, dwelling upon well-known points of Church teaching, and not running after curious questions in theology or morals. They are to be commended for their

bringing forward the oft-forgotten work of the Holy Spirit, and applying it to the development of our daily life. In the end of the volume there is a very carefully selected body of extracts, which will be found very useful, sometimes, for the beauty of the idea, and sometimes for the appropriate anecdote. The whole volume is a handsome dollar's worth to any person who needs such assistance, but one must have the "fiddle-stick" as well as the "fiddle."

A PASTORAL ON LENT.*

To the People of the Diocese of Qu'Appelle.

BRETHREN, BELOVED IN THE LORD.—Once again, by the great mercy of God, we are permitted to have the great privilege of hearing the call of our Holy Mother, the Church, to her children, to gather round the Cross of our dear Lord, and to look upon the pierced Hands, and wounded Side, and thorn-crowned Head of Him Who was wounded for our iniquities and Who bore the chastisement of our peace, and to ask ourselves very seriously and earnestly what share we—each one of us—have therein. It is, indeed, a great privilege to be led year by year by loving hands to that holy spot to rekindle at that Furnace of Divine Love, the love of our cold, unfeeling hearts. True that we ought to live continually—every day—as in the very presence of that Cross, that its Shadow—let me say, rather, its Light—should fall on every act, every word, every thought of our daily life. But, who can say that this is really so with him or her? Do we not all need in our spiritual life times for re-awakening, for fresh and renewed efforts, for starting once again with increased earnestness and determination towards the mark of our high calling of God in Christ Jesus?

Such is the season of Lent. It is a call to all—to clergy and to people. It is a call to the prodigal in the far off country, to forsake his evil ways, and to return to his Father who still yearns for his love, and He will abundantly pardon. It is a call no less to the son, who is still abiding in his Father's house, to remember the great and glorious privilege of his sonship, and to show his thankfulness by a life of ever increasing devotion. It is a call to deeper thoughtfulness in the things that concern the peace of our souls, and to more active work for God, and for His Holy Church, and for the souls of our fellow men. It is a call to the lukewarm and the indifferent, and to those who are halting between two opinions to decide whose service they will choose for eternity. It is a call to the most mature saint to come yet nearer to Jesus, and to know more of Him, and to be more filled with His love. For there is not one soul that might not learn yet more of His loveliness than it yet knows, that might not be more entirely filled with the richness and fulness of His grace and love.

We desire to celebrate the Festival of our Redemption—the glorious Feast of Easter—with hearts full of joy and praise and thanksgiving for the Victory then won for us, by the Captain of our Salvation, over sin and death. But if we are truly to enter into the joy and thanksgiving of that holy Season, we must prepare for it, we must realize more and more deeply what it is for us individually, our need of the salvation wrought for us on the Cross—our own share in it—we must feel more fully the greatness of the love therein manifested as from the depth of our sense of guilt and helplessness, we learn the great truth, "He loved me and gave Himself for me."

Lent is a time for special self-discipline and self-denial and mourning on account of sin; but it is, above all, a time for a preparation of heart for a nearer approach to Jesus, and a more entire self-dedication to Him. All should tend to this. We keep Lent not for itself, but for that to which it leads. Every Easter should see in us a distinct advance in the spiritual life, a real dying with Christ to the past, a real rising again to newness of life with Him, for Him, in Him.

Let us then briefly consider how we may use the self-discipline to which we are now called, for this purpose.

I. The Church orders the Forty Days of Lent, *i.e.* the time between Ash Wednesday and Easter Day, exclusive of the Sundays (which are never observed as Fasting days), to be kept as Days of Abstinence or Fasting. That *fasting*, in the mind of our Church, means as it always did, a definite abstinence from food, and not merely as some people profess to think, a vague and indefinite giving up of anything such as pleasures, excesses, or even sins, from which latter we are certainly bound to abstain equally at all times, cannot be doubted. The Homily on Fasting, ordered to be read in churches in the absence of a Sermon, says, "Fasting by Christ's assent, is a withholding of meat, drink, and all natural food from the body for a determined time of fasting." It is no mere distinction between different kinds of meat.

*This Pastoral is to be read in all Churches on the Sunday before Lent or on the first Sunday in Lent.

The Homily further gives the following admirable reasons for this special discipline of the body:

"There be three ends," it says, "whereunto if our fast be directed, it is then a work profitable to us, and accepted of God.

"The first is, to chastise the flesh that it be not too wanton, but tamed and brought into subjection to the spirit.

"The second, that the spirit may be more fervent and earnest in prayer.

"The third, that our fast be a testimony and witness with us before God for our humble submission to His high Majesty, when we confess and acknowledge our sins unto Him, and are inwardly touched with sorrowfulness of heart, bemoaning the same in the affliction of our bodies."

In the early Church the fast of Christians was often very rigorous. St. Chrysostom (fourth century) says, "There are those who rival one another in fasting, and show a marvellous emulation in it, some indeed who spend two whole days without food, and others who rejecting from their tables the use not only of wine, and of oil, but of every dish, and taking only bread and water, persevere in this practice during the whole of Lent." Our Lord not only sanctioned this special discipline of the body by giving rules for its proper exercise, and by saying that after His departure His disciples would fast, but he also expressly attached to it a great power over spiritual evil when He said to His apostles concerning the cure of the lunatic child possessed with a devil whom they could not cure, "This kind goeth not forth but by prayer and fasting." He, moreover, "promised a blessing, a reward to it, whensoever it is rightly performed: 'Thy Father which seeth in secret shall reward thee openly.'"—*Bishop Beveridge.*

It is true that our Church, while ordering certain days to be kept as days of abstinence or fasting, has not laid down any definite rules as to how her people are to observe those fasts. But it is only natural to presume that in the absence of any declaration to the contrary, the same days as had been observed previously being retained, it was intended also that the same manner of observing them should be continued.

In the early Church the rule, confirmed by the Council of Chalcedon (451), was that no food should be taken till the Evening or after four o'clock.

This is probably too rigorous a rule for those who have to work hard, and even for any person in our cold climate. Nevertheless, all who have reverence for the authority of the Church, should observe her rule concerning this matter of fasting, in some real measure of abstinence from food. The ordinary diet of different persons varies so much that it is impossible to lay down any rule that would be applicable to all. The ordinary meal of many persons in this country would be considered a real fast to many others. The following general rules, however, can, I think, be very well adapted to the circumstances of all persons who desire to "hear the Church":

1. That all should *diminish* in some degree the quantity of their food on fasting days.
2. That all who are accustomed to eat animal food should abstain from that altogether on some days of the week, at all events on Fridays, which being ordered to be kept always as a fast day in remembrance of our Lord's death, should be doubly observed during Lent.
3. That food, that is necessary to enable men to carry on the work they have to do, should be regulated both in kind and quantity by that necessity, and not allowed to become a luxury.
4. That delicacies, which may be properly used at other times by those who can afford them, be given up on fast days.

Over and above this discipline of fasting there should be during Lent a careful abstention from all parties and amusements, as becomes those who are called to humiliate themselves and to mourn on account of sin.

In whatsoever we do, however, we must continually remember that *fasting* and all other acts of self-denial are only a means to an end, and must not be regarded as in themselves an end except as acts of self-chastisement. Their purpose and end is that we may learn the better to exercise self-control in greater matters, that we may subject the body to the spirit, and that by disengaging ourselves more than usual from bodily appetites and the attractions of the world, we may draw nearer to God.

II. It is a means to help to more earnest and continued Prayer, and Meditation on spiritual things.

We all recognize the necessity of prayer. And yet how few live a really prayer-full life? How few find a real delight in prayer? How few know what it is to *continue* instant in prayer, to wrestle with God in earnest entreaty, like Jacob, saying, "I will not let Thee go except Thou bless me." Perhaps the reason why our prayers are usually so weak and languid and short, is just because we have forgotten the connection that Scripture so often shows exists between fasting and prevailing prayer. "I humbled myself with fasting," says David, "and my prayer returned into my own bosom." As "prayer is refreshment of

fasting," so prayer cannot in its full power be exercised without the self-discipline and rigour which is included in fasting.

Oh! brethren, we want, above all, for ourselves, for the saving of souls around us who are perishing in their sins and cannot pray for themselves, for the welfare of the whole Church of the Living God, more souls filled with the spirit of supplication, more *men of desire*. We want more faithful souls like holy Anna serving "God with fasting and prayers." We want more true *saints*—men and women on whom rests the glory of near communion with God.

III. But fasting and other acts of self-discipline must lead not only to a nearer approach of the soul to God, but also to more active service to our fellow men. *Almsgiving* as well as fasting must give a wing to prayer. "The association" of these three duties "in our Saviour's teaching is no positive and arbitrary law, but a moral necessity." What you save by self-denial you must not store up for yourselves, you must give it to Christ for His poor or His Church. There is a spiritual force in almsgiving, as in fasting. Our blessed Lord says, "Give alms of such things as ye have, and, behold, all things are clean unto you." The Angel said to Cornelius, the Gentile centurion, "Thy prayers and thine alms are come up for a memorial before God." There are few things, I think, that our Church people need more than a very much higher idea of the measure of self-denial that God requires in the matter of alms and gifts to His service. What most men give is utterly miserable and unworthy of those who call themselves Christians. It has no real self-denial or self-sacrifice in it. They spend all they think they require on themselves, and then give of the fragments that remain unto God, and, too often, then flatter themselves that they have done something praiseworthy in giving anything. If our Church people in this country gave to God's service (since they have no poor to whom to give alms), in anything like the measure of the early Christians, our Church, here, could be entirely self-supporting, and we should not have the ignominy of appealing to others to pay for our supply of the ministrations of religion. When I remember that God required of His ancient people a tenth of their possessions as His *due*, besides all that they had to give in *free will offerings*, and that Christ required of some to give up all they possessed if they would be perfect, I am convinced that *one-tenth* of what they possess is the *very least* that God can regard as an acceptable offering from those who profess to be disciples of Christ. And yet how few give even half—might I not say rather, even a quarter of that. Let every soul consider this Lent whether he might not raise his standard of offerings, and whether he ought not to do so. I ask the clergy to make a point of further impressing upon the people in special Sermons during this holy Season these three essential religious duties. In conclusion, I will give a few very simple general rules that may help to the more profitable observance of this Season:

1. Be sincere and thorough in all you resolve to do. A less strict rule kept thoroughly and conscientiously is far better than a more strict one often broken.
2. Have a definite aim—the conquest of some special sin, acquisition of some particular virtue.
3. Be thorough, but not morbid, in self-examination.
4. Make a definite rule concerning prayer, concerning alms-giving, concerning meditation on God's Word. Begin at once.
5. Offer your rule to God, and ask Him earnestly for grace and power to keep it.
6. Fasting and acts of self-denial are often found irritating to the temper, vexatious, wearying; be careful, then, to guard against all moroseness and sullenness.
7. Enter upon the work in cheerfulness and hope. "When ye fast, be not of sad countenance." "You must be bright and happy for Christ's sake, for the sake of others, for your own sake, that you may persevere to the end."
8. Look to that end continually—more complete union with Jesus your hope of glory, your exceeding and great reward, your all in all. He for "the hope that was set before Him endured the Cross despising the shame." You, too, if you bear your cross with patience after Him, shall be a sharer of His joy.

That He Who bore His Cross for you may enable you all ever more perfectly to bear your daily cross of self-denial for His sake, and by His Holy Spirit may make you all more fully able to perform His will, and may transform you more entirely into His likeness in all holiness and righteousness, is the earnest prayer of

Your Bishop and Servant in the Lord,
ADELBERT, Bishop of Qu'Appelle.

Illinois has the unenviable distinction of being the stronghold of the whisky power. The internal revenue collections of this State for the year ending in June were more than twice that of any other State—New York yielding \$16,565,522, while Illinois paid \$88,464,812.

Home & Foreign Church News
FROM OUR OWN CORRESPONDENTS.

MONTREAL.

MONTREAL. The sixth annual meeting of the Women's Auxiliary was opened by a celebration of the Holy Communion in Christ Church Cathedral at 11.30 a.m., on Thursday, 18th February, the Lord Bishop of the Diocese, Celebrant, assisted by the rector. The Bishop gave a short address to the Convention on Christian love. The subsequent sessions were held in the Synod Hall.

The first business meeting was opened at 2.30, His Lordship the Bishop of Montreal in the chair. After the roll call of delegates, Mrs. Albert Holden, the President, read the President's address. After welcoming the delegates from the city and country branches and speaking of the diocesan officers and the secretary and treasurer, she called upon each individual member to increased effort on behalf of the work of the Auxiliary. She then proceeded:—

"I think we may fairly assume that this organization, although still in its infancy, is making good progress, for while it is true we are only able to report the addition of two new branches, still we can truthfully say our work has grown and expanded. Any careful observer can see there is an addition in membership as well as an advance in our financial statement, which is more encouraging than any heretofore presented, and I might add that the statement of the diocesan treasurer does not nearly cover all the money sent out by the Montreal Auxiliary. Some branches preferring to send their donations direct to the object for which given, neither passing the funds through our diocesan treasurer's books, nor reporting through her, it is a difficult problem to form a just estimate of the financial work of this society. A new departure has been made by some of our branches during the past year, viz., the non-valuation of their bales or boxes. These branches, and rightly too, consider that the labour bestowed upon work should be given freely and without price. Consequently, only the money value of goods purchased is reported. Therefore, the Dorcas account may not be so flourishing as last year, but certainly it will be more satisfactory. Although we have gained and merited confidence where once was mistrust; have made supporters out of opponents, and have ever striven to confine our work to its legitimate sphere, still we are not satisfied with a fair measure of success. There are yet hundreds of Churchwomen who have not joined us, who, in fact, do not belong to any missionary society. We would like to enroll them as members, live members, living epistles to be read of all men, who are ready to spend and be spent in the service of the Lord. This brings me to the "unused forces" in our Church. I refer to the young. How many of our young people are growing up, if not in ignorance, at least with very dense ideas of a true missionary spirit. They know their elders belong to some society, but as far as they are concerned there has been no special interest awakened in them. If we would but consider that these very girls and boys will, in the near future, be asked to fill our places, I am sure we would clearly see it is our duty to educate them up to their privileges and responsibilities, so that when the call to work comes to them they will, in a measure, be prepared for it. I would earnestly urge every branch to have its junior society; regulate it as you like, call it by what name you please, but let it be missionary, and you will find it a great power for good. Having worked with and among the young for many years, I fully appreciate what a factor they can and do become in spiritual work. They not only derive benefit themselves, but in the majority of cases benefit those among whom they live, so the result is three-fold, the teacher, the child, and the home circle each becoming a participant. We need our sympathies enlarged, a broader, deeper love for mankind, a fuller comprehension of His great love who gave Himself that all who believe may be saved."

The Secretary, Miss McCord, in her annual report, told of one new branch at Quyon, making the total number of branches now in existence, 37. The Treasurer, Mrs. H. Evans, reported the receipts of the year as being \$1,042.76, the disbursements amounting to \$990.82, leaving a balance in hand of \$51.94.

The election of officers was then proceeded with, His Lordship the Bishop, who elects the President, renaming Mrs. A. Holden. His Lordship made a short speech, congratulating the society upon its President, its work and the way in which it had been done. The election resulted as follows:—President, Mrs. A. Holden; Recording Secretary, Mrs. Everett; Corresponding Secretary, Mrs. Houghton; Treasurer, Mrs. R. Lindsay; Executive Committee, Mrs. Carmichael, Mrs. Norton, Mrs. R. Lindsay, Mrs. E. Judge, Mrs. F. Cole, Mrs. W. J. Buchanan, Mrs. Henderson, Mrs. H. J. Evans and Miss McCord. Delegates to triennial meeting, Mrs. Henderson and Miss McCord. Mrs. Mills described the work of the

little girls' twenty-minute society, in a short, interesting paper.

At the close of the meeting the ladies adjourned to the room below to partake of refreshments, and to enjoy a social hour.

FRIDAY, FEBRUARY 19.—*Reports of the City and Country Branches.*—To-day's session opened at 10.30 a.m. The Synod Hall was wellfilled, the branch associations being well represented by delegates. His Lordship the Bishop opened the meeting with prayer, after which the old missionary hymn was sung heartily. The main business was the reading of the reports of the branch societies of the city, which were very satisfactory. Christ Church Cathedral reported a great deal of work done, particularly for the Indians. Money, clothes and many useful articles had been sent to the Right Rev. Dr. Sullivan, Bishop of Algoma, for distribution in his work. St. George's Auxiliary had done good work in visiting the sick in the hospitals. Nor did they go empty-handed, for books and other gifts were bestowed upon the grateful sufferers. This branch had received \$29.50, \$240.21 of which had been spent in foreign and home missionary work. St. Martin's and St. Stephen's were heard from next. St. Stephen's reported their total receipts to be \$205.55. Trinity had received \$140. Twenty-eight dollars of this had been spent in various kinds of missionary work. St. Thomas' had no written report, but the delegate said they had just reorganized with eighteen members, and were looking forward to doing more work for the Master. St. John the Evangelist had received from membership fees and other sources, \$155.45. All Saints' had collected \$16.50; St. Mathias and St. Luke's churches were next heard from. St. Luke's reported \$17.94. Grace Church receipts were \$62.68. The boy's branch of the Woman's Auxiliary, under the leadership of Mrs. Niven, reported a great deal of work done. From these reports some idea could be gained of the faithful earnest work which had been carried on through the year. Many busy fingers must have worked hard in the making of the hundreds of articles of clothing sent out from time to time by the branches. Great comfort has been given to many hearts by the timely appearance of food, clothes or money when it was sorely needed. The Indians had been remembered by many of the branches. The Bishop of Algoma had received much help in his work, and the Wahshakada Home had been greatly benefited by the generous donations received from the Woman's Auxiliary.

Letters of greeting were read from the branches at Niagara, Quebec, London (and Huron) and Ottawa.

A vote of thanks was given to the Hospitality Committee for their careful and thoughtful decoration of the Synod Hall. The vote was passed unanimously. Bishop Bond remarked that he thought they deserved it.

A paper prepared by Miss McMullin, entitled "The Outlook," made a pleasant break in the business.

The reports of country branches were next read. Aylmer, Cowansville, Clarenceville, Noyan, Dunham, Grenville, Havelock, Hamilton, Huntingdon, Papineauville, Onslow (the new branch), Shawville, Sorel, St. Andrews, St. Lambert, St. Johns, Waterloo, West Farnham, were the places heard from. Almost without exception these were enthusiastic, and told of hearty work and a future of bright promise.

2.30 P.M.—The Secretary of the Dorcas Societies reported for that department of the work. A large number of bales of books, clothing, useful and fancy articles and toys had been sent to the different domestic missions requiring help of the kind. The juvenile branch, reported for by Mrs. Henderson, had also sent clothing, &c., to the needy parishes. Mrs. Evans read a most interesting report for the *Letter Leaflet*. When they first subscribed to the *Leaflet* in April last they were rather afraid they were taking a hazardous risk, but the Treasurer's report, as well as her own, proved it to be a great success. It was very valuable to the branches, particularly because it contained news not to be obtained elsewhere, and the expense was such a trifle that almost anyone could afford to take it, the subscription being only fifteen cents a year for one copy. The subscriptions amount now to 300. Something over \$43 had been received by her for the *Leaflet* fund; of this \$42.35 had been spent.

For the *Needy Parishes*.—A warm discussion was held as to the best method of providing for all the needy objects. As the country branches always prefer to work for those fields which they know most, the home missionaries who visited the country parts and interested the people, were helped by several of the branches, while others remained uncared for, who were, perhaps, in quite as much need. Mrs. Evans made an earnest appeal to the ladies to establish a printing fund. The printing expenses often fell very heavily upon the society. Until last year this was paid from the undesignated fund and last year some ladies contributed specially for this object; \$10 was raised in this way, but as the expenses amounted to over \$55, the deficit had to be supplied from the undesignated fund. As the expenses are

getting heavier with each new branch, there is the increasing need for a special fund.

The following resolutions were passed:—

Moved by Mrs. Driscoll, seconded by Mrs. Troop:—
"Resolved,—That we order a perfect publication of the Diocesan Dorcas Society Secretary, as to the needs of the domestic mission fields, and that a list be thus obtained, printed and sent to each branch secretary."

Moved by Mrs. Evans, seconded by Mrs. A. Smith:—
"Resolved,—That our cordial thanks be tendered to Mrs. Ritchie, of Toronto, for her kind services in despatching the *Montreal Leaflet* direct from the office of publication, thereby affecting a saving of time and expense to the Auxiliary."

Moved by Mrs. Lindsay and seconded by Miss McCord:

"Resolved,—That the Auxiliary continue the grant of two hundred dollars (\$200) for the salary of a lady teacher at the Washakada Home, for three years more."

The meeting closed with the Doxology and Benediction.

The *Missionary Meeting*.—There was a large gathering at the closing session of the Auxiliary in the Synod Hall last Friday evening. Bishop Bond presided and addresses were delivered by the Rev. L. N. Tucker and Bishop Sullivan, of Algoma.

At the close of the opening exercises the Rev. Mr. Tucker read the Secretary's report, which has been printed before. He supplemented it by a strong plea for the Auxiliary, founded as it was on Christian principle. He urged its claims for sympathy and support, and said its influence for good was as widespread as that of the Church itself and as far-reaching as the wants of man. Its members are following in the footsteps of the best women of the early Church and of the disciples during the lifetime of our Saviour. Its work in no way interfered with that of the Church, but brought again into play the work of women in the primitive Church, which had been allowed to falter and disappear of late days. Special attention was drawn to the necessity of special work among the juveniles in order that they might be trained up to systematic Church work.

Dr. Davidson next read the Treasurer's statement, which showed that the total receipts for the year were \$1,042.76, and the disbursements \$990.82. His remarks were brief. He was strongly in sympathy with the Auxiliary and its work, and, while much had already been accomplished, much more remained to be done. He hoped the several branches would co-operate together and thus strengthen each other's hands.

The Bishop of Algoma, who followed, outlined the history of the birth of the Women's Auxiliary during the session of the Provincial Synod held in Ottawa five or six years ago, and already over two hundred branches have been formed, a most gratifying growth surely. An old Roman proverb tells us that "good things are hard." That is true. It is easier to slide down hill than to walk up, and thus movements for good are ever slow. Every Church woman should belong to the Auxiliary, for to the Church and the Gospel she owed a debt of simple and downright gratitude for the position she occupied to-day, socially and domestically. Compare the position of the Christian women of to-day with that of their sisters in the zenana in China and in the islands of the South Sea. Comment was unnecessary. The change was brought about in the birth of Christ. Then she was man's slave, now she stands beside him in the proud position of counsellor and friend. Then it was considered not fit to drink of the cup of knowledge—"better that a thousand women should perish than that one man should not see the light." Now she is the peer of man and the temples of knowledge are as free to her as to the sterner sex, and all owing to the Gospel of Christ, which has operated as a lever in lifting her up from her old degradation. She is not, therefore, doing what Christ or duty expects of her unless she joins the Auxiliary.

His Lordship then testified to his personal gratitude to the Auxiliary for the assistance it had given him in his own diocese; for its benefactions and for the bales of clothing, &c., received, but for which many of his people would have shivered the winter through. In his diocese, three out of every four farms were mortgaged, taxes were high, the land unproductive, and multitudes if able to raise sufficient money would leave the district as early as possible. Mission work to be successful must be systematic, and should follow on the natural law of sequence, which gives preferential claims to home, then to domestic and then to foreign missions. To begin in one's own diocese is the great thing, then to extend out assistance to domestic work. None need go beyond the confines of our country to learn of heroic Christians, where are to be found such noble men as Bishop Reeves, Dr. Bompas and others labouring in seclusion in the North-West, thousands of miles from the civilized world. He closed by giving a history of the modes of operation and the general principles in which the diocese was administered.

The Rev. Canon Mills then read a number of resolutions conveying the thanks of the Auxiliary to his Lordship Bishop Bond for presiding at the meeting, to Miss Bancroft and others who had assisted in the musical portion of the meetings, etc., all of which were adopted, after which the Auxiliary adjourned.

Grace Church.—On Tuesday evening, 9th Feb., Grace Church Young Men's Christian Association listened to a lecture by Mr. James Harper on "Rising in the World." Rev. Mr. Ker was in the chair. The lecturer took rising in the world to mean, according to the popular version, gaining a position with the millionaire and the fashionables of this life, showing how it is achieved by sham and pretence in many instances. The methods of the lawyer, soldier, sailor, author and politician were spoken of, the lawyer and politician being specially singled out in somewhat practical fashion. The journalist usually did not rank except as a spectator who sat on the fence, as it were, saw the procession go by, and criticised or praised it as the case might be. The reporter advertised some of the lawyers and pushed them up in the world. The lawyers requited the reporter, sometimes by suing him in special libel suits, which rarely benefited the client, but which frequently put money in the legal purse. The great prominence of the lawyer in the world and the absence of the journalist from the millionaire crowd was specially treated on. Comparison was made between Bigot, Cadet, Le Mercier and other boodlers, who, according to Parkman, robbed Canada in the days of Vaudreuil, Montcalm and Wolfe. Bigot, Cadet, Le Mercier, and their crew were afterwards imprisoned in the Bastille, and compelled to restore to the French treasury, some of them as much as six million francs and also to suffer banishment. To-day in Canada, the political boodler was permitted to wander about the Province, abuse the Lieutenant-Governor, and run for Parliament.

Rising in the world of duty was put against the common belief of rising in riches, as really the desirable world for real men to rise in; and it was also shown that nations were like individuals—had their rise in the world according to their integrity. This was achieved by the courage and perseverance of their leaders and fidelity of their followers. Cranmer, Knox, Nelson, Livingstone, Hannington, Mackay, Wolfe, were all quoted as men who were true to their duty, who lived to raise others in the world of purity, as well as do their duty. Contrasting the position of the country in Wolfe's day to what it is now, Mr. Harper took the ground strongly that pessimists had no reason to suggest the cowardly method of annexation as a means of escape from either the Jesuit or the boodler. The proper method was to keep both in subjection to the law and compel its administration, so that every man should enjoy equal rights. He concluded with a strong appeal for the nationality of Canada, holding that it should have the first place in the affections of every one who prized the great empire of which we are part. Some humorous stories interspersed the lecture, which was praised highly by the chairman in putting the vote of thanks, which was carried unanimously. After concluding the business of the evening, the meeting adjourned.

The Boys' Home.—Regarding the meeting of the sub-committees of the Synod and the Boy's Home, it was decided: That any Christian pastor shall have free access at all reasonable times to visit pastorally such of the boys as are registered as belonging to his Church, and if such pastor so desire, he shall be permitted to make such visits to the boy in private.

St. John the Evangelist.—There were very large congregations at the Church of St. John the Evangelist, at both morning and evening services, Septuagesima Sunday, Feb. 14. The Rev. Father Benson, the founder of the order of St. John the Evangelist, occupied the pulpit both morning and evening.

Bishop Reeve's Commissary.—The Rev. L. N. Tucker has been appointed by Bishop Reeve, of the Mackenzie River, his commissary in Montreal. Communications on the subject of Bishop Reeve and his work should be addressed to him at 140 St. Monique Street, Montreal.

ONTARIO.

LOMBARDY.—On the 16th and 17th of February the Rural Deanery of Leeds met in this village. We had a very fair number of clergy present, although the Influenza has favoured some of us with a call on its journey westward. Evensong was said on the 16th by the Incumbent of New Boyne and Lombardy; the Revs. T. J. Stiles, of Frankville, and George Bonsfield, of Newboro, reading the lessons. An able sermon was preached by the Rev. O. G. Dobbs of St. Paul's, Brockville, from John xvi. 12-13. On this occasion Rural Dean Grant, of Lyn, concluded the service with collects and benediction. On the

17th there was an early celebration of Holy Communion, the celebrant being Rev. George Bonsfield, assisted by Rev. T. J. Stiles. A capital meeting took place on the evening of Wednesday. The church was crowded. Rural Dean Grant gave an address on "Rural Deanery meetings and the need of Prayer." Rural Dean Nesbitt spoke about the "Church and her Sacramental System," and Rev. George Bonsfield gave an address on the "Privileges of Churchmen." These gentlemen are to be congratulated on the way they brought out point after point in these difficult subjects. There can be no doubt the results on the minds of the congregation will be more than we now imagine. People need instruction, and one great way of giving it, in rural parishes, is through the medium of Deanery meetings.

ODESSA.—St. Alban's Church.—On Friday evening the Anglican Church at this place was re-opened after being closed for eleven months. It is the most discouraging spot in the mission work of the diocese, but a resolute effort is being made to give it strength. The Rev. F. T. Dibb took charge of it last Tuesday. The church was very nearly filled, though a week night and very cold, at the opening service. Mr. Dibb said evening prayer, and Rev. Mr. Woodcock, of Camden, read the lessons. The choir of St. James', Kingston, with great kindness attended in a body and discharged the musical part with hearty spirit. The Rural Dean, Rev. E. H. M. Baker, preached very effectively upon the use of the talent each one had intrusted to him. He spoke highly of the new missionary, of the generosity of the diocese to Odessa station, of the willing outside help, and of the call to the people of the mission to do their part as fair-minded Christian people. Services have been appointed for morning and evening every Sunday. A committee, under Ven. Archdeacon Jones and Mr. Pense, are giving every encouragement to the work there. Over \$200 has been collected in the city and vicinity.—Kingston *British Whig*.

OTTAWA.—St. Bartholomew's Church.—Lady Stanley has presented a magnificent Calvary altar cross in brass to this church, New Edinburgh.

ARNPRIOR.—Rev. Wm. Mercer, rector of Emmanuel Church, has been placed upon the superannuation list of the Church of England, and preached his last sermon to the congregation here on Sunday last, 7th February. His successor, it is expected, will be Rev. Mr. Waterman.

TORONTO.

NORTH TORONTO.—Opening of the Church of St. Clement.—Having triumphed over many delays, disappointments and discouragements, those who have steadily devoted themselves to establishing the Church of England at Eglinton, must have been gratified at the success which attended the opening on Wednesday, the 17th Feb., in the little red brick edifice erected on Hawthorne Ave., from the plans of Mr. J. C. Gibson, a rising young architect. Nearly five years ago, Rev. J. Langtry, D.D., the then Rural Dean, and Rev. Canon Osler, rector of the parish, opened a mission in the Y.M.C.A. building, and for some time the mission was conducted by them, with the assistance of several laymen from St. Luke's, Toronto. During the last year Mr. T. W. Powell, of Trinity College, under the direction of the rector, has conducted the services. The number of communicants at present is about thirty, and there is a thriving Sunday school and the nucleus of an efficient choir. The new church is of red brick adorned with fancy gables of attractive pattern; capping all, is a little belfry from which a bell of fine tone announces the services. The roof is inlaid with pine, finished in oil and supported by open collar beams; the seats are of black ash oiled, as are also the communion table and rail enclosing it. The windows are of cathedral glass, leaded and are appropriately adorned. The floor of the chancel is covered with a crimson Brussels carpet of ecclesiastical pattern; the vestry opens off the chancel and is quite large, and in keeping with the rest of the church, the mode of heating is hot air and the ventilation is complete and efficient. The whole structure complete cost \$3000, and has a seating capacity of about 200. The attendance at the morning service on Wednesday was very good, and included many residents from the city and Deer Park. The service was conducted by the Rev. Canon Osler. The Lord Bishop of Algoma preached an excellent sermon from Matt. vii. 5, 26. In the evening the church was crowded to the doors, with a congregation that embraced representatives of every local denomination. The service was taken by Rev. Canon Osler, assisted by Rev's C. H. Shortt, B.D., J. Langtry, D.D., and C. B. Beck, B.A. Rev. Canon DuMoulin preached an eloquent sermon from Psalm xxvi. 6. The collections amounted to nearly \$90. Arrangements have been made for having regular service every Sunday evening at 7 o'clock; and

morning prayers with Holy Communion at 11 o'clock on the second Sunday of each month.

Trinity News.—The second meeting of the Missionary and Theological Society for the present term, and one which proved of much interest to those present, was held in Convocation Hall, Trinity College, on the evening of Wednesday, the 24th, inst. In the absence of the Rev. Provost Body, D.C.L., the chair was occupied by the Rev. Professor Rigby, M.A., Second Vice-President of the Association. The hall was fairly well-filled with students and friends of the Society, among the latter of whom being several members of the Woman's Auxiliary Society. The attendance of the city clergy was not large, owing, no doubt, to Wednesday evening engagements. After the completion of the devotional exercises, the meeting was opened by a paper from Mr. E. C. Trenholme, B.A., on the Universities' Mission in Central Africa. Tracing the history of the Mission from its first planting there on New Year's Day, 1861, by the Rev. Charles MacKenzie and his devoted band of missionaries, Mr. Trenholme illustrated by the subsequent history of the facts, his statement that the sacrifice of the lives of these zealous men was not, as it was at first thought to be, without effect. Here as elsewhere the death of the saints was the seed of the Church, and no work has been more sanctified by the death of its bishops.

The chairman then called upon his Lordship the Bishop of Algoma, who had kindly consented to be present and address this meeting. His Lordship spoke at some length. He said he did not propose to confine himself to mission work in Canada alone, but would commence with a retrospect of the work of the Church throughout the world. Missionary enterprise, he said, had been a marvellous success, and this notwithstanding the discouragements of incompetent critics. In India, one of the greatest hindrances to the advancement of mission work is found in the grossly and glaringly inconsistent lives of those who call themselves Christians. In Canada, too, the poor uncivilized Indian often strongly repudiates the appellation of *Christian*, his rudely expressed explanation being: "Christian cheat, Christian swear, Christian steal. Me no Christian." The witnesses to the effects of the Gospel preaching were many and widespread throughout the world. In the Fiji Islands the transformation of society was due not to Government or trade, but to the labours of the missionary. In New Zealand the same may be said. Cannibalism is no more, polygamy has disappeared, and infanticide is a thing of the past; and so on throughout the world. The essentials for a missionary life were then referred to. For domestic work the missionary must be a man of ready resource, versatility of genius, and one able to adapt himself to his environments. His Lordship did not consider it essential that the missionary should possess a University degree, but should be highly educated in matters bearing on his work, and especially to be able to speak extemporaneously. His Lordship related one or two amusing and embarrassing experiences which he had undergone during the discharge of his pastoral duties in the Diocese of Algoma. For the work in this diocese, his Lordship was obliged to employ Divinity students from Montreal and Toronto, and he desired to say to the credit of the students from Trinity and Wycliffe Colleges, that wherever they have gone they have exhibited the most true and loyal regard for the Bishop, and the utmost loyalty to the Church of which they are members. His Lordship wished it to be distinctly understood that the work in the Diocese of Algoma was carried out on distinctly Church lines, so much so that the Church was occasionally obliged to suffer temporal loss thereby.

In regard to missionaries, he would say that there are missionaries, and *omissionaries*, but was glad to say that there was not a solitary example of this latter species to be found within the Diocese of Algoma.

The Rev. Prof. Rigby, in suitable terms, proposed a vote of thanks to his Lordship for the pleasure he had afforded his audience in listening to this instructive address; and to Mr. Trenholme for his interesting paper. The motion was seconded by the Rev. E. C. Cayley and unanimously carried.

The meeting was closed with the Doxology and Apostolic benediction.

St. Alban's Cathedral.—A list of subscriptions to the funds of the cathedral has recently been published, showing a total amount of about \$85,000. The building, which is valued at \$75,000, has cost a total amount of \$74,000, inclusive of the estimated value of specific donations not included in the above \$85,000; and the land has cost \$11,480. The latter has increased largely in value, being now worth \$51,000, which, with the building as above, and with the See House property valued at \$20,000, makes a total value of church property in the Cathedral Block \$145,000. There is a bond debt, covering all the block except the See House, not payable for some years, but in the meantime subject to an annual

charge for interest, for which the Chapter are endeavoring to provide by special subscriptions independently of donations to the capital, with which they are meeting with gratifying success.

CLAIRVILLE.—*Christ Church*.—A most successful social was held in connection with this church, last Monday evening, at the house of Mr. J. R. Lawrence. There was a large attendance, and the programme of music, recitations &c., was thoroughly enjoyed, as was also the "tea" provided by the lady members of the congregation. The following ladies and gentlemen took part in the programme: Miss Kleiser, Miss Hackett, and Mrs. Porter, of Church of the Redeemer (Toronto) choir; Miss Walker, Kincardine; Miss Bailey, and Miss Forbes, Toronto; Mr. G. H. Birch, Toronto; Messrs. W. Creswick, and T. W. Powell, Trinity University, and Messrs. Rodgers. Mr. Masazo Kakuzen also gave a very interesting description of Japanese life, and greatly interested and amused the audience by his native dress and Japanese song. The Rev. Rural Dean Swallow presided, and the Rev. G. B. Morley, incumbent of Tullamore, was also present. The church, which was for some inexplicable reason closed last Advent, has been reopened by the Trinity University Missionary and Theological Association, and regular services, Sunday school, instructions, &c., are now being conducted by Mr. Creswick, a Divinity student of Trinity College. The services are very hearty and well attended, and there is every reason for believing that the students of Trinity will not be less successful in their work at Clairville than they are in other places where missions are being sustained and churches kept open.

LLOYDTOWN.—Missionary meetings were held in Nobleton, Lloydtown, and Kettleby, Feb. 16, 17, 18. Considering the heavy state of the roads, and the prevalence of sickness, the attendance was good, and much interest in the cause was shown. The speakers were Canon Farncomb, Rev. F. Heathcote, and Rev. E. W. Sibbald, rector. This parish, which only a few years ago was dependent on the mission fund, has made great advances under the energetic pastorate of its present rector. The handsome brick church at Nobleton, erected two years ago, and the stone one at Kettleby, opened last November, will compare favourably with any of the country churches in the diocese.

NORTH YORK INDUSTRIAL HOME.—Service is held in the Home every Monday evening, alternately by Canon Farncomb of Newmarket, and Rev. E. H. Mussen of Aurora. The inmates, a large portion of whom are members of the Church of England, seem to appreciate very highly this opportunity of joining in the worship of the Church.

NEWMARKET.—The oratorio "Our Saviour" was sung in the town hall by the children of St. Paul's Sunday-school, on Wednesday, February 24th. The hall was completely filled with an appreciative audience. Miss V. V. Miller, musical directress, was congratulated on all sides on the happy result of many months of careful preparation.

HOLLAND LANDING.—The chancel windows of Christ Church have lately been filled with stained glass at the expense of the members of the congregation. The central light is a representation of the Ascension, with the figures of St. John the Evangelist and St. Peter on either hand. The windows, which are the work of Mr. N. T. Lyon, of Toronto, have been greatly admired, and add very much to the beauty of this historic church, which in another year will have attained its jubilee. Holland Landing is under the pastoral care of Canon Farncomb, of Newmarket; and though the population has considerably decreased since the time of its former prosperity, the church shows no abatement of life and energy, and the hearty services held on Sunday afternoon and Thursday evening, are always well attended.

NIAGARA.

HAMILTON.—The new church of St. John the Evangelist was opened by Bishop Hamilton recently. Rev. Wm. Hayes Clarke, M.A., of St. Barnabas Church, Toronto, preached. The church is a brick structure of handsome design and has a seating capacity of 450. The pastor is Rev. H. LeBrine.

HURON.

ST. MARY'S.—On the evening of Thursday last a very pleasant social and parlor concert was given at St. James' rectory, in this town. The evening was an exceedingly unpropitious one, but notwithstanding the inclemency of the weather, the cosy parlor was fairly filled with visitors. Mr. T. D. Stanley acted as chairman, and an excellent programme was

well rendered. During its course the chairman made a short address, in which he spoke of the steady increase in numbers in the Sunday-school, and assured the rector and Mrs. Taylor that it was owing to their indefatigable labours that the school was now in a more prosperous condition than it had ever been before. While the chairman was delivering his address, two of the members of the infant class, Master Harold Jamieson and Miss Flora Stafford, came forward and presented Mr. and Mrs. Taylor with a handsome screen—valued at \$20.00—on behalf of this Sunday-school. The screen was painted by Miss Morphy, and reflects much credit upon the young lady as being an artist of superior talent. Mr. Taylor's reply was full of feeling, and he thanked the parents, teachers and scholars for this expression of their appreciation of his and Mrs. Taylor's labours amongst them, regretting his forced absence from the school for the past month through his illness. After refreshments had been served, games and other amusements were engaged in, until nearly midnight, when the company broke up.

RUPERT'S LAND.

HOLLAND is a growing town on the C. P. R., south-western, and a centre of Church work. A vestry meeting was held February 18th, Mr. Dransfield, missionary, in the chair. It was resolved to make an earnest effort to free the parsonage from debt by Easter. We urgently need one hundred dollars for this effort—who will help? The total cost of parsonage is \$836.93. An entertainment was held the same evening; proceeds to be applied to the "Debt Extinction Fund." A novel feature of the evening was the phonograph; so that we had the pleasure of hearing the famous "Gilmore Band," and others, also several noted singers. Mrs. Pelly, a devoted church-woman, and an active member of the Guild, has been "taken away from the evil to come." She will be greatly missed, because she was much loved and highly respected for her personal goodness.

British and Foreign.

Canon Rowsell has now formally vacated the Vicarage of St. Paul's, Sculcoates, Hull, and entered on his new duties as Vicar of Topcliffe, Thirsk.

The S. P. G. and the Council of the Colonial Bishops' Fund have promised 1,000l. each towards the endowment of the Diocese of Calgary.

The nave of Bristol Cathedral is now thronged each Sunday evening by very large congregations, and Dr. Pigou's earnest sermons are listened to with rapt attention.

Bishop Paret has been notified by the committee in charge of the proposed cathedral at Washington, that within the last three weeks an additional amount of \$30,000 has been pledged towards its construction.

A new mission ship, which has cost 2,300l., has been formally dedicated by Canon M'Cormick, at Hull, for service in the mission for Deep-sea Fishermen. The new ship, which is called the *Alice Fisher*, is said to be the outcome of ten years' experience in the Mission.

The Rev. W. S. Rainsford, D.D., rector of St. George's church, New York, has recently visited Boston, for the purpose of addressing the Unitarian Club on "Modern Movements in Christian Work."

Canon Scott-Holland, at the Holborn Restaurant on Saturday, presided over the fifteenth annual dinner of the choir of between sixty and seventy gentlemen who, assisted by the Cathedral boys, lead the musical of the Sunday-evening services at St. Paul's Cathedral.

Dr. Maclagan announces that he will in future hold ordinations at the Four Ember Seasons in each year—at Lent and in September for Deacons only, and at Trinity and Advent for priests. The examinations will be held a few weeks previously, and a course of devotional reading will be prescribed for the interval before ordination.

A book is to appear next month, entitled *Tanganika: Eleven Years in Central Africa*. The author is Mr. Edward Coode Hore, master mariner. The volume is the story of the London Missionary Society's Central African Mission from its commencement in 1877, including the pioneer journey with bullock wagons, the survey of Lake Tanganyika, with a description of its geography and ethnology,

adventures amongst its tribes of natives, establishment of the Mission, and the building of the s.s. *Good News*.

The Bishop of Durham makes it a rule to spend the whole of the income of his bishopric on Church and Educational work. The late Bishop of Durham did the same. And there is good reason to believe that they are not alone among their brethren in this respect. It is well when money is in the hands of men who know how to use it, and have the heart to use it to the best advantage. To disparage such rich men as these is to wrong the cause of God and of His poor.

The *Jamaica Churchman* says, concerning the Bishopric of British Honduras, that 'steps have been taken to secure the nomination to the Provincial Synod of a fit person to be elected as Bishop in succession to the late Bishop Holme. When this election is completed (which will take some time), the Bishop-elect will be in a position to endeavour to secure from England further help in men and money for the diocese of Honduras. The new Bishop will probably be consecrated in England in due course, and so the necessity for a special meeting of the Bishops of the West Indian Province for this purpose will be avoided. The terms of the instrument extending the jurisdiction of the Bishop of British Honduras over clergy and congregations of the English Church in other parts of Central America have been settled.'

Eight years ago on Septuagesima Sunday, the White Cross Movement in America was begun by founding a society in New York at the church of St. John the Evangelist; from that time on the movement has spread throughout the country, and the various societies have been doing a noble and progressive work. On Sunday evening last there was an anniversary service held at the Church of St. John the Evangelist. The president of the society, the Rev. Dr. De Costa, made an interesting report of the work being done, and of the growth of the society. He also read a stirring letter from Father Ignatius, who became interested in the work in America while here last year. The Rev. Dr. Richey, of the General Seminary, made an eloquent address, showing some of the work being done by the Sisters of St. Mary at the Home of Mercy. Dr. Richey was followed by the Rev. Fr. Huntington, who spoke of the industrial question and its relation to purity.

"Robin" Dinner to East-end Cripples.—At Christ Church School, Jamaica-street, Commercial-road, 300 crippled children and attendants have just been given a "Robin" dinner and entertainment by the Rev. Charles Bullock and the committee of the Robin Dinner Fund. The meal was a substantial one, consisting of hot roast beef, potatoes, and plum pudding, and the children did full justice to it. Though their evident enjoyment was pleasant to witness, the most interesting part of the evening's proceedings was undoubtedly the arrival of the guests. Many of them could not come without attendants, who, in many instances, were strong boys, who carried their lame brothers pick-a-back on their shoulders; others came on crutches, some in perambulators, while a few who were totally blind succeeded in finding their way along through the dismal streets of one of the most wretched districts of the East-end.

Mohammedanism in England.—Mr. Quilliam, of Liverpool, leader of the Moslem party in England, who last year had audience of the Sultan in reference to providing for the wants of Mohammedans in this country, confirms the report that Moslems in Burmah, British India, and other large centres, are aiding the Liverpool Mohammedans by subscribing to the proposed building of a religious edifice to supersede the temporary mosque in Liverpool. It is also intended to build in Liverpool a Moslem College adjoining the new mosque. It is pointed out that many Mohammedans in Turkey, India, Syria, Egypt, and the British colonies on the West Coast of Africa desire to give their children a good English education, but hesitate to send them to Europe lest they should be influenced in their religious views. It is also intended to purchase land for a Moslem cemetery in Liverpool.

The new Education Bill is exciting the bitterest controversy in Germany. On the one side it is contended that the measure, which seeks to endow religious education, or rather to make it particularly compulsory, is only a move on the part of the Government to catch Roman Catholic votes. Speaking last week, Count von Caprivi thus summed up the other side of the question: "The root of the present differences lies deeper. The question is not one of Protestants or Catholics, but of Christians or Atheists. One view of the world which is making itself more

and more felt, even in the Berlin schools, is opposed to us—viz., Atheism. Abstract moral instruction without a Christian basis will have little success in elementary schools. Whoever admits that the struggle with Atheism must be faced is bound to admit that religion must be taught in such schools." The Premier held that Church and State can hardly ever be quite separated, and in reply to an argument brought forward, declared that Scotland was able to dispense with religious teaching in its public schools, only because it was the most religious country in the world. In Germany it would be difficult to maintain religion among the lower classes without definite teaching in the elementary schools.

SCOTLAND.—The Duke of Argyll has taken an opportunity of replying to the letter of Bishop Wordsworth, which appeared in the *Scotsman*, and to which reference was made recently. His Grace's reply appeared in the same paper on the 22nd. His letter is 'able and comprehensive,' but it is, as Bishop Wordsworth says in answering it on the 25th ult., 'no attempt to answer' the points which the Bishop made in challenging the view of the Duke on the opinion of the late Bishop Lightfoot concerning Episcopacy. The Bishop says, 'I quite admit—indeed I have maintained—that the concessions which the Bishop has made in the early part of his essay, and which the Duke has referred to in detail, go some way to damage his conclusion; but surely, if we are to treat him fairly, in quoting his opinion, we must look not to those concessions, but to the conclusion itself, as he himself virtually bids us to do, when he complains of those who "emphasised his partial and qualifying statements to the neglect of the general drift of the essay." The concessions, in my opinion, are more than questionable.' His Lordship then proceeds to touch upon the concessions to which he refers—necessarily very briefly—and to express his view concerning their general weakness, and justifies his position by interesting testimonies. For instance, he quotes Dean Church as writing, 'Will you let me thank you for your "remarks" on Lightfoot's unfortunate essay? In every way, in manner and substance, they seem to be admirable. Lightfoot is a very dear friend of mine, and I have abundant reason to know how great his powers are in every way. But I never could understand what he was thinking of when he wrote that essay.'

The book to which the Dean referred is a work by the Bishop entitled, *Some Remarks on Bishop Lightfoot's Dissertation on the Christian Ministry*, which was published in 1878. Bishop Moberly, of Salisbury, also wrote, 'I am greatly obliged to you, both publicly and privately, for your "Remarks on Bishop Lightfoot's Essay." I have read every word of it with great satisfaction, and feel very grateful to you for having written it. How curious it is to contrast his equitable (though inconsistent) statement, with the dashing undoubtfulness of our friend at Westminster (Stanley)? Extracts from letters from Bishop Cotterill of Edinburgh, Bishop Littlejohn, of Long Island, U.S.A., and Cardinal Manning, are also quoted as witnesses for Bishop Wordsworth. As a final testimony, the Bishop refers to Canon M'Coll, who says in the preface to the third edition of his work on *Christianity in Relation to Science and Morals*, 'In the end of last October [1889] I had the privilege of spending some days with the Bishop at Auckland Castle, and he then told me that the study of the early records of Christianity had left no doubt whatever on his mind as to the Apostolic—which in fact, meant the Divine—origin of Episcopacy.' In conclusion, the Bishop remarks that he and the Duke differ, so far as Bishop Lightfoot is concerned, because the Duke has been looking at his concessions, while he has looked to his conclusion. But, says the Bishop, 'I shall be sincerely glad if the object for which the Duke's speech was delivered can be accomplished, and our Presbyterian brethren can see their way to reunion among themselves. It will be a step in the right direction. It will not, however (according to our judgment), be a reunion in unity or in the truth. Whatever other merits Presbytery may have—and it has many—it has no principle of unity, to judge from the present, and still less from past, of Christendom. We know what is meant when we hear of the "historic Episcopate," but no one has ever spoken of "historic Presbytery." Scottish Churchmen and Presbyterians have been much interested in the discussion.'

Notes and Queries.

SIR.—What is the proper course for an Anglican priest to take, in the present condition of the Catholic Church, if two members of the Roman communion present themselves to him with a request to be united in the bonds of holy matrimony? Should he marry them, or, declining to do so, refer them to their own parish priest? S.

Ans.—Accepting their request as being made in good faith, he should marry them without hesitation, as he would two Presbyterians. Romanists are the last that should appeal to Catholic principles, and either they are in schism or we are, when altar is set up against altar.

Correspondence.

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

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

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

Sketches of Canadian Church History.

SIR.—Will some of your many able correspondents be so kind as to favour us with a Sketch of Canadian Church History? The Church has gradually found her way along the St. Lawrence and chain of lakes, so as to embrace both Lower Canada and Upper, and stretches westward till her services are organised on the Pacific shore and in the huts of the Esquimaux. In place of the few missions upon the eastern seaboard and the banks of the St. Lawrence, the Church has grown into two ecclesiastical provinces with eight and nine dioceses, and if we include the Bahamas, five other independent dioceses. In this development of Church energy there must have been many thrilling incidents, which may be related to interest old and young. It is only about two centuries since the pioneers of civilisation were pushing round the lakes and "seeking the skins of beasts and the souls of men." But there are also a good many points upon which it is most desirable that a little more light should be thrown. Many questions will be asked when the proposal is fairly taken in hand for the unification of the Canadian provinces, and for the possible drawing the independent dioceses into the union. Here, for example, a slight complication appears to come in with the idea that the Archbishop of Canterbury is already Primate of one of the provinces. For my own part I should very much like to know the exact amount of the primacy, when and why it was accorded, and what its position might be in any new ecclesiastical organisation. If we suppose that the archbishop were to go into opposition, might his primacy bar all attempts at consolidation? In the discussions last summer upon the consolidation of the Church in British North America, I do not think this question was mooted: it may be a formal primacy, or it may become an irksome reality, and there can be no possible harm in one having an accurate knowledge of what it means. In the public press last autumn, it was stated that Dean Reeve was appointed to the diocese of Mackenzie River by His Grace of Canterbury; if the archbishop did so as primate of the province, it suggests some curious thoughts with regard to present and future autonomy. Canada is, of course, too young as yet, for its history, either in church or in state, being written, because it is still crude and unformed, but useful sketches may, even now, be given to interest the present generation and provide material, ready at hand, for the historians of a future date. A concise and accurate account of the Church's march through the forests of the Canadas, and across the prairie provinces, the lone land of the North-west lakes, and the Rockies, would be full of life and interest. Many small matters might be easily explained now, and a name of a person, place, or date, would stand fixed for all time to come. I am, etc.,

JAMES GAMMACK, LL.D.

East Toronto, Feb. 20th, 1892.

Sunday School Lesson.

1st Sunday in Lent

March 6th, 1892.

THE TEMPTATION.

We have a great foe, called in the Catechism "our ghostly enemy," and in the Bible "Satan." He tempts, i.e., tries us, whether or not we are able to be firm in our obedience to God. Satan tries our souls, to see what we can or cannot bear. As Jesus had to bear whatever we bear, Satan tried Him. We read about His special trial or Temptation. (S. Luke iv. 1-14.) From this we learn that

I. SATAN IS VERY CUNNING.

He came to Eve in a way suiting his character. We do not know in what shape he appeared to Jesus. Satan tried Jesus in three different ways.

1st. Knowing that he was hungry, he tried to persuade Him to satisfy His hunger in a way which God had not commanded (S. Luke iv. 3). Jesus would not doubt His Father's love and care (v. 4).

2nd. As He trusted so much, Satan tried His trust (v. 9-11). Jesus answered (v. 12), which meant that He loved His Father too much to presume.

3rd. Satan, seeing that Jesus loved His Father's will so much, tried to persuade Him that, as it was His Father's will that He should reign over the world, any means of attaining that end must be right (v. 5-7). Jesus was most firm against any attempt to rob God of His honour. He answered, (v. 8). See how Satan in each case made doing wrong look like doing right. This is the way Satan often does. See S. John xii. 4-6, where covetousness is made to look like care for the poor.

The Bible warns us against Satan's craft (2 Cor. xi. 3, 14). Any suggestion contrary to God's commands is a suggestion of Satan.

The way Jesus met Satan, teaches us that,

II. THE BIBLE IS OUR BEST DEFENCE AGAINST OUR FOE.

Read Eph. vi. 11-17. Bible called "sword of The Spirit" (v. 17). Every time Jesus was attacked, He defended Himself with a text. Find them. (Deut. viii. 3; vi. 16 and 13). This shows the use of learning texts. Satan can quote, and sometimes mis-quotes. (See S. Luke iv. 10, 11).

III. JESUS CAN FEEL FOR US WHEN TEMPTED.

The Temptation of Jesus assures us of three things.

(1.) He understands what temptation is.

(2.) Jesus is stronger than Satan. (S. Luke xi. 21, 22.)

(3.) Jesus is willing to help us. By telling us of His temptation, He says, "See what I am willing to bear for you." If willing to be tempted—much more willing to help you in temptation.

Family Reading.

"Changed Lots; or, Nobody Cares."

CHAPTER XIV.

A SAD SUMMER.

After Jem's funeral poor Missie felt as if she did not much care what became of her; she followed the others passively and silently, feeling that each step took her further from the kind brother who had watched over her with such dog-like devotion that only when she had really lost him had she known how much she owed him.

To her his death had seemed sudden, for within an hour he had been talking to her much as usual, and she had never given up the hope that when the winter was over he might get better again, as he had done the summer before.

Nance, too, was very grief-stricken; Jem had always been a devoted son, doing for her as long as his strength lasted what no other boy in the camp would do, and when he was laid up she had still felt him a help, for she had grown to respect his judgment and lean on his advice.

Then she had always looked forward until quite lately to his being the stay of her old age. Jem would never let her want, she knew.

Very few weeks passed before Joe Lovell was again pressing her to marry him, pointing out with brutal frankness that she and Lil would find it hard now to get along without him, and that he did not choose to be fooled any longer; if Nance would not listen to him he should part company.

For the last year Joe had done a great deal for Nance, and had made him-elf almost necessary. He had been careful, too, in his conduct, and steadier than usual, taking much hard work from her, and making her feel his presence a protection. Now, when she again refused to marry him, he suddenly left her, thinking, no doubt, that his absence was more likely than anything else to make her give in.

His horse was a strong one he had lately bought and it could travel fast; hers was so aged that each week it was a wonder how it managed to struggle along, and it had been lame for years.

When Nance found herself quite alone with Lil she saw for the first time all the difficulties before her, and she felt very desolate, in spite of her high courage.

Everything she had saved during the winter had been spent on Jem's funeral and the black dresses; it would have hurt her dreadfully to do without.

It was true Lil could sing, and the summer would make things easier; but it was only in the towns that Lil's singing was of much avail; and Lil was not looking strong; thinking of the next

winter Nance dreaded it; the caravans had wintered side by side ever since her husband's death.

Joe, she knew, would keep his word; he would have nothing more to say to her unless she married him.

Ever since her husband's death Joe had been generally her devoted slave, and she knew now he was gone she should miss him; she knew, too, she was fond of him in a way, accustomed to his presence, and ready to put up with him, and make excuses for him; he had been very good lately to her poor boy; he was always good, too, to Lil, yet she dreaded putting herself into his power, still more putting her Lil into it.

She told Lil she was glad he was gone; she wanted none of them; but poor Missie grieved bitterly over blind Jenny and all the horrors she would have to suffer without her protection, while she shuddered at the thought of her mother ever marrying Joe.

"You never will do it, mother, you never will," she urged.

"No, no child; I can get along very well without he, never fear," was Nance's answer to this entreaty; but nevertheless her thoughts often dwelt on the advantages and disadvantages of such a marriage.

"Oh, mother, let us find a house like Jem said, and not go about any more," was now the constant burden of Dorothy's cry, and sometimes Nance listened to it, and even went so far as to make enquiries about any empty cottage they saw; but these enquiries always met with a rebuff, sometimes with rough, rude words of scorn.

After Nance had met with a few of these her pride was aroused; to be called a "gipsy thief" was hard to bear; she would be beholden to no one; she wanted none of their houses.

They lived hardly in spite of all Dorothy's exertions, and she no longer refused to sing, for she was singing for mother, and she had promised Jem to take care of mother; but her voice was not so strong, and often sore throats came to trouble her; it was a very wet summer, even the sun seemed to the sad-hearted wanderers to have left off shining.

They travelled very slowly, for the old horse was so feeble he could hardly crawl, while Turk, who still pulled the little cart, almost empty now, was not much more lively.

Priuce had grown into a big ungainly brown dog with an appetite which was never satisfied, but the warmest of hearts beat under his rough coat, and that he was almost savage in his bearing towards strangers made him a most valuable and valued guard.

To Dorothy he was inexpressibly dear as a relic of Jem, who had given him to her when a half-blind puppy, saved by him from a watery grave. The summer passed wearily; when a spare moment came Jem's few books were a solace to Missie, but she was almost as silent as Nance, who was perplexed with many misgivings for the future, while her foster-child was dreaming painfully over the past, and fretting at the thought that there seemed no escape now from the life she was beginning to hate more and more each day.

Numberless yearnings took possession of Dorothy, but one longing seemed at last to exclude all others, when it appeared to her impossible to obey Jem's wish of finding a settled home; she must go to Scotland—she must find out who she really was, who the baby was that had been brought home that night, for Dorothy's recollections of the early childhood, though even less distinct than Lil's, because much less dwelt on, were sometimes strangely bewildering.

But nothing must hurt mother; the fear that any harm could come to Jem's mother through these enquiries, made her sometimes try to drive away the wish that had filled her mind with many pleasant dreams; then the days would pass in a dull hopeless fashion, and no thought of a brighter future would come to cheer her.

One day she took courage to ask Nance to show her the clothes she had worn when she was pulled out of the water, explaining that Jem had told her they had been kept, and after some entreaties Nance consented to do so, saying she had not seen them herself for years, but she knew where they were to be found; she had not kept much, but if

Lil liked to hunt out a certain drawer, she would find them somewhere at the bottom.

Dorothy hunted with a good will; it was a very deep drawer, a general useful receptacle for odds and ends, and hidden away in a corner quite at the bottom, she at last came upon a small bundle containing a tiny cambric shirt trimmed with lace, and an elaborately worked robe, also a minute pair of knitted shoes.

She examined them again and again with intense delight; had she ever really worn such beautiful things!

"There's something else," said Nance, presently, holding up a little soiled garment; "it's so fine it must be something belonging—I never bought nothing like this."

Dorothy took it from her hand and turned it over eagerly, while a vague remembrance came to her, and she felt as if she had seen it before.

"It's dirty, too," said Nance, "I don't put away things like that, dirty."

The other things had been carefully washed though not ironed.

"The work has been picked off; look, there round the neck," continued Nance, taking it again; "whoever could have done that? I didn't, it was rolled up into a ball and stuffed into that corner; I never seed it before, however did it get there? it's so fine, it's just cambric."

"Look, D. C. is on it, mother," said Missie, breathlessly. "I remember 'twas Lisbeth picked off the work, and D., that's Dorothy, a name Jem said I fancied I used to be called that time when I was so ill—what's C. I wonder. I can't remember, but I think I knew once what it meant."

"Lisbeth; how did Lisbeth come meddling in here!" said Nance, in great displeasure.

"'Twas when I was ill," explained Missie.

"Well, it's not a baby's thing, so it can't be none of yours," remarked Nance, in great perplexity.

"Look, there are letters on the baby's things too, mother," said Dorothy, excitedly, "there's S. C. on both the things;" and she pointed out the tiny letters in white embroidery.

"So there is," said Nance with some consternation, "and I never noticed them before, but then I did not want to see nothing, and I couldn't read; now you'd better put them by again, Lil; it's no use fretting over them; if my poor lad hadn't brought you back to me, you'd have died sure enough."

But all day long Dorothy sat with the tiny garments in her hand; it was wet, and the day before had been a very hard one, and Nance, who was not feeling well, fell asleep, so she could dream on unimproved.

The rain beat drearily on the little window of the caravan, and hardly understanding the feeling, Dorothy felt herself again a little weebegone prisoner, cut off from all she loved and was accustomed to.

What could it all mean? if Jem had been only there to talk to, he would have explained everything; he had always told her she was off her head when she was ill, but then here was the shift she remembered wearing, and mother knew nothing about it . . . if she could only remember what the "C." meant, how happy she should be, but she could not remember, the name had long ago faded from her mind.

When Nance awoke she found that Lil had folded all the things carefully together, again wrapping them in paper, and she bade her put them away, and this time Lil made no demur.

That mother very much disliked talking of the past she knew, but after this hardly a day went by without her making some reference to it; it was a great satisfaction to her to know that Nance knew the name of the village within five miles of which she had been found, and she soon learnt it by heart.

To be Continued.

The Lord's Day.

How does its weekly return, bending over us like the bow in the cloud, with its sublime memorials of creation and redemption, invite and attract our meditations upwards, and even seem to open up a pathway for our feet into the heaven of heavens!

Weary with the week's work and worry, who does not hail with joy and thankfulness the holy day of rest, when, for a brief space, labour is suspended, and the soul is refreshed by communion with God, while the body gathers new strength for the daily toil? Obedience to the divine command to "Remember the Sabbath Day to keep it holy" brings its own reward, and a rich reward it is.

They are no true friends of humanity who advocate the desecration of Sunday and claim a so-called liberty to spend the sacred day as they please, rather than as God pleases. If we insist on liberty or pleasure of any kind which entails disobedience to any of God's laws, we must inevitably suffer for it sooner or later in some way or other.

Would we have this radiant memorial blotted out, and gaze upward only upon the dark clouds that have been gathered from our human cares and sorrows? or, remembering the truths which it commemorates, and the blessings of which it is at once the divinely constituted vehicle and guard, shall we not hail its earliest beams with those words of the Psalmist, "This is the day which the Lord hath made"?

Bethlehem.

BY REV. S. F. HOTCHKIN.

Millions of Christian men, women and children, in all lands, turn their hearts to the ancient village of Bethlehem on Christmas Eve. Bethlehem was the birthplace of Benjamin and the burial-place of his mother Rachel, the beloved wife of Jacob. It was styled Ephrata the fruitful, and in its rich grainfields Ruth, the ancestress of Christ, gleaned.

Here was the birthplace of David and of David's Greater Son. This little town sent forth, according to Micah, "the ruler in Israel, whose goings forth have been from of old, from everlasting."

David longed for the water of the well of his native town. The "City of David" held Joseph and Mary unnoticed in the throng, when they rendered to Cæsar's officials his due. The Wise Men, guided by a star, gave homage to one greater than Cæsar, following a Light which still guides disciples onward. The humble shepherds visited the "Good Shepherd" in his cradle. The Holy Innocents glorified Bethlehem by their martyrdom. In after days the Church or Basilika built and adorned by Constantine and his aged and pious mother Helena, who wished to worship at Christ's footstool, gave new glory to this town. The king and queen proved nursing mother and father to the infant Church (Eusebius, Life of Constantine, book iii. ch. 41, etc.). Here St. Jerome dwelt many years translating the Holy Scriptures into the Latin vulgate.

The gardens and terraces and olives and figs and vines which still adorn Bethlehem, show that its fruitfulness remains. "The House of Bread" has given "the Bread of Life" to all people.

Bethlehem in Pennsylvania took its name from the fact that Count Zinzendorf held a Christmas Eve service in the first house there, which had a stable attached to it.

In Christian lands every one of ripe years should be on Christmas a partaker of the broken Body and shed Blood of Christ before coming to the worldly banquet. If one would learn the lesson of Bethlehem, not simply in song and ballad and hymn and picture, but in heart, he should ask himself, What personal and living interest have I in this Saviour who, "for us men and our salvation came down from heaven and was Incarnate by the Holy Ghost of the Virgin Mary?" May all unite in the prayer, "Lord, evermore give us this Bread!"

The Chain of Love.

A pretty story is related of Kosroes, a king of Persia. There was in his army a brave and skillful general, named Rustem, who, because of his long service and many doughty deeds, was a great favourite with the soldiers. Unfortunately the hero had one fault; he possessed an exceedingly sensitive and touchy temper. Upon one occasion, having taken offence at some word or action of the king, he was so much incensed thereat, that he sought secretly to stir up an insurrection among the troops under his command. By some

means, however, this intention of his came to the knowledge of Kosroes, who took counsel with his ministers as to what was to be done. All unanimously declared that the king should lose no time in seizing and binding in chains so dangerous a traitor.

In this opinion the king appeared to acquiesce, and, as soon as his ministers had retired, he caused Rustem to be summoned to his presence. Instead, however, of loading the discontented general with fetters, he loaded him with new benefits, and conferred upon him fresh honors. Kosroes expressed sorrow for the offence he had unwittingly given, extolled Rustem's services, and assured him repeatedly of his favor.

This confidence and magnanimity on the part of the king so greatly touched the proud man, that he not only abandoned his seditious plan, but was thenceforth the king's most devoted, unswerving adherent.

"See!" said Kosroes to his ministers, "I have taken your advice, and have bound Rustem with strong bands. For the hands and feet of a man several chains are required, but the heart needs only one. The chain of love, thrown around a noble heart, shall endure forever!"

May not this little story be to us a parable? As the Persian king treated Rustem, so has God dealt with us. When he beheld men, notwithstanding His goodness to them, rebelling against Him, He did not in wrath and indignation sweep them off the face of the earth. He did even more than Kosroes did for his misguided servant. Kosroes summoned Rustem into his presence, but our heavenly King came down into ours. He became one of us—a feeble infant, a working man, a patient sufferer, that thus he might win the love of us, His estranged subjects. In His own Person He has shown us that "even power itself hath not one half the might of gentleness." He has bound us for ever to Himself with the bright chain of love!

And, as God has treated us, so let us treat others. Taking our Master's easy yoke upon us, let us learn of Him. Forgiveness of injuries, gentleness, patience, kindness, are graces that spring up at the foot of the cross. "Be'oved," says St. John, "if God so loved us, we ought also to love one another." Love is the secret of success—the strongest power, the greatest thing in the world!

Life is a school—a training place,
Wherein we're taught by God's good grace.

One lesson is before us set,
Which we must strive by heart to get.

No other love than this we need;
Of all good things it is the seed.

In earth below, or heaven above,
There is no greater thing than love!

Hope Thou in God.

When David wrote the forty-second Psalm he was in great spiritual depression. Twice within the compass of those eleven verses he thus interrogates his soul, "Why art thou cast down, O my soul?" and "why art thou disquieted within me?"

It is well to inquire after the cause of our spiritual as well as of our bodily disorders, that we may seek and apply the appropriate remedy. That remedy in the case of the Psalmist was "hope in God." Twice, in reply to his interrogations, he says, "Hope thou in God: for I shall yet praise Him, who is the health of my countenance, and my God." And this is our best remedy in all our spiritual troubles. In them we should make God our refuge and trust. We should hope in Him.

We should hope in His mercy. He is "very pitiful and of tender mercy." "His mercy is great unto the heavens." He is "full of compassion." A precious attribute is this of the infinite God; and by it we should be encouraged to hope in Him at all times, and to pour out our hearts before Him.

And we should hope in His grace. We are sinners, and it may be because of our sins that our troubles have come upon us. David was a sinner, and because of his sins he came into the deep waters. But where sin abounds grace much more abounds. The Lord is gracious as well as merciful, and He will abundantly pardon all penitent, broken-hearted sinners.

We should hope in the faithfulness of God. Exceeding great and precious are His promises. They are adapted to us in all our needs. And they are the promises of a God who cannot lie. We may depend on Him for their fulfilment. They have been spoken and recorded for our comfort! Whatever our trouble may be we need not despair. However cast down we may be, we need not yield to discouragement. We may still say to our soul: "Hope thou in God: for I shall yet praise Him, who is the health of my countenance, and my God."

And we may hope in the power of God. We may be in trouble, out of which we can see no way. To human view it may seem as though there were no way. The people of God have often been in such troubles as were Joseph in the pit, and Jonah in the belly of the whale, and Peter in prison. But we are never straitened in God. Out of the deepest depth we may cry unto Him, and He can hear and see and save. He is the "Almighty God," and however hopeless, to human view, our circumstances may be, we should still hope in Him. Do this, and we shall yet praise Him for sustaining and comforting, if not for delivering mercy.—Clericus.

Looking Forward.

Would I were as the fluttering leaf
That hangs on yonder tree,
My life as bright, and if as brief,
The dearer far to me.
I would not live till youth decay,
And all my fond hopes pass away,
No! I would be as yon frail leaf,
As lovely and as brief.

Or I would be the cooling breeze
That floats at sultry eve
To fading flowers and drooping trees,
And bids them cease to grieve;
That comes with healing on its wings,
And cheers each little bird that sings.
Yes! I would be the zephyrs sweet,
As welcome and as fleet.

Or rather let me bide my lot,
Whate'er that lot may be,
Seeking, craving, murmuring not,
But waiting patiently.
What matter if our youth decay,
And all our fond hopes pass away,
The longest life must have its close,
And death brings sweet repose.

How to Avoid Temptation.

A man once asked an Eastern king if he could tell him how to avoid temptation.

The king told the man to take a jug brimful of oil and to carry it through the streets of the city without spilling one drop. "If one drop is spilt," said the king, "your head shall be cut off." And he ordered two executioners with drawn swords to walk behind the man and to carry out his orders.

There happened to be a fair going on in the town, and the streets were crowded with people. However the man was very careful, and he returned to the king without having spilled one drop of the oil.

Then the king asked, "Did you see anyone whilst you were walking through the streets?"

"No," said the man, "I was thinking only of the oil—I noticed nothing else."

"Then," said the king, "you know how to avoid temptation. Fix your mind on God as firmly as you fixed them on the vessel of oil. You will not then be tempted to sin."

The Cathedral of the diocese of North Queensland, at Townsville, is making rapid progress. The walls are now up in most parts twenty feet above the ground, and some idea of the proportions of the building can be obtained. The wall is double throughout, with special arrangements for securing a thorough circulation of air. The building will soon be a prominent object of the town, and from the sea. The Bishop of North Queensland is returning to his diocese in the British India Steamship Company's ship, *Tara*, which sailed recently. His Lordship is accompanied by a clergyman, and another will shortly follow.

Hints to Housekeepers.

To make a good apple pie is an art, but here is a carefully prepared receipt: Stew some tart cooking apples until perfectly tender, and rub through a sieve. To one quart of apples (which will make two pies) add sugar to sweeten to taste. Three gills will be sufficient if the apple is not too acid. Stir in a half pound of nice butter and flavor with nutmeg, or lemon if you prefer. Line a pie plate with puff paste, fill with apple and put on a top crust of the same pastry: pierce it with a fork and bake a pale brown. All pies and puddings should be removed at once from the tin plates on which they are cooked, to white ware plates which have been heated, to prevent the pastry from gathering moisture by being put on a cold plate.

ESSENTIALS OF GOOD COFFEE.—To have the perfection of coffee these things are essential: the best quality of coffee and plenty of it, boiling water, just fifteen minutes to cook, loaf-sugar and cream, and serving at once. Take two gills of Java coffee, ground not too fine, mix it in a bowl to a smooth paste with the white of half an egg and a little cold water. Put it in the coffee-pot that has been well scalded, and pour in one quart of boiling water. Set it on an oil-stove and boil briskly just fifteen minutes. Take off and let it settle for a minute and pour at once in your coffee-cups, in each of which you will put loaf sugar and rich, sweet cream in quantities to suit your guests. Serve it immediately. Its virtue departs in steady ratio with its heat.

CREAMED OYSTERS.—One quart oysters, one cupful milk with a tiny pinch of soda dissolved in it, one cupful of oyster liquor, three tablespoonfuls of butter, two tablespoonfuls of flour, one egg, juice of half a lemon, pepper and salt. Cook the butter and flour together until they bubble; add the milk and oyster liquor, and stir until you have a thick sauce. Into this drop the oysters free from the liquor. Have ready an egg beaten lightly in a cup, mix some of the hot sauce with it, turn all back into the saucepan, stir one minute—no longer—and take from the fire. Season with pepper, salt and lemon juice. Have ready buttered scallop shells, fill them with the creamed oysters, sprinkle lightly with crumbs, dot thickly with bits of butter, and brown delicately in a quick oven. Eat very hot.

ALMOND BLANC MANGE.—Boil a quart of milk with half a pound of sifted sugar, adding either vanilla or bitter almonds to flavor it. Remove from the fire; have an ounce of gelatine previously steeped in cold water for two hours. Add this to the still hot milk and set over the fire for one more boil-up. Then pour it into a cold, wetted mold to set.

WHEN NATURE SMILES AGAIN.—When nature smiles again in the mild spring days, mankind often groans from the effects of bad blood and kindred troubles engendered by the long hard winter. Remove the cause of all the trouble by purifying your blood with nature's remedy, Burdock Blood Bitters, the best blood searcher and tonic ever discovered.

HAVE YOU SEEN IT?—The new Egyptian Dream Book is creating quite a stir. Whether you believe in dreams and visions or not, it will interest and instruct all who read it, as it contains full interpretations of a complete list of dreams with other attractive features. Sent by return mail on receipt of 3 cent stamp; T. Milburn & Co., Toronto, Ont.

FOR YOUNG OR OLD.—Gentlemen,—One of my little girls (aged 4 years) had been troubled with costiveness in its worst form since infancy. We tried different remedies which gave relief while using, but as soon as discontinued she would be worse than before using. She lost her appetite and was growing weak and delicate. A friend of mine who had used B. B. B. with grand results for the same disease, advised me to try it, and also the Burdock Pills, which we did. She did not take the contents of one bottle before it relieved her, and not only relieved her but permanently cured her, for she has not been troubled once since, and she is now eight years old. Henry Reynolds, Sarspta, Ont.

Children's Department

The Rabbits' Master.

"Mother! Father says the rabbits in this hutch may belong to me, to be my very own, you know, and oh! aren't they beauties?"

Little Ned Clay spoke in pleased excitement, and turned to his mother quite expecting the sympathy she always gave him in both sorrow and joy.

To the lad's surprise her ready smile was missing, and Mrs. Clay was silent for a while, as she stood, with baby in her arms, watching Ned feed his new pets. At last, as he looked up in rather an aggrieved way, she said gravely, "I am wondering if my son will be a kind master to these helpless little animals?"

"Mother!" and Ned's eyes flashed, with tears of astonishment shining in them.

"Nay, laddie, I would not hurt you, if I could help it, but remember how careless and forgetful you are, and also remember if the rabbits are to be yours, father will expect you to see to their wants."

The lad flushed as many a thoughtless act came into his memory.

"I would not hurt them!" he muttered.

"Not willingly, dear, I am sure, but I only thought it right to remind you that your carelessness might harm the things you even love. And now baby and I must go. I am only too glad for you to have pets, if you will take care of them," and pressing a kiss on her boy's cheek, Mrs. Clay went into the house.

Ned's pride was in arms, and the rabbits had a good time for awhile, but a bad habit is a hard thing to overcome, and Ned's forgetfulness was of long standing. So alas! it happened one morning, when the lad was excited over starting for a day's excursion, that his pets' meal was forgotten, and

when he returned tired in the evening, Ned hurried off to bed, without a thought of their hunger. He had promised to go blackberrying the next day, and again, with his mind occupied with pleasure, forgot the poor rabbits.

But in the afternoon as he strolled home, Ned suddenly remembered that for nearly two days he had not been near them, and it was a very flushed, panting boy who rushed into the yard where his hutch stood.

One poor bunny was rubbing its nose feebly against the bars, and nibbled thankfully at a leaf Ned offered it, but its companion was lying prostrate, and the boy with bitter tears of regret found that his carelessness had cost one of his pets its life. The poor thing had been ailing before, and the long fast had proved too much for it!

Ned's loud cries brought his mother out. Instantly she understood what had happened, but her tender heart would not allow a reproach in the midst of his grief, which she knew would be a severe lesson to the child.

So she only said softly: "Let this prove to you, laddie, that want of thought is not a trifling fault, and do not forget. Who can help you to overcome that or any other bad habit!"

The Robin and the Viper.

We are all familiar with Robin Red-Breast, the fearless little visitor who in snowy winter time hops on our windowsills to beg our stray crumbs.

With his crimson breast and his bright inquisitive eyes, he is a favorite with most.

But with all his good points, Robin is very fond of fighting. Any intruder on what Robin considers his premises is promptly driven off, if possible; and if they are too big for this, he makes them so uncomfortable by his ceaseless efforts that at last they are glad to go.

Robin will defend his young against any enemy. One summer day, a hewer of granite, belonging to Dalbeattie, was plying his vocation at Craignie quarry, when he was attracted to a certain spot by the cries of a bird in distress.

Hurrying to the place, he saw that an adder, twenty inches long, was protruding its head over the edge of a robin's nest, built among the brushwood, and containing the poor bird's unfledged offspring. Bob was alternately coming down upon the spoiler, darting his beak into the adder's forehead, and then rising a yard or so into the air.

The quarryman soon despatched the enemy. Then Bob entered the nest, and having ascertained that his children were all safe, flew on to a neighbouring branch, and piped a song of triumph and gratitude.

Keep to the Right.

Do you know what a maze is. It is a long and intricate series of winding paths generally bordered on either hand by high hedges, and so arranged that it is difficult for any one entering by the outer gate to find his way to the centre. It is, in fact, nothing more nor less than a very big puzzle.

There is one famous maze in a palace garden near London, into which it is usually difficult to discover the road—unless you happen to know the rule. Then the puzzle is no longer a puzzle, and it is the easiest thing in the world to walk straight to the centre. The rule is, keep to the right, that is to say, wherever the pathway winds or

wherever there is a choice of two roads, always take that which is on the right hand. The maze reminds me of life. We often come to moments of doubt and hesitation; often there lies beyond us a choice of two or more courses of action, where one seems to be smiling and beckoning to us, and rich in promises of desirable things. There is something about it, however, that does not quite satisfy our conscience, yet we are loth to turn aside and adopt the other course, which is to outward appearances so unprofitable and unattractive. What shall we do in this difficulty? Remember the rule of the maze: no matter what may befall, heeding not the immediate consequences, disregarding all the allurements of the evil one—keep to the right.

A Noble Boy.

Well! I saw a little boy do something the other day that made me feel good for a week. Indeed, it makes my heart fill with tenderness and good feeling even now as I write about it. But let me tell you what it was. As I was going down the street, I saw an old man who seemed to be blind walking along without any one to lead him. He went very slowly, feeling with his cane.

"He's walking straight to the highest part of the curbstone," said I to myself. "And it's very high, too; I wonder if some one won't tell him, and start him in the right direction!"

Just then a boy, about fourteen years old, who was playing near the corner, left his playmates, ran up to the old man, and said, "Let me lead you across the street." By this time there were three or four others watching the boy. He not only helped him over one crossing, but led him over another to the lower side of the street. Then he ran back to his play.

Now this boy thought he had only done the man a kindness, while I knew that he had made three other persons feel happy, and better, and more careful to do little kindnesses to those about them. The three or four persons who had stopped to watch the boy turned away with a tender smile on their faces, ready to follow the noble example he had set them. I know that I felt more gentle and forgiving toward every one for many days afterward.

Another one that was made happy was the boy himself; for it is impossible for us to do a kind act, or to make any one else happy, without being better or happier ourselves. To be good, and to do good, is to be happy.

Quarrelsome Birds.

"Mother," called little Edith, one day last May, "come here, quick!" "What is the matter, dear?" asked her mother.

"The birds are quarrelling. I thought 'birds in their little nests agree.'"

"So they do, but you see these birds are not in their little nest. That is what is the matter. Two birds want the same nest or place to build one, and neither will give it up to the other."

"Just see how they peck each other, and they scream and talk back! They ought to be put up in some closet until they say they will be good. What are all those other birds doing? they look like a crowd of boys around two boys that are fighting."

"That is just what they are doing." "Don't they know that it is wrong? They are just like bad children."

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"No they don't know it is wrong to be selfish and to quarrel; but you do, and yet—"

"I'm sorry I wouldn't let Ned have 'Mother Goose.' He may have it now. I'm glad I know what is right and what is wrong. Which bird will give up first?"

"The weaker one; but it is the other way with little girls and boys. It is the strong one that gives up first. I mean 'strong to do right.'"

Hans and the Mouse.

In the cottage where Hans and little Gretchen lived there was a big cat which Gretchen claimed as her own.

One night when all was still, a little mouse was seen moving about on the floor picking up the crumbs from the carpet. When Hans saw it he rose

A Tonic

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Dr. EPHRAIM BATEMAN, Cedarville, N. J., says:

"I have used it for several years, not only in my practice, but in my own individual case, and consider it under all circumstances one of the best nerve tonics that we possess. For mental exhaustion or overwork it gives renewed strength and vigor to the entire system."

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Beware of Substitutes and Imitations.

CAUTION.—Be sure the word "Horsford's" is on the label. All others are spurious. Never sold in bulk.

1892.

There is a part cook-through will make three gills. Stir with nut-plate with pop crust and bake should be which they have been ing mois-

the per-ial: the ng water, d cream, va coffee, smooth d a little has been ng water. t fifteen minute each of eet cream immedi-its heat.

one cup- ed in it, onfuls of gg, juice the but- add the have a ree from ightly in turn all no long- pepper, ed scallop , sprinkle of butter, very hot.

of milk ng either Remove reviously d this to one more old to set.

n nature mankind and kin- d winter. purifying ck Blood e ver dis-

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ne of my oled with ncy. We lief while would be petite and d of mine ts for the d also the not take eived her, tly cured since, and olds, Sa-

from his stool and tried to catch it, but mousie was too quick for him. In a moment it was off to its hole and out of sight.

That night Hans set a wire trap near the hole and put a little bit of toasted cheese in the trap. Poor mousie could not resist temptation, and during the night it crept through the opening in the wire trap and was caught. When morning came, there it was, trying in vain to get out of the trap. The big cat wanted to get hold of mousie; but Gretchen kept it in her arms, and would not let it near the trap which Hans had in his hand. It was not a common mouse that was caught, but a pretty little field-mouse, which had found its way into the cottage.

The field-mouse, you know, lives among the long grass of the fields. It is only about two inches in length, and its coat of brown fur is so soft and thick that it feels like velvet. No bird can make a nicer or prettier home for its little ones than this mouse makes. The nest is a small round thing, with a very small opening. It is built only of dried grass, very close and firm. In winter it has a home underground, which it makes cozy and warm with grass and thistle-down.

Hans and Gretchen would not let the big cat get mousie, nor would they let it be drowned. They had read in their lesson book about the field-mouse and its pretty ways; so they decided to set mousie free. They took the trap out to the big field at the back of the cottage. There was a running stream on one side of the field, and there the grass was long and soft. When the door of the trap was opened, out came mousie. One light, nimble spring and it was free, and was soon hid from sight among the long, soft grass. It was never seen in the cottage again.

"Heaven."

"And what do you think will make us most happy in Heaven?" I asked one and another of my class one Sunday.

"The grass and green trees," said one poor lad, evidently remembering his one peep at the country during our summer treat.

"The beautiful music," "Nobody ill," "Everybody round us happy," "No death," came different answers. Ben had not spoken. He is a very quiet, shy little lad.

"Ben, what do you think will make us most happy in that happy place?"

February.

Baby sends a Valentine, Saying in it, "Thou art mine, All I want in life is thee, Thou art life itself to me, Dearest friend of babyhood, How I love thee—Nestlé's Food."

We will send to any mother samples of Nestlé's Food free, on receipt of address.

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"Nicely. Thank You."
"Thank Who?"
"Why the inventor of
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Give thanks for its discovery. That it does not make you sick when you take it.
Give thanks. That it is three times as efficacious as the old-fashioned cod liver oil.
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13 Adelaide St. E., Toronto.

DISSOLUTION OF PARTNERSHIP.

PROVINCE OF ONTARIO,
COUNTY OF YORK, to wit:
We, George Young Timms and John Alexander Imrie, formerly members of the firm carrying on business as printers at Toronto, in the county of York, under the style of Timms & Co., do hereby certify that the said partnership was on the 17th day of February, A.D., 1892, dissolved. John Alexander Imrie retires from the business, and George Young Timms will carry on the business at the same place, No. 13 Adelaide Street East, under the name, style and firm of "Timms & Co."
Witness our hands at Toronto, the 17th day of February, 1892.
(Signed,) G. Y. TIMMS.
(Signed,) J. A. IMRIE.
Witness:
(Signed,) H. V. KNIGHT.

In reference to the above, we beg to state that the business is under the personal supervision of Mr. Timms, and we shall be glad to hear from our old and esteemed patrons, and while thanking them for past favors we assure them that no effort will be spared to meet their wishes in the future.
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about Seeds. We will send you Free our Seed Annual for 1892, which tells THE WHOLE
TRUTH.
We illustrate and give prices in this Catalogue, which is handsomer than ever. It tells
NOTHING BUT THE TRUTH.
Write for it to-day.
D.M.FERRY & CO., Windsor, Ont.

"Cause the Lord Jesus will be so glad to see us come."
"He shall see of the travail of His soul and shall be satisfied," I thought, but I waited for Ben to speak, and after a moment he went on,—
"Don't you remember, teacher, when Stephen was being stoned, God let him look right up into Heaven, and says he to the cruel men who were killing him, 'I see the heavens opened, and the Son of Man standing on the right hand of God.' Not sitting down, teacher, as if it didn't matter. He stood right up ready, 'cause he was glad Stephen was just a coming!"

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