

Canadian Churchman

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

Vol. 22.]

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[No. 21.

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Lessons for Sundays and Holy Days.

May 24.—WHIT-SUNDAY.
Morning.—Deut. 16, to v. 18. Rom. 8, to v. 18.
Evening.—Isaiah 11, or Ezek. 36, v. 25. Gal. 5, v. 13; or Acts 18, v. 24 to 19, v. 21.

APPROPRIATE HYMNS for Whit-Sunday and Trinity Sunday, compiled by Mr. F. Gattward, organist and choir master of St. Luke's Cathedral, Halifax, N.S. The numbers are taken from H. A. & M., but many of which are found in other hymnals:

WHIT-SUNDAY.

Holy Communion: 155, 207, 321, 324.
Processional: 9, 153, 154, 470.
Offertory: 152, 156, 507, 508.
Children's Hymns: 154, 210, 388, 568.
General Hymns: 157, 208, 209, 211, 212.

TRINITY SUNDAY.

Holy Communion: 197, 318, 321, 558.
Processional: 33, 162, 163, 392.
Offertory: 160, 216, 275, 302.
Children's Hymns: 163, 337, 343, 569.
General Hymns: 22, 158, 161, 164, 273, 509.

WHITSUNDAY.

This day, on which we commemorate the miraculous descent of the Holy Ghost upon the Apostles, is set apart to consider the benefits conveyed to us by the coming of the Holy Spirit, and to praise God for them. It is the office of the third Person of the Blessed Trinity to perfect the work of our salvation by applying to us the merits of Christ's redemption, and restoring to us that spiritual life which our nature had forfeited at the fall; therefore the day on which He first came to dwell with His Church, must ever be commemorated by her members as one of holy joy and thanksgiving. The spiritual life of which the Holy Ghost is the author and giver, was first bestowed upon us at our baptism, when the stain of our natural corruption was washed away, and we were made new creatures in righteousness and true holiness. As outward and visible objects are often used as helps in realizing things inward and spiritual, the early Church ordered that newly baptized persons should at this season appear

in church in white garments, to represent that holiness and purity which are the especial fruits of the Spirit, and which the sacrament of baptism had just conveyed to them. Though this custom no longer prevails, yet the name of Whitsunday (or Sunday in whites, which this festival still bears in remembrance of it) may serve to remind all baptized Christians of that garment of holiness and purity with which the Holy Spirit has also clothed their souls, and which it should be their constant endeavour to keep pure and clean. Being unable to do this in our own strength, our prayer in the Collect is that He who once cleansed our souls will continue to enlighten and comfort them. The Church, still teaching us by outward signs, or emblems, here represents the Holy Spirit under the emblem of Light, to teach us that He is to our souls what light is to our bodily senses. As we could not perform our daily tasks without the light of day, so neither can we work out our salvation without the assistance of God's Holy Spirit; and as light guides and cheers those who walk in its beams, while it is of no use to those who wilfully shut their eyes against it; so the Holy Spirit is the Guide and Comforter of all who seek His influence and follow it, while He withdraws Himself from such as wilfully harden their hearts against Him. Our Saviour Himself gives us in the Gospel the simple rule, whereby we may know if we are of the number of those to whom the Holy Spirit will bring peace and comfort. He there declares that if we are of "the world," that is, if we have no disposition to know Him or to be governed by Him, we can have no part in the gifts of the Blessed Comforter,—but if we love Him, and show our love by our obedience, He will so unite us to Himself by His Blessed Spirit dwelling in us that being made one with Him and He one with us, we shall enjoy His presence and favour here, and by the same Spirit be raised up with Him hereafter. We are taught then, by the services of this day, not only to praise God for the descent of His Holy Spirit on the Church in general, but also to thank Him for having appointed sacraments and ordinances whereby He communicates Himself to each one of us her members; and we also learn to follow up the profession we made when His Holy Spirit was bestowed upon us, if we would receive the benefit then promised. Let us, then, keep alive the grace which the Holy Spirit implanted at our baptism, by praying that He will send us more and more of His heavenly light. Let us "wait on Him continually" in the midst of His temple, the Church, and let us show ourselves true members of that Church by our love and obedience to Christ, its Head, and unity and concord with our fellow-members. If we thus "watch and keep" that "white garment" which was given to us in baptism, we may humbly hope to be one day admitted among the great multitude who, having been washed and made white in the blood of the Lamb, worship forever before His throne, clothed with white robes and with palms in their hands.

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RELIGION IN OUR PUBLIC SCHOOLS.

The proper end of all education is to turn out for the struggle of life as true and as perfect a man as possible, perfect—as far as the teacher can get—in body, in mind, in spirit. The two first are pretty well attended to, but in the common school education of the country—if we can call our halting system education—the third, and we will add the most important part of the true man, is sadly defective. We fear the day of thorough remedying this deplorable defect is still far off, and notwithstanding the pitiable attempts of Synods and committees of Synods to eradicate the evil and come to a better state of things, the unhappy divisions in the Protestant community of the country present the insurmountable barrier at every turn; and our much-boasted, much-belauded school system still turns out the half true, half perfect scholar, the body strong, the intellect acute, whetted and sharp, ready, by fair means, or by foul, if required, to succeed. The late Duke of Wellington was not far astray when he said that such a system was only capable of turning out "clever devils." It was a sad spectacle to see the other day a deputation of men, striving to ignore their divisions for the time, waiting upon "The author of the Bible for use in the common schools of the Dominion," for the purpose of getting a brief portion of time in the week to build up, or rather to keep from utter wreck and ruin, the spiritual character of the youth of our country. Where is the voice of a united Church?—the voice of thunder, the voice of might, the voice of Jesus, "Feed my lambs." Instead we have the puling, hat-in-hand voice, the voice of disunion, the voice of division, and the suitable reply from "The author of the Bible for use, etc., etc.": "Gentlemen, we will consider the matter." Has religion come to this? As a paper holding dear and holding fast the principles of the Church of England, we deplore the want of sound religious instruction in our common schools. The general principle of religious teaching, intelligently and faithfully imparted, we stand up for to the last, but we, alas! know the indifferentism too prevalent with regard to the history of our Church, the Prayer-Book truths and Bible facts upon which the English branch of the Catholic Church rests—her traditions, her oneness in doctrine with the Church Catholic in its most ancient and purest time. Supposing a clergyman of some of the religious bodies came, "according to law," to impart at the allotted time spiritual instruction in one of the schools in the rural parts of the country. The parents of the Roman Catholic children having knowledge of this would strictly order their children to come away. Would a Church of England parent do so? Not much. And so the children of the Church would sit and listen to the glories of 1744, when the Methodist Church was founded and John Wesley took all the world for his parish, or that wonderful man was raised up in 1548 to teach the truth of the Gospel in his five points of Calvinism, that all Churches are alike; and all had their origin in the glorious Reformation. Bishops and priests of the Church of England, are you prepared for this? Who gains from this muddle, the Church or Dissent? There is but one answer. Again, does the schoolmaster act no part in all this? Do the trustees care whether he be a Christian, an infidel, or an

agnostic? Not they. It is one of the most deplorable thoughts connected with this wretched common school education, that the child of our heart and love, to whom we had taught the Christian faith and the fear of God, the love of Christ, the guiding influence of the Holy Spirit, the terrible nature of sin and the bright hope of immortality, should go to one of these schools and be placed under the influence of an infidel teacher for five days in a week. A word comes up in the lesson touching religion, touching heaven, God, eternity; a doubting sneer, a toss of the head, a shrug of the shoulders, or some such sign of unbelief, may, and often has, shaken for ever the faith of the child and shattered the foundation so full of hope that had been laid at the Christian parent's knee in the blessed atmosphere of a religious home. With all these difficulties staring us in the face, we see no way out of the awful difficulty and danger into which the divisions of a derided Protestantism have plunged us. There are three courses, blessed be God! still left to us: 1st. There is the Sunday-school, with all its defects, and all the mistakes which ever attach themselves to man-made institutions. We must do our best in it and with it during that hour of Sunday with our young. 2nd. There is the home; in the pious example of the parents there, we have the true hand-maid of the Church; there, in the love, in the trust, in the sympathy of child to parent and parent to child, unconsciously is built up that Christian edifice which the world, the flesh and the devil in vain assault. 3rd. There is the Church. "You shall call upon this child to hear sermons," and be assured that "they that be planted in the House of the Lord shall flourish in the courts of our God." On these old and familiar lines we fear the Church must proceed, till God, "who alone can order the unruly wills and affections of sinful men," be pleased to bring catholic order out of chaos and restore to distracted Christendom the oneness her Divine Master prayed for. Hasten that happy time, good Lord! Amen.

IN MEMORIAM.

On the 14th of April, at the parsonage, Windsor Mills, Mrs. Roe, the beloved wife of the Ven. Archdeacon Roe, entered into rest. In the midst of our Easter joy—with the songs of victory still on our lips—she, following the blessed footsteps of the Master, in the calmness of faith and hope, passed through the grave and gate of death into the land of life and peace. It surely was a blessed time to die. And though, to our venerable friend the Archdeacon, who has our truest sympathy, and whom we would all fain comfort, the parting is painful and the breaking of life-long ties is hard to bear, we feel sure that he will be—nay, that he is sustained and comforted by Him who by His mighty power has robbed death of its sting and the grave of its victory. The funeral service was held at Windsor Mills, and the body was brought to Lennoxville and buried in the family lot in the Malvern cemetery, where her two daughters lie waiting the summons to their joyful resurrection. Owing to the heavy floods there was some difficulty in reaching the cemetery, and many friends and neighbours were unable to be present. Still, the professors and students of the College rowed across in boats, and a number of both clergy and laity came up to the railway crossing on the train with the body, so that a goodly number assembled round the grave, and the words of trustful resignation fell solemnly on the ear as the men's voices sang in unison the

beautiful hymn, "Nearer My God to Thee." Mrs. Roe's life was a beautiful one, full of singular sweetness and gentleness. Though for many years she was more or less of an invalid—and for the last four years a great sufferer—not a word of complaint or of repining ever fell from her lips. I think if there is one word that could describe her character more than another, it is "devotion." She was devoted to her God in praise and prayer and holy living. She was devoted to her Church, to its progress at home and abroad. She gave unceasing thought and care. She was devoted to her husband, seconding him in every way in his life's work of activity in his Master's vineyard—carefully keeping out of his way everything that might distract or hinder him in that work. Although unable to undergo much physical strain, and often confined altogether to the house, yet her quiet influence was felt throughout the whole parish—indeed throughout the diocese. Her life work, apart from her family duties, may be said, perhaps, to have been in connection with the establishment of St. George's Church Missionary Union, Lennoxville. For the first year or two after coming to reside here, she devoted herself to the care of her household, and as far as her strength permitted, to the promotion of the happiness of those around her in bright social gatherings at her home. It was on the 20th of April, 1877, that a strong interest having been aroused in mission work by the visit of the Rev. Mr. Good from British Columbia, Mrs. Roe, Mrs. Houghton, Mrs. Robbins, Miss M. A. Morris, and a few other ladies met together, the rector also being present, and organized the Missionary Union. A constitution and rules for guidance were drawn up, and it was clearly stated that the chief object of the Union was not so much to raise money as for the members to meet regularly once a month to pray for God's blessing on missionary work, and to use daily a form of private intercession for missionaries. When the Woman's Auxiliary was established, our Mission Union at once became a branch of it, and now for nineteen years the little organization thus founded has gone on quietly, meeting month by month, raising a good deal of money, yet never losing sight of the original object—prayer for missions. To Mrs. Roe, as long as she lived in Lennoxville, belonged the task of seeing that interesting and stimulating missionary intelligence was prepared for each meeting. And when, through increasing weakness, she was obliged to give up attending the monthly meetings, she used to gather around her week by week those whom she could interest, and read with them the record of the work of the labourers in the mission field. The following resolution adopted by the Lennoxville Branch of the W. A. on the 13th of April, 1894, expresses, though inadequately, the high and affectionate esteem in which she was held: "The members of St. George's Missionary Union, the Lennoxville Branch of the W. A., learn with great regret that Mrs. Roe is leaving Lennoxville, and therefore is obliged to sever her connection with them. They realize, and desire to place on record, how much they owe to Mrs. Roe from the very formation of the Union in every way. Not only will they miss her ever-ready and generous contributions to all the objects of the Union, but they will miss her kindly, gentle and affectionate presence at their monthly meetings, and her wise counsels in all matters pertaining to the advancement of their work. They feel sure that wherever her future home may be, and in whatever missionary work she may be engaged, she will never cease to take

a loving interest in the work and prosperity of the Lennoxville Branch. They pray that God's blessing may ever be upon her, and that through His grace she may be spared to many years of usefulness in His Church." After she left Lennoxville, at the fourth meeting of the 19th year of the Union, it was resolved by the members to present Mrs. Roe with a diocesan life membership, and in less than a month the secretary was able to write to her that it was done—"as a mark of our personal esteem and affection for yourself," adding, "we are now happy to present you with the gold cross, the token of life membership; we beg to assure you of the great satisfaction it gives us thus to honour you." It is a source of gratification to the members that Miss Roe's farewell visit here was brightened by the knowledge that this mark of loving regard to her mother was just completed. Though Mrs. Roe's death was not unlooked for, yet the end came unexpectedly, as often is the case, but it was peace—perfect peace. Well may we each and all pray—"Let me die the death of the righteous, and let my last end be like his"—for "Blessed are the dead which die in the Lord."—A. C. S.

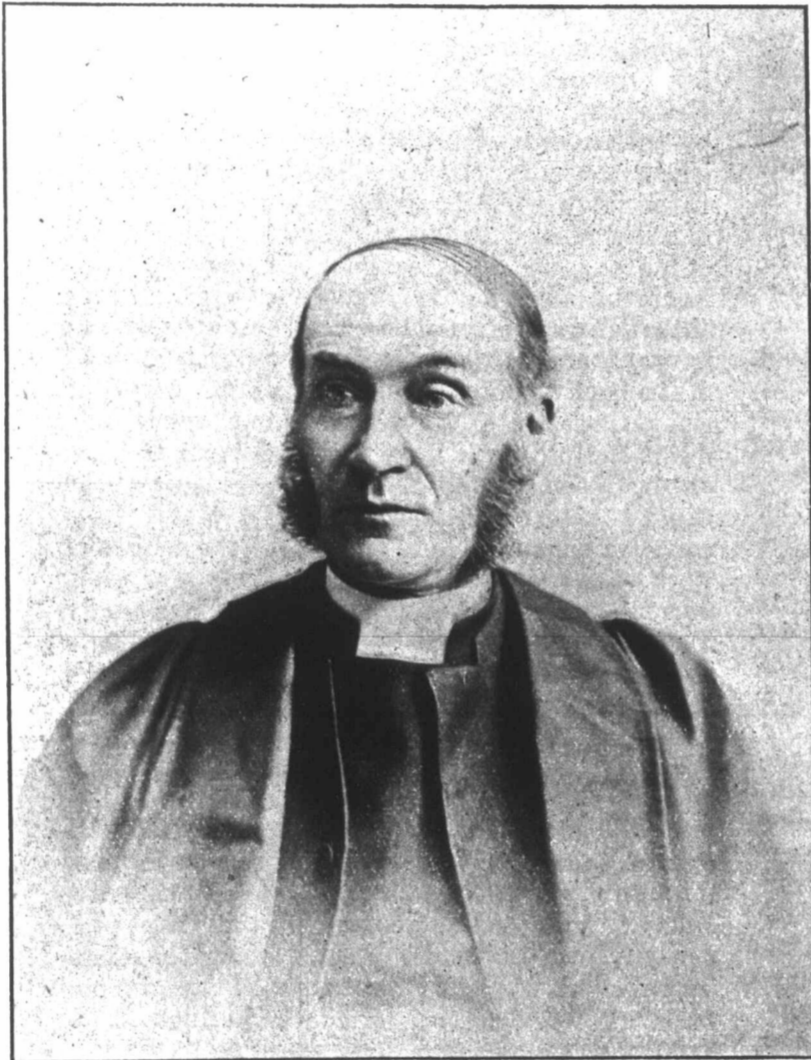
"WHY TAKE A CHURCH PAPER?"

It might seem more pertinent to turn the question around. *Why not take a Church paper?* Some say it is too high in price. The yellow-backed novel is less in price than Tennyson's poems, but for all that Tennyson is the cheaper. Religious papers, on the best material, filled with good, elevating reading and responsible information, are unfairly compared with cheap weeklies on poor paper, bad print, patent sides and filled with local gossip, sensational crimes and irresponsible yarns. The comparison is unworthy and misleading. As a matter of fact, where our Church papers are compared with periodicals of a literary or educational character, it is quickly found that we have the cheapest periodicals, of a desirable grade, in the world. Some claim that they can not afford it. Yet they take from two to ten papers which tell them how the devil is getting on. Would it not seem consistent to take one, at least, to ascertain what the Lord is doing? This claim in most instances is either mistaken or insincere. A man, after making this claim to me as an excuse for not taking one Church paper, spent \$4.05 the same month for daily papers and magazines. He was insincere. But others are mistaken. They believe they cannot afford it. Such ones neglect to buy books and good papers for their young folks. Then they are surprised to find these young folks going away from home for entertainment and falling into evil. This is pre-eminently a reading age. Young folks, if not supplied with good reading, will read trash. Why take a Church paper? Because it tells you the progress the cause of Christ is making. The great secular weeklies and dailies give very little space to Church work. They seek for news of an exciting and sensational character. The idea that many Christians have, that the world is getting worse, comes from reading only one side of the case. A proper interest and pride in our Church should cause us to want to know what it is doing. In politics, and in many of the fraternal societies, men are anxious to take periodicals which inform them about the progress of such things. If we are to keep in touch with the Church and its work, we must take a Church paper to know what it is doing.—*Cent. Chr. Advocate.*

THE NEW BISHOP OF NIAGARA.

If the Diocese of Niagara grudged their bishop to Ottawa, it may be said with at least equal emphasis that not only the parishioners of St. James', but the inhabitants of Toronto, will lament the departure of Canon DuMoulin. The Canon has been a most important factor in the ecclesiastical life of Toronto, and has quietly and steadily won his way to the first rank and the highest place. He came among us in a time of trouble. He assumed the rectorship of St. James' amid circumstances of great difficulty and perplexity. The old order was changing. It could not possibly be maintained unless the usefulness of the great Church was to be sacrificed. It was not fitting that the Cathedral Church of the Queen City should be a mere preaching house, however important preaching may be, and we maintain its supreme importance. Against such a theory the very stones would cry out from the wall. The building itself was a continual protest against it. Yet there were a good many of the regular and old time worshippers in that church who not only held that theory, but who looked upon any attempt to break in upon the deadly dulness of the service as an invasion of their rights as Protestants. They were not only opposed to High Churchism, in any sense of that word, moderate or extreme; they were out of sympathy with the spirit of Anglican worship and teaching. It is superfluous to point out at length how these difficulties were overcome. Quietly, steadily, the rector and those who saw with him, the necessity for changes, set to work to amend, remodel, and so forth, as it seemed needful, expedient, possible. The result is that St. James' has now a service which, as far as it goes, would do no discredit to a well equipped English Cathedral. There are some few points in which it might advantageously be assimilated to the normal Anglican type; but, when it is remembered that St. James' is a parish church as well as a Cathedral, perhaps as much has been done as is expedient, for the present. At any rate, there are few malcontents among the parishioners or pew holders; and all will admit that the changes have been judiciously and successfully brought about. But Canon DuMoulin's ability and practical wisdom have been shown in another department. Many will have forgotten, or have hardly known of the difficulties which the Canon had with his brother clergy some years ago—difficulties, however, for which he was in no way responsible. At that time he was never nominated as a deputy to the Provincial Synod. But a change has taken place. The Canon, by his sober, steadfast, and brilliant discharge of his duties, has quietly taken his place as one of the foremost, if not one of the most prominent men in the Synod; and now he is regularly returned by the clergy at very nearly the head of the list. And this testimony is the more remarkable since his voice is seldom heard in the Synod debates. When men who have comparatively no right to be heard, are wearying the ears and wasting the time of the Synod, this great orator is sitting silent with a kind of *cui bono* look on his expressive countenance—now and then rising to speak some weighty words, weighty and well weighed in their meaning and commonly eloquent in their expression. All the world knows that Canon DuMoulin is a great preacher—perhaps the first in Ontario; and

the power of speech will certainly be no disqualification for the discharge of the duties of a bishop. But the facts which we have already mentioned will show that he possesses real faculty and influence, and that his powers of administration may become as remarkable as his oratory. In regard to his general position as a Churchman, he will be an ideal bishop. In saying this, we do not wish to deny that High Churchmen and Low Churchmen have both made admirable bishops, and we sincerely hope that representatives of both schools will always be found on the bench. Yet it is better that a bishop, as the governor of a diocese, having to deal and to deal justly with different parties, should not himself be a party man. And a party man the bishop elect certainly is not. He is evangelical—we say that, rather than an evangelical—in the true sense of the word, in a sense that would be admitted by all schools. Yet no one would speak of him as a Low Churchman in the sense of belittling the orders, the ordinances, or the services



Farmer, Bros.' Photo, Toronto.

REV. CANON DUMOULIN—BISHOP ELECT OF NIAGARA

of the Church. Whilst the pulpit of St. James' has had its rights recognized, those of the choir and the altar have not been ignored. If Canon DuMoulin can only have a successor who shall carry on his work in the same spirit and with the same success, St. James' will soon be the glory of the Anglican Church in Canada. As for Niagara, Toronto's loss is their gain. Bishop Hamilton has left the diocese in good working order. We are sure that the new bishop will carry on every good work with zeal, wisdom, love, and self-sacrifice. May his days, as a Father in the Church, be many and prosperous! The following facts may be of interest in connection with the election of Dr. DuMoulin to the See of Niagara: He was ordained deacon in 1859 and priest in 1860; and served for a time as curate at London and at Galt. Subsequently he was curate of Holy Trinity, Montreal, until 1872. From 1872 to 1875, he was rector of St. Thomas', Hamilton. From 1875 to 1883, he was rector of St. Martin's, Montreal. In 1883 he became rector and Canon

of St. James' Cathedral, Toronto. In 1890 he received the degree of D.C.L. from Trinity University, Toronto, being previously M.A. of Bishop's College, Lennoxville.

It is strange that although the Diocese of Niagara is only about twenty years old, the coming bishop will be the fourth titular Bishop of Niagara. Bishop Bethune was Bishop of Niagara before his elevation to that of Toronto.

ST. JAMES' RECTORY, TORONTO.

The King is dead, long live the King. No sooner is it known that St. James' rectory is vacant than public gossip fills it again and names are canvassed. That Dean Carmichael would be thought of as the successor of Canon DuMoulin is natural, but is, we think, improbable. The name which occurs to us of the man best fitted by untiring, unselfish devotion to the Church's work, the only one the equal of the Bishop Designate for learning, eloquence and administrative ability, is that of the Rev. Professor Clark of Trinity College. It would be an honour to Toronto to have him in the rectory. Whatever may be done and whoever may be appointed to the chief parish in the Diocese of Toronto, we trust the incumbent will be a Canadian by years of hard work and experience among us.

PRAYER.

Day by day renew the lisping words: "God bless father and mother." Kneel in the quiet room, morning and evening, and pray for them. Pray that God may bestow upon them His choicest blessings. Pray that they may have many years; that sickness and weakness may be far from them; that their dwelling may be kept in safety; that their days may be passed in comfort; and, above all, that the peace which passeth all understanding may be their peace. Thus you will yourself obtain the reflex blessing—thus your own heart will be kept tender, and your life noble and true. Astronomers have long taught that all planetary heat passeth away. Once this earth shone with its own light, and blazed forth in tremendous flames; but it has cooled down. Hereafter the sun itself, some tell us, will become a frozen mass, bound together with the earth and moon, and other planets, and rushing through space—cold, lightless, lifeless! Heat everywhere passes away, unless it be maintained and renewed.

Even love to parents may be evanescent. The chilling frost of absence, other interests, and other loves—affection for wife, and children, and friends—may dissipate the warmth once throbbing in the child's heart. How shall it be maintained? By kindling the fires of old affection. Keep the portraits of father and mother framed, and hanging on the wall of your room. Do not conceal them in an album. Gaze often upon them. Soon one or other, or both, may be called hence; soon you may stand, with Cowper, looking with blinding tears at your mother's portrait, and exclaiming, with him:

"O, that those lips had language! Life has pass'd With me but roughly since I heard thee last, Those lips are thine—thy own sweet smile I see, The same that oft in childhood solac'd me, Voice only fails, else how distinct, they say, Grieve not, my child, chase all thy fears away!

—There is a way of escape for lost, struggling humanity, but it is ever the same—straight and narrow—to each individual.

THE MISSIONARY FIELD.

WORK IN CALEDONIA.—This diocese, which used to form part of the Diocese of British Columbia, is the scene of a great and magnificent work—first among the Indians and secondly among the Colonists, who, few in number, are living on the very border line of civilization and establishing themselves, under circumstances of difficulty and hardship, in a wild country, and in a climate that is very severe. The bishop's life is a most unsettled one. He is on the move for many months together, and he mentions that as there are no good postal arrangements in the unsettled parts of the country, no letters reach him on his travels, and that one which arrived at his house in June last did not reach him until November. One of the places where the society maintains a clergyman is called Port Essington; the late clergyman left some time ago and an excellent deputy took charge of the place for a time. Now the Rev. B. Appleyard has gone there to reside, and the bishop says that he has won the regard of the whites and the Indians. The following story which the bishop tells shows how the Indians have been brought to seek the truth: "Three of the Indians of that place came to me here, at no small risk, seeing the Skeena River was full of drift ice, to ask for my sanction and get my advice for the formation of a branch of our Diocesan Church Army. The institution is doing much good in reviving the hearts of the slow and reclaiming the backsliders. I am the General, the clergy in charge of stations acts as colonels, the Indians as lower grade officers, but these do the active work, and do it with a zest that is refreshing. Those who came to me from Essington are very much behind our Coast Indians generally, as they have a large admixture of Indians from the interior, who are much less instructed than the rest. My visitors in succession stood up and made formal speeches, and, Indian like, did it well. Their proportion of things differs from ours. They are as anxious to seek knowledge of details as we are of principles, and are as punctilious in doing the less important as in the greater. In public functions none can equal the Indians in carrying them through without a hitch. Symmetry is dear to them, whether in things seen or heard. It would delight you to join in our public services, even if you could not understand a word. On Sunday week I held a confirmation here of eighteen candidates. One by one they walked demurely and knelt before me, full, as I could see, of the great importance of the rite and in the spirit of prayer. There was no staring about, no noise, and the church full of the Amens. Last Sunday there were forty-eight communicants, chiefly the newly-confirmed and their relatives. Many others who generally communicate remained for the whole service, but they did not communicate because, as it seemed to them, without any hint or prompting, to be more according to the fitness of things that the newly confirmed and their natural guardians should have a Communion entirely to themselves. Indeed, I had rather all had presented themselves, but yet I respect their view of the family character of the ordinances, with Jesus as the Head giving Himself to His members for their life and joy. There is often something striking in seeing the shape our conventional ideas take from their handling. Old truths come out as new and fresh. The churchwardens and sidesmen who collect the alms walk up into the chancel with them with wonderful decorum, and return with all the precision of drilled soldiers. Step by step, and in two perfectly straight lines—it is as if they could not be awkward or hasty. So with my Port Essington visitors, they stand up and make set speeches to me only, with as much earnestness and freedom as if they addressed a large company. After some laudatory personalities they introduce their subject thus: 'Chief Bishop (which they pronounce beeship), the work of God is no light thing. All parts are weighty. Small things are parts of great things. Little things differ not from large in things of God. He makes no distinction; therefore, we may not. If otherwise, thou wilt explain. In our ignorance so we think, and therefore so we speak. But if we err, thou hast seen more winters than we have, and knowest all the wisdom of the ancients, and wilt instruct us. What-ever thou

sayest we will do. Now Chief! Bishop! Listen! Of course I listen with gravity. 'Why should souls die? Why should they be shut out from God? He opens the door—why should the devil close it? We will go against him; we will cry out to souls; we will weep: we will fall low for them to walk over us. Why should walls shut in good news? May not men standing on the streets hear it? Where Jesus walked let us walk. He spoke with the sun looking down, with the gale roaring, when the stars gave their brightness, when His disciples saw the waves filling their canoe.' Among such elevated thoughts they introduce little shreds and fringes of things, often crude and incongruous. We have to allow for extravagance even in honest minds, and also remember that a low tone of action may consist with lofty sentiments. Among graver matters they ask, 'When praying on the street must we kneel if it is muddy?' I replied, 'Look out for the clean spots.' They proceeded, 'We will never look upon strong drink; but must we give up tobacco?' 'I do not smoke,' was my reply. 'You are not children, but free men. The Book says drunkards do not enter heaven; but no word is spoken about smoking.' A number of such questions were asked and answered before they departed. It is a great satisfaction to me to know that our clergy are well provided with boats for the Skeena cannery work. Mr. Appleyard has a fine staunch boat—the third I have placed at Essington. Two were lost, one of them crushed by the ice, the other between a steamer and the wharf accidentally. Poor Samuel Lewis, the devoted fellow who laboured so faithfully at Giatlaup, is stone blind. Inflammation set in on account of his exposure to hardship. But work he must. Against his will he has been elected captain of the Kilkatla band of our Diocesan Church Army. It is very touching to see a great powerful member of the band leading about his captain. He is as ripe a Christian as any I know, and wonderfully full of Scripture. I hope to station Peter Haldam on the Skeena under Mr. Appleyard's supervision. Since I returned to the diocese last May I have travelled far and wide to try to overtake arrears of work. My voyage up the Nass River was made uncomfortable by heavy rains, but I was amply rewarded by seeing great progress, both spiritually and materially. My later voyage up the Skeena brought me among the Indians who crowd Port Essington between April and November. I saw not a little of the value of the summer work done on tidal water. The steamer I sailed in had a most difficult task to reach Hazelton. About half way up there is a very dangerous canyon to pass through; but we found a greater and unexpected difficulty immediately above it, in the shape of a newly-formed point of a great island of boulders that overlaps the two upper ends of the double canyon. We struggled for days, and finally had to use the ship's great stern wheel to loosen the boulders at the point, so that the rapid stream might sweep them out of our path and allow us to get round the point into the main channel of the river. During the last six months I have been gladdened by proofs of the propagation of the Gospel with living power among the heathen and a building-up of the faith of white and Indian Christians."

REVIEWS.

MAGAZINES.—The *Critical Review* keeps well ahead of the theological and philosophical literature of the period; and we are inclined to wonder what we did without it, and how we kept ourselves acquainted with the new books on these subjects. Among the reviews which strike us, being of special value, are those on "Makower's History and Constitution of the Church of England," which seems to be a remarkable book, especially as coming from a German Divine; on "Menegoz's Theology of the Epistle to the Hebrews,"—a work which has already established for itself a high reputation. There is a rather remarkable article on "Hermann's Communion of the Christian with God," by Dr. J. S. Candlish. One of the tendency-showing papers is that of the Rev. D. M. Ross on "Sabatier's Essay on Man's Immortality." Sabatier, like a good many

of the French and Swiss Protestant Divines, is an advocate of conditional immortality.

The *Expository Times* (May) has an interesting discussion of that difficult subject—"Being Baptized for the Dead." Thirty-six different interpretations were, some years ago, collected by the Rev. J. W. Husley, and there are more. A suggestion has been published by Mr. Archer Hind, which we cannot give at length here; but which amounts to this, that as baptism is the consecration of the body, a symbol of the regeneration of the soul by the Divine Spirit, it would be a mere absurdity if the body did not rise again, the process by which Mr. Hind arrives at this needs consideration. There is an excellent article on "Fellowship with God," under the heading of Theology of the Psalms, by Professor W. T. Davison. The difficult subject of "Preaching to the Spirits in Prison," is handled by Dr. Gordon Balfour. He gives an entirely new view of the subject. Surely that is enough! A quantity of valuable practical matter in this number will be of the greatest service to teachers and preachers.

Home & Foreign Church News

FROM OUR OWN CORRESPONDENTS.

QUEBEC.

ANDREW H. DUNN, D.D., BISHOP, QUEBEC.

QUEBEC.—We feel sure that the many friends of the Ven. Archdeacon Roe, scattered throughout our land, will read with sympathy the following "resolution," passed at the last meeting of the Central Board of the Church Society in this city. Few men in the Canadian Church are more widely known than the Archdeacon; not many excel him in mental gifts and attainments, and none, we venture to say, in religious zeal and energy. But little more than three months elapsed between the death of Miss Roe, the Archdeacon's only unmarried daughter, and Mrs. Roe. It was unanimously resolved: "That the Central Board of the Church Society do convey to the Ven. Archdeacon Roe, the sense of its deepest sympathy with him in the heavy affliction which has recently befallen him in the death of Mrs. Roe—a sympathy the more profound, following so closely as this bereavement does upon another of a like sad nature. Mrs. Roe was for many long years a member of the Church Society, and ever took a lively interest in the Church's missionary operations, at home and abroad. In the truly great and most self-sacrificing work of the Archdeacon himself in the cause of Christ's kingdom, more particularly in this diocese, extending over a period of forty years—a work which however highly valued by the present generation of Churchmen, will be still more fully appreciated in the future. We doubt not that Mrs. Roe's gifts of heart and mind exerted an encouraging influence of which he alone knows the secret value. We feel sure that the deep sympathy felt, and now expressed by us, goes out to the Archdeacon from the whole diocese; and we trust that this assurance, and above all, the comfort of God's sustaining grace, may help to soften the pain and lighten the load which he is now for a time called upon to bear."

ONTARIO.

J. T. LEWIS, D.D., LL.D., ARCHBISHOP OF ONT., KINGSTON

PRESCOTT.—The annual statement presented to the vestry of St. John's Church on Easter Monday was of a very gratifying character. It showed that despite "financial depression" the revenue of the church had been well sustained. All current expenditures were met and some \$400 of the outstanding debt discharged. In addition a like amount of \$400 has since Easter been secured for the payment of two debentures, thus reducing the Funded Church Debt to \$1,200. Much credit for this excellent showing is due to the wardens of the past year, but especially to the very laudable zeal displayed by St. John's Guild, under the presidency of Mrs. Jordan. The wardens for the current year are H. B. White, clergyman's, and W. J. Whitley, re-elected people's warden. The delegates to the Synod are Henry Daniels, W. J. Whitley and R. W. Ross. It may be added that the report of the Prescott branch of the Woman's Auxiliary (Mrs. H. Daniels, president), shows a year unequalled in its history for diligent activity and consequent success.

OTTAWA.

CHARLES HAMILTON, D.D., BISHOP, OTTAWA.

MORRISBURG.—The annual vestry meeting was held in St. James' Hall on the evening of Easter

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Monday, when the most satisfactory financial statement that has been presented for years was presented by the treasurer. Within the last few months all liabilities connected with the erection of a new stone church, which cost over \$15,000, were paid, besides \$500 of other liabilities. The following are the officers for the present year: Wardens—J. P. Whitney, Q.C. and L. Howard. G. H. S. Kennedy and J. P. Whitney were elected delegates to Synod for the ensuing three years. Notwithstanding the fact that there are only about 80 families in the parish, nearly 200 Church members communicated at Easter. His Lordship, Bishop Hamilton, will hold a confirmation here in June.

TORONTO.

ARTHUR SWEATMAN, D.D., BISHOP, TORONTO.

Trinity Church.—A week last Sunday morning the Bishop of Toronto administered the rite of confirmation to about 50 candidates at this church. His Lordship was assisted by the Rev. Canon Sanson and by the Rev. T. O'Meara, who read prayers. In his address to those confirmed the bishop urged upon them the duty of earnestness and sincerity in all their ways, to be true and faithful to the vows they had just taken.

Trinity University.—The corporation met on May 18th at 2.30 p.m., present, the Bishop of Toronto in the chair; the Bishop of Ottawa, the Provost, Profs. Jones, Clark, Rigby, Huntingford, Cayley and Mackenzie, Rev. A. J. Broughall, Rev. Canon Cayley, Rev. Dr. Bethune, Messrs. W. Ince, J. A. Worrell, Q.C., Edward Martin, Q.C., James Henderson, Elias Henderson, R. Bayly, Q.C., Walter Barwick and N. F. Davidson. A site on the college grounds was granted for the building of St. Hilda's College at a nominal rent. It was resolved that candidates for scholarships at the July matriculation examinations may write at any High School or Collegiate Institute where such examinations are allowed by the Department of Education to be held. The Bishop of Ottawa and Prof. Rigby were appointed delegates to confer with delegates from the other Church Universities on the question of establishing joint examinations for the arts degree, and making the voluntary preliminary examination course the final examination of the divinity course. A special statute was framed providing that Michaelmas term, 1896, shall begin on Friday, October 9th. The librarian announced the receipt of a large number of books left to the college library by the late Rev. Dr. R. N. Marritt, of Morristown, N. J., a graduate of the University. The following are the results of the examinations for the degree of Mus. Bac.: Final examination—Class I.—Edmund Hardy, gold medalist; W. R. Hedden and E. J. Sloane, equal, silver medalists; Mrs. E. L. Dunn, B. P. James, Miss E. Morris. Second examination—Class III.—H. B. C. Newton, Miss M. R. Peake. First examination—Class I.—A. R. Spencer, Charles Johnston. Class III.—Fforde MacLoglin.

Toronto Church of England S. S. Association.—The closing service of the Association will (D.V.) be held to-day, Thursday, May 21st, 1896, at 8 p.m., in St. Albans Cathedral. There will be a full choral Evensong and sermon by Rev. Canon Sweeney, M.A. D.D., Rural Dean. The Right Reverend the Lord Bishop of Toronto requests the clergy to bring surplices. A collection in aid of the funds of the Association will be taken up. The cathedral may be reached via Belt Line and Bloor west, or Bathurst street cars. Teachers and officers are cordially invited to attend.

All Saints.—Thursday evening a Confirmation service was held, and some sixty-eight persons presented themselves and were confirmed by the Bishop of Toronto. Forty-two ladies were among the number, and twenty-six gentlemen.

St. Phillip's.—The annual congregational social gathering which took place on Monday, the 11th, was a great success. The rector, Canon Sweeney, presided. A good programme of music was well carried out; the chairman and Canon Mockridge delivered addresses which were evidently much appreciated.

RURAL DEANERY OF TORONTO.—The meetings for the last two months have been of a most useful and interesting character. On March 2nd, the Rural Dean presented the report of the Lay Helpers' Association Committee, which recommended that the subject being of great importance should be referred to the proposed Church Conference in the autumn. The Deanery approved the recommendation. Most helpful papers were read by Rev. Canon McNab, the Diocesan Missioner, and the Rev. F. H. DuVernet, of St. John's Church, Toronto Junction, on "Parochial Missions." The subject was well-timed to have a bearing on the recent missions held by the Bishop of Qu'Appelle. Rev. W. H. M. Aitken, Rev.

G. Grubb, Rev. A. J. Broughall, C. H. Shortt and others took part in the discussion that followed. On April 13th, the Provost of Trinity College and the Principal of Wycliffe College spoke on the subject of the "Raised Standard for Holy Orders and Divinity Degrees." The matter had been the subject of a message from the House of Bishops at the late Provincial Synod. The Deanery appointed a small committee to bring the matter before the Diocesan Synod. At this meeting a vote of sympathy with the family of the late Rev. Canon Logan was passed. The final report of the Marriage Laws Committee was adopted.

The Synod of Toronto will meet on Tuesday, June 9th, after service in St. James' Cathedral, with celebration of Holy Communion at 10 a.m. The bishop will take the chair at the school-room of St. James' Cathedral at 11.30 a.m. There will be a choral Evensong with a sermon at St. Albans Cathedral, by Rev. Canon Welsh, Provost of Trinity College, and Chancellor of the Cathedral.

A large number of prominent mission workers were at the Union Station at noon last Thursday to bid farewell to the missionaries who were going out into the far North-West mission fields in connection with the Canada College Missionary Association. The departing missionaries were Rev. J. O. Stringer, Mrs. Stringer and Mr. W. Young, Mr. Stringer's assistant, who are going into the Arctic circle, and Mr. F. Flewelling, who is going to Alaska. The missionaries underwent the ordeal of parting with their friends with great fortitude, and went away full of hope for the success of their labours.

COBourg.—The congregation of St. Peter's Church, to mark their appreciation of Canon Macnab's work amongst them for the last two months, presented him with a purse of \$50. The churchwardens, on behalf of the people, made the presentation, and warmly complimented the Rev. Canon on the faithful discharge of his duties and loyalty to the interests of the parish. Canon Macnab replied in fitting terms, and thanked the people for their generous and unexpected gift.

NIAGARA.

HAMILTON.—On Tuesday, May 12th, at eleven o'clock, the delegates to the Synod attended service in the cathedral, and at 2.30, Ven. Archdeacon Dixon took the chair, in the presence of a large attendance of laymen and a full attendance of the clergy. Chancellor Martin, the Rev. Canon Worrell, the Rev. George Forneret, Messrs. R. Causby and W. F. Burton were appointed a committee to consider any objections to the voters' list. A short address was made by the chairman advising the delegates of the importance of the duty they had to perform. The following scrutineers were appointed—for the clerical votes—The Rev. Canon Bland, the Rev. Canon Curran and Mr. A. G. Heaven; for the lay vote—the Rev. C. R. Lee, Mr. H. C. Gwyn and Mr. W. G. Thomson. On behalf of the Rural Deanery of Hamilton, the Rev. Canon Bland held that the See had not been canonically vacated, and therefore the Synod could not legally proceed with the election of a bishop. Mr. Robert Ker considered that the objection was out of order. Canon Bland contended that the point raised by him was in order. Rev. Rural Dean Bevan said the Synod was not making a bishop, but simply nominating a candidate. The chairman ruled the objection out of order. The Committee on Contested Seats reported that the request for the removal of the name of Henry Lemon, of Burlington, had been allowed, and that the application to have the name of Cameron Gage placed on the list be disallowed. From the beginning the clergy voted for Canon DuMoulin. The laymen, who are low Churchmen, cast their ballots for Rural Dean Armitage on the first three ballots and then voted for Dean Carmichael. After the sixth ballot was taken the Synod adjourned until 9.30 the following morning. The ballots were as follows, the first figures indicating the clergy and the second the laymen: First ballot—The Rev. Canon DuMoulin, Toronto, 37, 21; Rural Dean Armitage, St. Catharines, 9, 29; the Rev. Dean Carmichael, Montreal, 4, 2; the Rev. John Kerr, Montreal, 5, 0; the Rev. Canon Sweeney, Toronto, 4, 1; the Rev. Canon Mockridge, Toronto, 1, 1; the Rev. Canon Mills, Montreal, 1, 0; Archdeacon Houston, 0, 1; lost, 0, 3; total, 61, 58. Second ballot—DuMoulin, 42, 24; Carmichael, 6, 2; Armitage, 5, 30; Ker, 3, 0; Sweeney, 3, 1; Bishop Athabasca, 2, 0; lost, 0, 1; total, 61, 58. Third ballot—DuMoulin, 42, 26; Carmichael, 8, 2; Armitage, 4, 28; Sweeney, 2, 1; Mockridge, 1, 0; Bishop Athabasca, 2, 0; Kerr, 1, 0; lost, 0, 1; total, 61, 58. Fourth ballot—DuMoulin, 39, 24; Carmichael, 18, 32; Sweeney, 1, 0; Ker, 1, 0; Houston, 1, 0; lost, 0, 2; total, 60, 58. Fifth ballot—DuMoulin, 42, 25; Carmichael, 18, 31; Houston, 1, 0; lost, 0, 2; total, 61, 58. Sixth ballot—DuMoulin, 44, 25; Carmichael, 16, 31; Houston, 1, 0; lost, 0, 2; total, 61, 58.

Wednesday, 13th inst.—At 9.30 this morning, Synod again resumed its sitting. The following protest was filed when the Synod convened this morning: "The Rural Deanery of Hamilton enters a protest against any election being held in the Diocese of Niagara, and on the following ground: 'That the bishops were not all notified of the desire of the Bishop of Niagara to resign his diocese, and so could not assemble in session, as provided in canon 8, Provincial Synod; therefore, the resignation could not be canonically accepted and the Diocese of Niagara is therefore not vacant.'" The seventh ballot resulted in the election of Canon DuMoulin. The following is the result of the ballot, the figures showing the votes of the clergy and laity respectively: Rev. Canon DuMoulin, 55, 47; Rev. Dean Carmichael, 2, 6; Bishop of Algoma, 2, 0. The vote required to secure an election was clergy 31, laymen 29. Rev. Rural Dean Armitage moved, seconded by John Hoodless, "that the election be made unanimous." The House was willing to do this, but it was held that such a thing could not be done. The secretary was instructed to notify Canon DuMoulin of his election, and the Synod adjourned at eight o'clock. As Rev. Canon DuMoulin was absent from Toronto, it was not until the evening that a reply was received from him. When Synod re-assembled, Archdeacon Dixon said he was pleased to announce that Rev. Canon DuMoulin had accepted the position to which he had been elected. Secretary Mason then read the following telegram addressed to Archdeacon Dixon:—"New York, May 13th.—Regarding election as divine call, I accept, with entire confidence in God. J. Philip DuMoulin." A vote of thanks was tendered to Archdeacon Dixon. In seconding this resolution, Rev. R. Ker said he felt that the Synod had occasion to rejoice on the selection made. Many battles had been fought, and he trusted that this election would put an end to party battles. Archdeacon Dixon considered that the bishop-elect had done a noble and heroic act of duty. Rev. C. R. Lee suggested that steps be taken at once to increase the Endowment Fund to \$75,000, that the bishop should get interest on the amount he was entitled to. On motion of Judge Senkler, the Standing Committee was instructed to take steps to increase the Endowment Fund. It was stated that the fund amounted to \$70,000 or \$71,000, and that \$3,000 or \$4,000 was required to make it up. On behalf of the Church of the Ascension, Archdale Wilson guaranteed \$500 to the fund. The subscriptions were also made:—St. Thomas' Church, \$400; St. James' Church, Dundas, \$100; Cayuga, \$100; Fergus, \$67; Nanticoke, \$25; Oakville, \$200; Milton, \$50, and York, \$25. It is believed that the full amount required will be raised in a short time. On motion of John Hoodless, Archdeacon Dixon was asked to appoint a committee to receive the new bishop. It is expected that the consecration will take place early in June, and that the Synod will be called together on June 24th. Judge Senkler, J. J. Mason, Rev. Canon Sutherland, Rev. Rural Dean Black, Rev. Canon Bland and Archdeacon Dixon were appointed a committee to prepare a suitable memorial to the retiring bishop.

Rev. Canon Arnold, of Niagara-on-the-Lake, celebrated his ninetieth birthday last week. Although he did not attend the Synod he is hale and hearty.

HURON.

MAURICE S. BALDWIN, D.D., BISHOP, LONDON.

LISTOWEL.—The adjourned vestry of Christ Church was held in the school-room on Friday, April 21st, Rev. Mr. Fairlie in the chair. The Churchwardens' report showed a great increase in the income of the church during the last year. Not only were current expenses met, but nearly \$400 floating debt was removed. A few months ago, the church was destroyed by fire, and a new stone church, to cost in the neighbourhood of \$6,000, is to be erected, for which purpose a sum has been subscribed, amounting with the insurance received, to \$4,500. An arrangement has been made by which the rectory property, previously held by a syndicate, becomes the property of the vestry. The ladies of the congregation have cleared \$220 during the year, which sum will be applied on the rectory property. Altogether, in spite of the depression of the times, this has been one of the most prosperous years in the history of Christ Church.

THORNDALE.—A union meeting of the Ruri-decanal Chapter, Sunday-school and Layworkers' Associations of Middlesex Deanery was held last week in St. George's Church. Nearly 60 persons went out by train from London, and besides a large number from Thorndale, there were members present from other parts of the county. Among the clergy were Revs. Canon Richardson, Archdeacon Davis, G. B. Sage, J. H. Moorhouse and Canon Smith, from London; Revs. Hughes, of Adelaide; Brownlee, of Clondebouye, A. G. Smith, of Muncey, and Jeanes, of

Thorndale. The meeting was convened at 3.15 p.m., the Rural Dean, Canon Smith, presiding, and Rev. G. B. Sage, secretary, recording the minutes. The rector, Rev. H. W. Jeanes, conducted the opening exercises, after which followed the Rural Dean's address on the work of the three organizations. Business matters connected with the Deanery were first considered and occupied some time. Reports from Revs. A. H. Rhodes and G. Elliot and Mr. R. J. Smith in reference to the opening of services in several parts, were received and referred to the proper committees for action. Rev. W. F. Brownlee read an admirable paper on "Lay help and clerical work," showing wherein they differed, and wherein they blended. The paper was an interesting one, and well received. Mr. R. Kirkpatrick opened the discussion which followed in an excellent speech, was followed by Messrs. Crawford, Hart, Smith, and Wright and Revs. Hughes, Moorhouse, Sage and Jeanes. An earnest paper was contributed by Mr. W. R. Hart, on the subject of "Temptation," and was of a very helpful character. The discussion was led by Rev. J. H. Moorhouse, followed by Messrs. E. Crawford and T. B. Westgate. A deep interest was manifested in the paper and discussion. The question drawer, on Sunday-school and lay work, was then opened, and proved as usual an interesting feature of the meeting. The answers were very promptly and satisfactorily given by Mr. J. G. Wright, and in a pleasing manner. At 6 o'clock the meeting adjourned for refreshments. The ladies of Thorndale church had prepared a bountiful repast in Harding's Hall and it was heartily enjoyed by the crowd of visitors. Shortly after seven the convention re-opened in the church, which was soon filled to the doors by an interested audience. The first subject, "The Church in relation to Missions," was presented by Mr. T. B. Westgate in an exceedingly able and earnest address, which made a marked impression upon all present. The duty of the Church was clearly pointed out, and many instances adduced of self-sacrificing labours in mission fields in various parts of the world. After a few moments of silent prayer, Mr. W. Crawford gave an impressive address also on the subject of missions and the duty of Christians in relation thereto. The Rural Dean, in summing up, alluded to the fact that there were present at the meeting four consecrated young men ready to go forth to the foreign mission field. Archdeacon Davis then read a very earnest paper on "Teachers and Teaching," in which the duties and qualifications of teachers were fully dealt with, and on motion of Mr. Wright, of Thorndale, the Archdeacon was requested to allow the paper to be published. Mr. H. J. Brown, of St. Matthew's Church school, followed with an excellent address on the same subject, which was well received. The question drawer was again opened, the answers being given by Mr. C. H. Armitage, of the Memorial Church school, in his usual satisfactory way. Votes of thanks were tendered to the rector and Mrs. Jeanes and to the ladies for their kind hospitality, and a very pleasant and profitable meeting was brought to a close with the benediction.

LONDON.—*Huron College*.—The art examinations of the Western University began May the 4th, and the annual divinity examinations began May the 18th instant. The terminal meeting of the Huron College Missionary Society was held Monday, 4th, the Rev. Provost Watkins in the chair. After devotional services, routine work and the report of the treasurer, Rev. Prof. Burgess, M.A., the sum of twelve dollars was voted to Rev. Mr. Appleyard, of Port Essington, B. C., for missionary purposes. During the evening, Rev. Canon Smith, Rev. G. B. Sage and Professor Harrison (the president of the Layworkers' Association) then addressed the meeting at length in connection with Layworkers' Association and Huron College Missionary Society, the benefit to be derived from both societies working in union. A committee was deputed to confer with the Layworkers in regard to same.

NEW HAMBURG.—*St. George's*.—The bishop visited the "Wilmot Mission," of which the Rev. James Ward is rector, on the 27th and 28th of April, and held Confirmation services in the three churches. Thirteen were confirmed at St. George's, including five adults received from other communions. The following Sunday the newly confirmed made their first communion, and also every confirmed member of the full congregation remained to the celebration and received the Holy Sacrament. Mrs. Baldwin also met the members of the Wilmot Women's Auxiliary in Hamburg on the 28th and gave them an interesting address!

ALGOMA.

EDWARD SULLIVAN, D.D., BISHOP, SAULT STE. MARIE.

The Rev. Alfred W. H. Chowne begs to acknowledge with hearty thanks a box of clothing from Mrs. Banks, for a family who were burned out in the late fire in Emsdale.

QU'APPELLE.

WILLIAM J. BURN, D.D., BISHOP, QU'APPELLE STATION.

SALTCOATS is 260 miles from the nearest hospital, with the worst possible travelling conveniences. There is only one doctor to attend the sick, scattered over some hundreds of miles of country. Medical aid under these circumstances is not only expensive but in numerous instances quite beyond reach. The women are the greatest sufferers during the time of child-birth, for want of proper attention. It is possible to overcome all this by the erection of a Cottage Hospital at Saltcoats. The Rev. T. A. Teitelbaum, the clergyman of Saltcoats, Canada, is asking for funds to enable him to undertake the erection of this much needed institution. The Archbishop of Rupert's Land—Dr. Machray—and the Bishop of Qu'Appelle—Dr. Burn—have highly commended this work. Mr. Teitelbaum will acknowledge through the Cottage Hospital *Monthly* all contributions for this purpose sent him. Those who in their own homes know what good and careful nursing means in days of sickness, will sympathize with this work. Donations, no matter how small, will be gratefully received.

The Bishop proposes to call the Synod together for June 11th. The notices to clergy and delegates will be sent in due course, when time and place will be named.

INDIAN HEAD.—The Sunday and week day services in this parish during Lent have been very well attended, and at the three hours' service on Good Friday there were many who came to meditate on the Passion of our Lord. Mr. Dobie took the three hours' service at Regina, the Bishop of the Diocese taking the service at Indian Head. He also preached at Evensong.

MAPLE CREEK.—The Easter services were well attended, a great number of the country people coming in to the morning service; and this service was uncomfortably crowded, over 60 being present at the service and only seating capacity for 40. The church looked very pretty with its Easter texts and decorations.

WHITEWOOD.—The Easter Vestry was held on April 8th in St. Mary's Church. The financial statement showed total receipts \$293.33, total expenses \$263.77. The retiring Churchwardens were re-elected and the vestry was much as last year. Lay-delegates were appointed on the Sunday evening following, viz.: J. H. Knowler and H. A. J. McDougall.

GRENFELL.—The Easter services at St. Michael's Church were very bright and cheering. Over twenty communicants at the early celebration. At the eleven o'clock service the church was crowded, many having to leave the church owing to lack of accommodation. Evensong at 7 p.m. was also well attended. Over fifty made their Easter Communion, showing a decided increase on last year. The altar was very beautifully adorned with white flowers.

GAINSBORO.—The annual Vestry meeting was held in the school-house on Monday, April 13th. After passing of the accounts, the vicar thanked the retiring wardens and vestry. The following were elected: S. Shaw, vicar's warden; J. Hostedder, people's warden. Vestry consists of Messrs. Saddler, Shaw, Taylor, A. Shaw, S. Saddler, T. and W. Coney, Selby and A. and I. Hostedder. After the business meeting was concluded, and as for the past year we have been contemplating building a small stone church, it was unanimously agreed that a start be made as soon as the spring is over to draw sufficient stone for the purpose, and if the crops this year came up to the average, each will give according to his means and try and build in the fall of this year.

ALAMEDA.—A vestry meeting was held on Thursday, the 9th ult. The vicar, after thanking the vestry for their kindness and interest taken in Church matters during the past year, asked Mr. Knowling (vicar's warden) to submit the report. After paying all expenses, which include use of hall, organist and vicar's stipend for last half year, we are in debt \$11. The following gentlemen were re-elected: G. Knowling, vicar's warden; J. Scott, people's warden; Messrs. Thompson, Lacey, J. and A. Hopper and Taylor to act as vestrymen for the ensuing year.

British and Foreign.

The Dean of Bangor is now convalescent.

The Rev. R. R. Dolling has just written an account of his ten years' work at St. Agatha's, Landport.

The Bishop of Southwark and Lady Barbara Yeatman returned recently from Italy to Dartmouth House.

The Missions to Seamen has received notice of a legacy of £1,000 payable under the will of the late Miss Ann Daniel.

Lord Wimborne has given £1,000 to the Salisbury Diocesan Clergy Sustentation Fund, and £100 to the Salisbury Cathedral Restoration Fund.

The Benefices Bill has passed through Grand Committee, after nine lengthy sittings, and been reported to the House with amendments.

The Archdeacon of Armagh (the Ven. C. King Irwin) has been appointed to the living of Armagh, vacated by Dr. Chadwick, the new Bishop of Derry.

For the second year in succession the Archdeacon of Wells is unable to hold his visitation on account of his health. His charge will be printed and circulated among the clergy.

The income of the Curates' Augmentation Fund for last year was one of the largest that the Society has ever had, being quite £3,000 above that of 1894. The annual meeting will be held shortly.

The Rev. the Hon. Randall Parsons, rector of Sandhurst, has sent the Rev. J. B. Alger, superintendent of the Wesleyan circuit, a cheque for £70 towards a debt on the Wesleyan day-school.

A fine stained-glass window has lately been placed in the east end of Rickmansworth Church, in memory of the late Lord and Lady Ebury, who lived for many years at Moor Park, which is situated in the parish.

At a meeting of the Executive Committee of the Church Defence Institution, an anonymous gift of £1,000 was announced, the sum to be divided equally between the Institution and the Central Church Committee.

The Archbishop of York and the Ecclesiastical Commissioners have promised £500 each towards the cost of a new church at Bishopthorpe, which has been the official residence of the Archbishops for over 600 years.

The Bishop of London's Fund.—Speaking of this fund, the bishop said he was obliged to reiterate that London was not yet sensible to the duty of providing for the spiritual needs of the enormous and growing population.

A last tribute has been paid to the memory of the late vicar of St. Botolph, Aldersgate (Prebendary Flood Jones), by the affixing to the pillar on the immediate right of the pulpit of a memorial brass with a suitable inscription.

The annual meeting of the Factory Girls' Country Holiday Fund took place at the Mansion House. The Bishop of Stepney presided, and the speakers included Mr. Asquith, Lady Jeune, Mrs. Fawcett, and Rev. J. E. C. Welldon.

St. George's Day was observed at Stratford-on-Avon not only as the birthday of Stratford's great poet, but it was appointed for the unveiling of the new window in the Church, which Americans have presented in memory of Shakespeare.

The Bishop of Ely has conferred the honorary canonry in his cathedral, vacant by the death of Canon the Hon. Augustus Frederick Phipps, upon the Rev. F. E. Warren, rector of Bardwell, one of the leading High Church clergy of West Suffolk.

A meeting of the clergymen of Belfast and the surrounding districts was held in the Clarence-place-hall, Belfast, recently, for the purpose of presenting to the Lord Primate (Dr. Alexander) an address of welcome congratulating him upon his elevation.

Dean Farrar's Fund for the restoration of Canterbury Cathedral, in commemoration of the thirteenth centenary of the baptism of King Ethelbert, next year, now amounts to over £6,500, including a donation of £1,000 from the Ecclesiastical Commissioners as landowners in Kent.

The Dean of Hereford, speaking at a Band of Hope meeting at Leamington, said he had recently visited the Isle of Man, and when he came away his only regret was that we in England were not so well off as they were in that beautiful island, because we had not Sunday closing.

In connection with the Church Pastoral-Aid Volunteers, a band of open-air workers has been formed

who are fully qualified and willing to visit Evangelical parishes on the invitation of the clergy, for the purpose of conducting open-air meetings under their direction and supervision.

The Bishop of Bangor is suffering from the strain of over work. His Lordship has travelled to various parts of his diocese practically every day for the past six weeks, holding Confirmation services, and he has similar engagements which will keep him fully occupied till the end of May.

Writing in support of a movement to build at Taunton a new church as a memorial to the late Archdeacon Denison, Mr. Gladstone says:—"I made the acquaintance of the Archdeacon sixty-six years ago, and I had a cordial admiration of his brave, honest, and most kindly nature."

The Church of St. Clement, Chorlton-cum-Hardy, was consecrated recently by the Bishop of Manchester. It has been open for some thirty-six years, and some additions have been made and the old structure has been renovated. There was a crowded congregation at the consecration ceremony.

Earl Nelson presided over the annual meeting of the Association in aid of the Bishop of Capetown. The gathering took place by permission of the Duke of Westminster at Grosvenor House. Judging from the appeal recently made on behalf of the Association by the Executive, financial support is urgently needed.

The old parish church of Colne, in Huntingdonshire, has been reduced to a condition of ruin by the falling of the church tower. The mass of masonry fell upon the building and destroyed almost everything. Only the bare walls and a part of the chancel remain. The church dated from the fourteenth century.

The Archbishop of Canterbury, speaking at the festival of the Sons of the Clergy, said that judging by public opinion the Church was growing in favour in usefulness, and in strength year by year, and that there had never been a period in its history when there was such an amount of silent, hard, self-denial on the part of the clergy.

The number of visitors to St. Paul's since Easter has been very large, crowds each day availing themselves of the opportunity between the services and also for a short while after the evening service, to view the mosaic work from the choir. During Easter week the afternoon congregations were nearly if not quite as large as those on Sundays.

At the Norwich Diocesan Conference, resolutions were unanimously adopted for the formation of a Diocesan Clergy Sustentation Fund, to be affiliated with the Central Fund as soon as the latter is formally constituted. We learn that steps are being taken for the formation of a similar fund in the Diocese of Lincoln, where the needs are exceptionally great.

The New Dean of Aberdeen and Orkney.—The Bishop of the diocese has appointed the Rev. William Walker, M.A., LL.D., rector of Monynusk, and Synod Clerk of the diocese, to the office and dignity of Dean, vacant by the death of the Very Rev. William Webster. The new Dean has been one of the most prolific writers in the Scottish Church during this generation.

The Archdeacon of London (Dr. Thornton) held his annual visitation of the clergy and churchwardens of the Archdeaconry at St Paul's Church, Covent Garden. There was a large attendance. In his address, the Archdeacon, after referring to the value of the ministry of the laity, dealt with the Education Bill, and the danger of extravagances in ceremonies and ritual.

Some one writes from Ireland: "It was not till I read of the resignation of its incumbent, that I knew of the existence, on this side of the water of a church with a choir of ladies who had aspired to wearing snrplices! This, however, is the case in the parish of Kilclooney, in the Diocese of Armagh. We may hope that it will remain the sole representative of that absurdity."

The Archbishop of York has contributed £50 to the Association for the furtherance of Christianity in Egypt. He writes: "I am glad to know that the association has now definitely embarked on the scheme for providing, at Cairo, a school for the education of Coptic girls of the upper class. An admirable site has been already secured, and the cost of the building will be about £2,000."

St. George's Day at Doncaster.—This festival was duly observed at Christ Church, here. There

was a sung Mass at 8 a.m., with incense, which is the ordinary "use" of this church at all sung Masses. Solemn Evensong was sung at 8 p.m., when a very thoughtful and practical sermon was preached, dwelling on the lessons to be learnt from the life of England's patron saint. The parish church in this town is one of the few dedicated to St. George.

Church Society for the Promotion of Kindness to Animals.—This Society was founded with the twofold object of making use of the Church's machinery in every parish in the interest of animals, and of extending the influence of the Royal Society for the Prevention of Cruelty to Animals to every parish. Its president is the Archbishop of York, and its vice-presidents the Bishops of Aberdeen, St. Andrew's, Argyll, and others.

The annual dinner of the Friend of the Clergy Corporation took place in the Grand Hotel, Trafalgar-square, Sir F. D. Dixon-Hartland presiding. The chairman, in proposing "Prosperity to the Friend of the Clergy Corporation," pointed to the poverty which existed amongst the clergy, and declared that it was a crying shame on the country that such little thought was bestowed on men who made so many sacrifices for humanity.

The post of head mistress of the Clergy Daughters' School at Warrington will be vacated after the summer by Miss Beal, who has conducted the work of that school for fourteen years. She has accepted the head mistress-ship of the High School at Leominster. The Council of the Clergy Daughters' School have secured the services of Miss Kennedy, late head mistress of the Leeds High School, and Assistant Commissioner on Secondary Education.

Waifs and Strays Society.—The recent four days' bazaar held in St. George's-hall, Liverpool, has resulted in an addition to the Society's funds of about £6,500. The ladies who opened it were Lady Derby, Lady Lathom, Lady Gerard, and Lady Forwood. The object of the bazaar is to enable the Liverpool Branch of the Society to establish a Girls' Industrial School and a Cripples' Home in the Diocese of Liverpool. A gift of freehold premises near Liverpool was also received as a result of the bazaar.

It was clergymen and laymen, in the thick of the work, who told the meeting in St. James' Hall of what is being done for and by seagoing men under the flag of the Missions to Seamen. Rev. A. G. Goldsmith, M.A., whose name has long been a household word amongst sailors, gave some of his ten years' experiences as a seamen's chaplain at Hong Kong. The Rev. T. S. Treanor, M.A., told of the great harbour of refuge in the Downs, where shelter from the storms was sought by fleets under the lee of the Goodwin Sands.

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.

Full Catholic Ritual.

SIR,—A full reply to Judge Savary's comments upon my remarks on the service at St. Barnabas, Ottawa, would take up more of your space than I have any right to ask for. In using the term "Catholic," I did so in its ordinary sense as denoting such doctrine and usage as is common, in part at any rate, in the Catholic Church, whether Anglican, Roman or Eastern. Our authority for such usage is the well-known ornaments rubric in the Book of Common Prayer. My use of the term was in no Roman sense, except so far as the Roman is a branch of the Catholic Church. As to the remarks of Papal ecclesiastics and newspapers against the things done in the Anglican Church, that does not affect the point at issue. Every one who takes any interest in the matter is aware that a certain section in the Roman Communion, a section composed chiefly of English and Irish ecclesiastics, regard the restoration of certain ceremonies and uses in our Church with disfavour, and all conversant with the policy adopted of late years by the Papal party in England are aware of the cause. Those of us who are glad to see what we consider Catholic truth emphasized by what, *pace* your correspondent, I must still call Catholic Ritual, find another and quite different

cause for the Church losses he deplotes, viz., the want in many parishes of any distinctively Church teaching. So that when once the sentimental attachment to the Church is through any cause broken or weakened, there is no firm hold on principles, and the weak-kneed Anglican finding little difference between his so-called Church views and those held by some of the Protestant sects, is easily persuaded that one Church is as good as another, and is led into schism, hardly knowing whither he is going. I must take exception to one remark of your correspondent's. It is not fair to impute views to me that I have given no ground for supposing I hold; no High Churchman that I am aware of would consider it a gain to lose those from the fold who from conscientious scruples, or from what is more common, invincible ignorance, differ from them on certain points. Heresy is deplorable, but schism is worse. In conclusion I would say that I had no desire to bring up any discussion upon matters on which there will always be diversities of opinion. Truth is something like a diamond, cut with many facets; one views it from one side, one from another, yet it is the same diamond. The pity is so few of us realize this, and so our unhappy divisions are made more acute and the body of Christ is rent again and again. S. W.

Ascension Day, 1896.

Christian Unity.

We publish the following from the *Belleville Intelligencer* by request:

SIR,—In your account of Dr. Potts' sermon, preached last Sunday, you reported him as having said that the talk of the union of the Christian denominations was only in the air, and he was not sure that unity would be a good move. Now, Mr. Editor, this seems to me very strange doctrine, for if I understand what I read of the Scriptures properly, they teach me to pray for unity. On reading your report of the learned doctor's sermon I concluded that either I misunderstand the Scriptures or otherwise he is wrong in his teachings. Will the doctor or some one kindly explain how he reconciles his teaching with the following words of our Lord's Prayer to His Heavenly Father: "Neither pray I for these alone; but for them also which shall believe on me through their word; that they may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me. And the glory which thou gavest me, I have given them, that they may be one, even as we are one; I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them as thou hast loved me."—St. John, xvii. chapter. These words tell me that the belief of the world in Jesus Christ is made to depend upon Christian unity, and that Christian perfection depends upon this unity as well as the world's knowledge of Christ's love and mission. Do not the heathen tell our missionaries to go home and settle their differences first before trying to teach them. Again, it seems to me that the words of St. Paul to the Corinthians oppose the learned doctor's teaching when he says, "Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing and that there be no division among you, but that ye be perfectly joined together in the same mind and the same judgment." There are many such passages we might quote; in fact the whole burden of the teaching of our Lord and the Apostles was the positive and absolute necessity for unity. I conclude then that the ideas set forth by the learned doctor are wrong. But we must acknowledge that there is a great lack of this element in the Christian ranks, and it appears to me the source of all division is our failure to realize the true nature of the Sacraments. For instance, take the Sacrament of the Holy Eucharist, and St. Paul tells us that in his day many suffered and died and many slept because they did not discern the Lord's Body in this Sacrament, and to-day that great truth, the truth upon which unity wholly and solely depends, has been almost entirely lost sight of, and the day is not far distant when all true Christians will have to contend most earnestly for this part of the faith that Christ himself once and for all time delivered to the saints, and until we all begin again to realize this most essential truth, "unity will" certainly, as the doctor says, "be in the air," for there is no other way under heaven than by a uniform right belief in the Sacraments whereby unity can be consummated. When we can all kneel at the same altar, and from the hand of a validly ordained priesthood, which alone has had handed down to it the delegated power to administer the Lord's Body and Blood, and when we can partake of that Sacrament, knowing that it is indeed the Body and Blood of our Lord we are receiving, and not simply bread and wine—I say, until we can all do this we shall not be of one mind, and the world will not believe on Christ as being sent from God, for a divided Church means a divided Christ. I am sorry to say that there are many members of the branch of the

Church to which I belong, namely, the Anglican branch, who appear not yet to have discerned the Lord's Body in the Sacrament, and in consequence are weak-kneed Church people. Christ said: "I am the living bread which came down from heaven; if any man eat of this bread he shall live forever, and the bread which I give is My flesh, which I give for the life of the world. Verily, verily I say unto ye, except ye eat of the flesh of the Son of Man and drink His blood ye have no life in you; whose eateth My flesh and drinketh My blood hath everlasting life, and I will raise him up at the last day." Many of the disciples, when they heard these words, said, "These are hard sayings, who can hear them?" and so to-day, many of us who are workers in the vineyard prefer to set up our own ideas and opinions from time to time in opposition to that truth which Christ once and for all time delivered to the saints, forgetting that we have not to discover the truths of Christianity; Christ entrusted them to His Church to be taught to her children even to the end of the world. What I have said with reference to the Sacrament of the Body and Blood of Christ is also largely applicable to the other Christian Sacraments and a unity of a right belief in the Sacraments of the Church will certainly bring about unity. And now in conclusion let us all ask ourselves the question, "Do we discern the Lord's body in the Sacrament?" for when we all do then will Christ's prayer be answered and then will the world believe that the Father sent Him. D. H. ACKERILL.

Early Church Miracles.

SIR,—I was glad to see the letters in defence of St. Mark's last chapter. The tendency now-a-days to surrender the outworks is too prevalent. There is, however, one mistake—"obiter dictum"—in the letter of "H. J. M." He says: "So that at that time when miracles had ceased to follow them that believe." My reading has taught me that miracles have never ceased, etc. Controversy with Christian scientists has caused me to investigate this point anew. Their express "raison d'être" to justify their treatment (see "Science and Health," etc.) is that the Church has failed to keep up these gifts. The only origin of such a fancy is Gibbons' infamous and infidel 16th chapter. It was a lying taunt of infidels in St. Augustine's days, and he replies in "the City of God," denying this and alleging to the contrary. The Eastern Churches have the formal "Healing with oil" with results up to this day. See chapter on this sacrament in Staley's "Catholic Church," Butler's "Coptic Church," etc. Personally, I have always realized our visitation office and Church prayers. RICHARD HARRISON.

BRIEF MENTION.

It takes about three seconds for a message to go from one end of the Atlantic cable to the other.

In proportion to its size, England has eight times as many miles of railways as the United States.

Bunker Mill monument is 220 feet in height.

The young Khedive of Egypt is said to be an excellent amateur musician. It seems that he has ventured upon composition.

The Bay of Fundy has the highest tide in the world. It rises a foot every five minutes, and sometimes attains a height of 70 feet.

Five and a half million pounds of meat are consumed on the P. and O. steamships each year.

The Duke of Saxe-Cobourg and Gotha plays the fiddle with fervour and skill.

Water pipes made from paper will keep the water from freezing much longer than a metal or earthen pipe.

Rebecca Isaacs, who supplied fruit to the Duke of Wellington and the British troops at Torres Vedras, died recently at the age of 99, in Lisbon.

British emancipation in the West Indies took place in 1834. It is estimated that 780,000 slaves were freed in that year.

D. E. Hughes, lay reader assisting Rev. F. D. Woodcock in the parish of Camden during the past six months, left for his home in England last week.

It was formerly one of the functions of the parish clerk, in those parts of Great Britain where there were wide stretches of unenclosed land, to proclaim strayed cattle during or immediately after divine service.

France is one of the best paved countries in the world. The first Napoleon instituted and carried out a road system which gave France the roads which are lasting monuments to the Napoleonic foresight and shrewdness.

The Bishop of Ottawa spent Wednesday and Thursday last in Renfrew. He was received at the station by the clergy of the Deanery of Renfrew and by the mayor and council. On last Wednesday evening he preached in St. Paul's Church.

Letters of Beethoven and Goethe, which were sold at auction in Frankfurt a few days ago, among the effects of the Brentano family, brought unusually high prices. Twelve letters of the composer were sold to the officers of the Beethoven-Haus, in Bonn, for almost \$1,000, and twenty-one letters of the poet brought about \$1,400.

Queen Margherita of Italy is soon to publish her experiences as an Alpine climber. The book will be issued in sumptuous form, and will be illustrated with pencil sketches made by the Queen and said to be highly interesting.

Miss Frances E. Willard and Lady Henry Somerset are preparing for a prolonged temperance campaign in Ireland. They will spend three months in that country holding meetings and organizing societies in all the principal cities and towns.

Frederick II. of Prussia, known as The Great, was also styled The Philosopher, from his love of the philosophy and arts of the French encyclopedic school. Leo VI., Emperor of the East, was also so-called, because of his love of abstract speculation.

Queen Victoria sent by the Shahzana of Afghanistan to his father, the Ameer, presents valued at \$250,000. She will receive at Windsor this week an envoy from the Ameer, bringing her \$500,000 worth of silk stuffs, goldware and jewels.

By the death of the Rev. Dr. Frederick Bugge, Bishop of Christiania, Norway, Scandinavia loses one of its best-known theologians. Bishop Bugge was formerly professor of theology at the University of Christiania, and was the author of a number of books. He was an eloquent speaker, a fine writer and a learned man.

Rev. W. Bedford-Jones, assistant minister of All Angels' Church, New York, formerly of Napanee, and son of Ven. Archdeacon Bedford Jones, was presented on behalf of the Sunday-school with a beautiful "Waltham" watch as a "slight token of their esteem and affectionate regard."

Family Reading.

Maxims from Dr. Liddon's Writings.

Secret devotion is the very essence and barometer of vital and experimental religion.

If Christ be God as well as man, His language falls into its place and all is intelligible; but if you deny His divinity you must conclude that some of the most precious sayings in the Gospel are but the outbreak of a preposterous self-laudation.

We must come to the study of the Bible as pupils, not as judges; to find not what ought to be said, but what God has said; as inquirers after divine truth, not as advocates seeking arguments. It is the student and not the book that needs to be spiritualized.

There is dew on one flower and not on another, because one opens its cup to take it in, while the other closes itself and the drops run off. So God rains goodness and mercy as wide as the dew; and if we lack them, it is because we will not open our hearts to receive them.

Enjoy the littles of every day. The great favours of fortune come to but few, and those who have them tell us that the quiet homely joys, which are within the reach of us all, are infinitely the best. Then let us not cast them away, but treasure every sunbeam, and get all the light and warmth from it that the blessing holds.

It is easy to trust God for daily bread when our barns are filled with plenty and we have a large bank account. But that is not the best time to trust. The Psalmist said: "What time I am afraid I will trust in God." Yes; when we look around and we see nothing to encourage us, but clouds and darkness gathering over us, then is the time we specially need His help, and He has revealed Himself as "a present help in trouble."

The Serpent Among the Books.

A gentleman in India who possessed a very choice and valuable library went to it one day to verify a quotation whose authorship was the subject of dispute among the guests he was entertaining. As he took down a book he felt a sharp prick in his thumb, but paid no attention to it, thinking that a careless reader had marked his place with a pin; but he had not been long with his friends before the singular dark swelling on his hand and the sharp, stinging pain in his arm warned him that he had been bitten by a tiny, but

very venomous snake, peculiar to India, which some times finds its way into the most carefully kept houses.

A search for the reptile was immediately begun, and it was finally found coiled up behind the rare books; but though it was instantly killed, it had already done its deadly work, and the owner of the library lay dead in his chamber, killed by the serpent among the books.

At the present time, when the wonderful improvements in printing make it possible to scatter books and papers broadcast over the land, we are threatened with a similar danger, but one still more to be dreaded, as its subtle venom destroys character rather than life. There are serpents among the books to-day, in America as well as India, and many there are who suffer from their poisoned sting.

Who can estimate the harm done by a bad book? Its influence spreads, like the ripple made by a pebble cast into a pool of still water, widening, ever widening, until the whole circle of society has felt its touch, for, as "no man liveth to himself alone," the morals of one person cannot become impaired without weakening in some degree, no matter how slight, the morals of those with whom he associates.

When we knowingly read a book whose teachings is doubtful, we are burdening ourselves with a fearful responsibility for the welfare of our own souls and those about us.

It is a mistake to suppose that bad books are only to be found in the cheap and gaudy style which has become so deplorably familiar.

The serpent of evil lurks behind the finest bindings, and among the most costly and artistic illustrations. Perhaps in this disguise the danger is greatest, because it is so often unsuspected. But there are three tests, which, when applied to a book, unfailingly reveal its true character.

A book is bad when its tendency is to weaken our trust in the love and power of God, and our belief that His hand guides our lives in all things.

A book is bad when it makes us more distrustful of our fellow-men, and skeptical of every one's honesty.

A book is bad when it fills us with the idea that life is a thing to be taken lightly and without serious thought of its value, present and future.

In your reading make use of these tests and so guard yourselves from the sting of the "serpent among the books."

How to be Just.

In our judgment of one another, from the most severe condemnation to the lightest criticism, only the power of the imagination can enable us to be just. Only as we can put ourselves in the place of the one we censure, conceiving of his circumstances, his temptations, his disposition, and his present state of mind, can we hope to approach any true estimate of his offence.

Church Terms Explained.

Dean.—An ecclesiastic next in degree to a bishop. He is the head of a chapter attached to a cathedral, and has the direction of the services.

Decani.—The dean's side of the choir—the south side.

Decalogue.—The Ten Commandments.

Decoration of Churches.—This custom of beautifying the Church at the various festivals, with flowers and evergreens, is a very ancient one.

Dedication Festival.—A festival held specially in commemoration of the consecration of a church. This is confounded oftentimes with the feast of the patron saint, which is quite another festival.

Degrees.—A rank or grade conferred by a university on her members. After three years' residence at Oxford or Cambridge, and after passing of certain examinations, a degree is conferred on the student in accordance with the subjects in which he has passed. If in arts, classics, mathematics, and the like, he is made a B.A. (Bachelor of Arts), and in three years without residence, he is able to proceed to the higher degree of M.A. (Master of Arts), without further examination.

Other degrees are in the faculties of Divinity, Laws, Medicine and Music. For the last it is not necessary to reside. The highest degree conferred

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by a university is that of Doctor. A Bachelor of Oxford wears a small black hood, trimmed with white fur; of Cambridge, a larger hood, lined with white fur. An Oxford Master wears a hood of black silk, lined with red silk; of Cambridge, the hood is of black silk, lined with white silk; a Dublin Master's hood is lined with blue silk. Other universities have other colours.

Desk.—The stand on the altar for holding the service book.

Diaconate.—The order of Deacons.

Dies Ira ("Day of Wrath").—The first two words of a Latin hymn sung in Advent, and sometimes at a burial service.

Dignitary.—One who holds preferment to which jurisdiction is annexed.

Dimissory Letters.—Letters received from a bishop or priest relative to removal of parishioners from one diocese or parish to another.

Faces.

There's a sculptor grand who steadily forms,
With chisel and mould, the face;
And never a line that is meaningless
He leaves to strengthen or grace,
Or unto the visage less sin impart,
Where only sin should have trace.

The face he makes as our character is;
Nor can we by threat or fee
Refuse to have carved by this sculptor stern
Our faces, that all may see,
Whether by sin-tossed storms we are beaten,
Or, self-conquered, stand we free.

Some faces speak of unworthy aims;
Some are filled with soul and heart;
There are shame-kissed faces, whose lines are drawn
With great precision of art;
From cynical faces we backward shrink
As we would from dagger's dart.

Our nearest, dearest, or strangers, may read,
By this sculptor's aiding might,
Whether to wrong we are held with chains,
Or walk we in paths of right.
It behooves us, friends our minds to control,
That our faces glow with light.

—Elizabeth D. Preston.

Emotion.

Emotion is not necessarily religious, but the best and highest use of emotion is in the service of religion, to which, indeed, it contributes some very important elements. What is it that constitutes the felt difference between hard morality and really religious conduct? The presence of emotion. What is it that makes the mental attitude of us Christians towards the truths of faith so different from that of a man of science or of letters towards the conclusions of philosophy? Emotion. What is it within the soul that speaks to God in the true heart-felt prayer? Emotion. What is the undefinable charm which everywhere marks that active operation of religion on the human heart? Emotion. What is it that now and then visits us, we know not how or why, and for the time makes us better, nobler, truer, than our wonted selves? Viewed from without it is emotion. Surely, brethren, we, most of us, do not live so near to heaven that we need nothing to lift us up out of the earthly nets in which our poor spirits get so often, as it seems, hopelessly embedded and fixed; surely we are too often bound and chained down to the life of sense and the life of habit, which is based on and intertwined with sense; and a lever that can give our hearts and minds a few hours' liberty to regain something of that air of heaven which God created them to breathe, must be a blessing. Reason, after all, is only a faculty of the soul; a royal faculty, if you will, but by no means able to do duty for the whole complex life of man in the matter of religion; and when men have attempted to base religion wholly upon reason, religion soon has shrivelled up into the proportions and likeness of a thin philosophy, that has vainly endeavoured to secure the approbation of a few coteries of learned critics, at the cost of forfeiting all claim whatever to touch the heart of the mass of mankind. That which swayed the Jewish multitude as they sang Hosanna before Jesus Christ on Palm Sunday, was a deep emotion; and so far as it went, it was assuredly a great blessing

—at least a great possible source of blessing—for all who took part in it—*Dr. Liddon.*

Be Always Ready.

The criticalness of life should lead us to be always ready for death. Though we are plainly taught by our Lord not to be anxious about anything that the future may have in store for us, we are as plainly taught to live so as to be prepared for any event which may occur. Indeed, the only way to eliminate care from our present is to be ready for any possible future. Death is not merely a possible, but is an inevitable event in everyone's future; we can live untroubled by dread of it only by being ever ready for it. Preparation for death is made by living a true Christian life. If we are in Christ by faith, and then follow Christ, doing His will day by day, we are prepared for death, and it can never surprise us unready.

"It matters little what hour o' the day
The righteous fall asleep; death cannot come
To him untimely who is fit to die.
The less of the cold earth, the more of heaven;
The briefer life, the longer immortality."

True preparation for death is made when we close each day as if it were the last. We are never sure of to-morrow, we should leave nothing incomplete any night. Each single separate little day should be a miniature life complete in itself, with nothing of duty left over. God gives us life by days, and with each day He gives His own allotment of duty, a portion of His plan to be wrought out, a fragment of His purpose to be accomplished by us. Says F. W. Faber, "Every hour comes with some little faggot of God's will fastened upon its back." Our mission is to find that bit of divine will and do it. Well-lived days make completed years, and the years well-lived as they come make a life beautiful and full. In such a life no special preparation of any kind is needed; he who lives thus is always ready. Each day prepares for the next, and the last day prepares for glory.—*Dr. Miller.*

Missionaries.

"You have counted the cost, and embarked in this work for His sake, and, though inferior far, for our nation's sake. You must go through with it. Are you missionaries? So am I. The letter must be one which he who runs can read, the life."—*General Gordon, 1884.*

An Inscrutable Providence.

How often does it seem as if death struck down the one in a household, in a village, in a town, in a country, who was most sorely needed, and spared a thousand whom nobody would have regretted? Are these the ways, poor and heart-broken human nature is tempted to cry—are these the ways of a Heavenly Father? Does He care for us? May not those, after all, be right who said that the gods lay beside their nectar, careless of this world's trials, and even found—

A music centered in a doleful song
Steaming up, a lamentation and an ancient tale of wrong.

The faith is strong that has never felt this temptation. Why, we ask, is the old epitaph, "But shown to earth," so often true? Why is there so often a survival of the unfittest—at least, for all the noblest ends of man—rather than of the fittest?

We ask the question, and of ourselves we can give it no answer. We may reply that, as a rule, vice shortens and temperance prolongs life, but the exceptional cases are numerous, and every one knows that the issue of life and death is not in his own hands, for no armour that man can make is without a joint where the dart of death can penetrate. We can say no more than that this is a dark mystery, and vaguely hope that it will some day be cleared up. In the light of revelation the mystery still remains, but it becomes less dark. One doubt, at any rate, disappears. The trouble comes by the will of God. Jesus was, in very truth, the Resurrection and the Life. It needed but a word from Him to bring back the spirit when it had fled from the body. Therefore, He permits the trial; He, in a sense, lays the

burden upon us. Trial it is, burden it is; that He knows, that He acknowledged by His tears at the tomb of Lazarus, by His intervention in these three cases, each of which would have been numbered by us among the more perplexing and peculiar hardships. Is the little one gone, just when childhood's charm is sweetest? Is the young man gone, just when we miss him most? Is the worker called, just when our need is sorest? Jesus could have called them back. To Him there is no limitation of place. He is as near to us now as He was to that mourning procession at the gate of Nain. Though passed away from this earth, He has not lost the power of sympathy with human infirmity and human sorrow; and if He lets these trials visit us, if He lets our bodies be racked with pain or our hearts be wrung with sorrow, we may be sure that this is no mere chance, no accident from the rolling wheels of some vast insensate machine, no apathy on His part, but the correction of a loving hand, which will lead us, though by a way which is dark, and a path which is hard, to a land better than earth, beautiful as it often is; to a life better than this, great as its pleasures, and grand as its opportunities may be. Earth is fair, but there may be worlds fairer yet; work is sweet, but there may be labour yet more welcome, in which weariness never comes, and failure is never known.

—Whitsunday or Pentecost, the festival of the descent of the Holy Spirit upon the waiting Church, has been annually observed from the very beginning, having at first been grafted on the Jewish Festival of Pentecost by Jewish Christians. It is, however, mentioned by the early writers as a separate Christian Festival; and Tertullian records it as one of the great days for baptism in the early Church. Pentecost means the fiftieth day from the Passover. It was on Whitsunday, June 9th, A.D. 1549, the Book of Common Prayer in English was first used in place of the Latin Offices.

Respect to Parents.

The Chinese set an example to all nations in reverence for parents. To offend the parent is to offend the State, and is punishable by law. With them, it is true, this is part of heathenism, and it takes religious shape in ancestral worship. Prayer is offered to the deceased parents, and they receive gifts of food, and money, and clothing and houses, and equipages. But still, we may take knowledge of their parental respect. What respect is there in the flippant and unmannerly vulgarisms of today, when lads, scarce out of long clothes, dare to speak of parents as they do? Such phrases may be, and doubtless are, often used thoughtlessly, and without conscious disrespect. But more frequently still they exhibit a want of the reverence which ought to be shown to the father and mother, and in themselves they have a tendency to weaken respect, and to produce utter disregard.

Well might Shakspeare cry:

"How it is sharper than a serpent's tooth
To have a thankless child."

My brothers, your parents may lack the gilding of manners produced by travel, and education, and refinement; and you may acquire knowledge, and position, and wealth, and distinction; but beware of ever being ashamed of the old folk. Remember "Jamie!" Jamie was a peasant's son who rose to a high position as a physician in London. He supported his widowed mother, but he did not invite her to his grand city house. Thinking to surprise him she came one day suddenly, and knocked at the door of the fashionable doctor. He was displeased, but in her joy she did not notice his displeasure. Soon she sorrowfully learned that she was unwelcome. The great son was ashamed of his humble mother! One night, in a snow storm, she secretly left the house, hoping to return to her native village. A cab ran over her; she was taken to a hospital; and fourteen days after her distracted son arrived in time to kiss his mother ere she died? We leave him in his fruitless and poignant sorrow. May we never be lacking in respect for our parents, whatever may be our position in life!

The Faithful Comforter.

To Thee, O Comforter Divine,
For all Thy grace and power benign,
Sing we Alleluia!

To Thee, whose faithful love had place
In God's great Covenant of Grace,
Sing we Alleluia!

To Thee, whose faithful voice doth win
The wandering from the ways of sin,
Sing we Alleluia!

To Thee, whose faithful power doth heal,
Enlighten, sanctify, and seal,
Sing we Alleluia!

To Thee, whose faithful truth is shown
By every promise made our own,
Sing we Alleluia!

To Thee, our Teacher and our Friend,
Our faithful Leader to the end,
Sing we Alleluia!

To Thee, by Jesus Christ sent down,
Of all His gifts the sum and crown,
Sing we Alleluia!

To Thee, who art with God the Son,
And God the Father ever One,
Sing we Alleluia! Amen.

—Frances Ridley Havergal.

For the CANADIAN CHURCHMAN.

EASTER EGGS.

A STORY ABOUT AN EASTER GIFT.

Translated from the German.

BY THE REV. W. H. WADLEIGH, B.A.

CHAPTER V.

A couple of eggs—of more value than if they had been of gold.

Among the onlookers who visited the children's festival, the lady observed a stranger youth, who stood there in the circle of joyous human beings altogether downcast. The youth might have been some sixteen years of age. He was but poorly clad, yet quite of a noble mien, and of a blooming, unblemished complexion; his beautiful yellow hair hung down to his shoulders, and in his hand he had a long walking-stick.

When most of the visitors had dispersed, the lady, full of sympathy, asked him why he was then so sad. "Ah," said the youth, and the bright tears stood in his eyes, "my father, who was a stone-cutter, died only three weeks ago. It now goes very hard with my mother, with her two little children, a boy and a girl. My mother's brother will take charge of me, and teach me my father's trade, which is his also, so that I may support my mother, and be able sometime to get on in the world. It is to this end I am now travelling. I have already come twenty hours from here, and have nearly as far yet to go. For my uncle dwells far from here in another region of the mountains."

The lady, especially as her own fate was in some respects similar to the fate of the poor stone-cutter's widow, was deeply touched. She gave him milk and eggs and a piece of egg cake to eat, and sent with him as a present something to his mother for her sustenance. Edmund and Blanda also had great sympathy for him. "There," said Blanda, "take this red egg to your little sister, and greet her for me most kindly." "And," said Edmund, "take this blue egg to your little brother as a greeting, and tell him he must sometime make us a visit. We shall then set him also a dish of milk-porridge and egg cakes." The mother smiled, fetched yet another painted egg, and said: "This egg give then to your mother. The motto upon it is the best consolation I can give her:

'Trust God indeed,
He helps in need.'

And thus the egg will be no unacceptable present to her; indeed if she carries out the motto, it is the best gift in the world that one could ever at all have made her."

The youth thanked them heartily. The miller kept him overnight, and the next morning when the tips of the rocks which enclosed the valley were reddening, the rejoicing youth again put forth his staff onward, the miller having first put a supply of oat bread and goat's cheese into his satchel.

Fridolin, so the youth was called, travelled briskly on through the mountain range, over the high rocks and through the deep valleys. On the evening of the third day he was only a couple of hours distant from his uncle's dwelling. But look yonder! As he proceeded, clinging to a narrow path, along a lofty precipice, and looked down with dread into the deep, awful chasm between the bushy rocks, all at once he perceived a bridled and saddled horse. The saddle-cloth was of a fine purple-red, and the reins had the appearance of bright gold. But the horse thence looked up to him and neighed as though it gave him pleasure to see a human being, and as though he would bid him welcome with loud tokens of joy.

"O heaven!" said the youth, "how came this good animal down in this deep gorge? To all appearance it belongs to some knight. If only to the gentleman to whom it belongs no misfortune has happened! A saddled horse without a rider in such a place is always a sight at which one is affrighted. I was altogether perplexed; I had, however, now to make a search." He long vainly attempted to climb down, although he was very well used to climbing. At last he found a narrow way, which a rushing mountain stream had worn between the rocks, but which had now become dry. He got down without mishap. There he saw a man of noble mien and knightly garb lying under an overhanging rock. His polished helmet, with showy feather, lay near him, and his halberd stuck by it. But the man looked very pale, and the youth knew not whether he only slept or was quite dead. He approached him compassionately, and took him kindly by the hand and said: "Is there anything the matter with you, dear sir?"

The man raised his eyes, gazed fixedly upon the youth, sighed and attempted to speak. But he could not utter a word. He then signified something by conveying his hand to his mouth, and then to the helmet which lay beside him. Fridolin understood that he wished to drink, took the helmet and went to fetch water. A couple of hoary willows deep down in the bend of the ravine advised him that there must be water near-by. He went forth, found moist ground, turned upward a distance amid rocks and bushes, and lo! there ran out of a mossy rock a little spring as clear as crystal. Fridolin filled the helmet and hastened to the thirsting man. He drank often and in long draughts. Little by little his speech returned to him. "God be thanked," was his first word. "And also thanks to you, kind youth," continued he with a hoarse voice, while he supported his head with his hand; "God has sent you to me that I should not languish. But how hungry I am now! Have you not a bit of bread with you?"

"Oh!" exclaimed Fridolin, "if I had only known it earlier. The oat bread and goat's cheese which I brought in my satchel, are clean consumed. Yet hold! hold!" he now with sudden pleasure shouted; "I've still got the eggs there, to be sure! They are a nourishing, wholesome food." He sat down near the man upon the ground richly overgrown with moss, brought forth the coloured eggs, removed the shell, sliced one lengthwise with his pocket knife, as one would slice an apple, and gave the pieces to the man one by one, who ate and drank by turns.

Fridolin wished to break the third egg for him, but the man said, "Let that suffice. It is not good to eat too much at one time, especially after one has been long hungry. I have enough for the present. I have never in my life enjoyed anything so much. It was a royal meal. I already feel stronger, God be thanked!" continued he, and sat up restored. "Oh, had you not come, I should this night have surely perished."

"But," said Fridolin, as he examined more closely the bright armour and splendidly coloured clothing. "How came you then, noble sir, with your horse, down into this horrible gulch?"

"I am only a squire," said the man; "and have been travelling already several weeks on my master's business, a long distance hereabouts. Thus I have lost my way in this wooded mountain; night overtook me; all at once I stumbled headlong down a steep bluff yonder in the darkness into this deep hollow. To the horse, which is surefooted, nothing happened. But I there injured my foot so that I could not walk, and could not again

mount the horse. It is therefore a wonder that man and steed did not both at once come to the ground. I cannot sufficiently give God thanks! I bound up the wound as well as I could, but a fever resulting from the wound set in upon me severely. I had already given myself up to die of hunger among these rocks. Then you appeared to me, good youth, as an angel from heaven. Pray tell me by what name you are called, and how you came into this unpeopled and desolate waste?"

Note:—Couplet No. 12 in last week's instalment of "Easter Eggs" should read:

12. Saves a pure heart,
Much pain and smart.

(To be Continued.)

Hints to Housekeepers.

DOUGHNUTS.—Three-fourths of a cup of granulated sugar, two eggs beaten separately, one cup of sweet milk, three tablespoonfuls of melted shortening, three cupfuls of flour, three heaping teaspoonfuls of baking powder, half teaspoon of grated nutmeg. Mix as for good cake, reserving beaten whites till last. Then work in two more cupfuls of flour. The dough should be quite stiff, so as not to absorb much fat while frying. This should make about 50 cents worth of doughnuts, counting them at 10 cents a dozen, if the dough is rolled sufficiently thin—about one-fourth of an inch—as they become very light while cooking.

CHOCOLATE RICE.—Boil half an ounce of rice in milk until it is perfectly cooked, sweeten to taste, and stir in one and a half ounces of heated grated chocolate. Line a pie-dish with short crust. Beat up an egg and add it to the rice, also a small piece of butter. Then pour all into the pastry, and bake till the crust is cooked. Sprinkle castor sugar over all just before serving.

For a quart of good lemonade, take the juice of three lemons, using the rind of one. Peel the rind very thin, getting just the yellow outside. Cut this into pieces and put with the juice and powdered sugar, of which use two ounces to the quart, in a jug or jar with a cover. When the water is just at the tea point, pour it over the lemon and sugar, cover at once and let it get cold.

STRAWBERRY JELLY.—Allow one pound of sugar to every pint of strawberry juice. The juice should be boiled about twenty minutes before the sugar is added, and about fifteen minutes after it is added.

ASPARAGUS OMELET.—Boil about twenty-five heads of asparagus, and cut the green ends when tender in short pieces. Mix with them four well-beaten eggs, adding a little pepper and salt. Melt an ounce of butter in an omelet pan, pour in the mixture, stir till it thickens over the fire, and fold it nicely over.

Within the last year or so the asparagus fronds have been largely used as a floral decoration, or rather as a greenery for mixing with flowers in the late summer and autumn; so that the sale of these will add to the profits of the asparagus cultivator.

STRAWBERRIES FOR BREAKFAST.—Select some unusually large berries, shake them free from dust, and serve them unhulled in plates with the hulls uppermost. In the centre of each plate place a small coffee-cupful of powdered sugar. The strawberries may be dipped in the powdered sugar and eaten from the hulls.

STRAWBERRY SHORTCAKE.—One quart of flour, one cup of butter, three teaspoonfuls of baking powder, half a saltspoonful of salt, the white of one egg. Rub the butter into the flour, then add the baking powder and the salt. Beat the white of the egg to a stiff froth, and add with cold milk sufficient to make a dough stiff enough to roll out. Make the cakes about half an inch thick, and bake on pie-tins in a quick oven. When done, cut round the edges and split them; place a thick layer of well-sugared strawberries between, sift powdered sugar over the top and serve with cream.

STRAWBERRY COTTAGE PUDDING.—Cream together one-half cup of butter and one cup of sugar, add one cup of milk, one beaten egg, one pint of sifted flour and two teaspoonfuls of baking powder. Bake in a cake pan and serve hot with liquid sauce, into which fresh strawberries mashed with sugar have been stirred.



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Children's Department.

A Broken Heart.

A little china figure
 On a little bracket sat,
 His little feet were always crossed,
 He wore a little hat.
 And every morning, fair or foul,
 In shine or shadows dim,
 A pretty little housemaid came
 And softly dusted him.

She took him up so gently
 And with such a charming air,
 His china soul was melted quite,
 And loved her to despair.
 All day he sat and thought of her,
 Until the twilight came,
 And in his china dreams at night
 He breathed her little name.

One day, while being dusted,
 In his joy he trembled so,
 To feel her little fingers, that,
 Alas! she let him go.
 In vain she tried to grab him back,
 Fate willed it they should part;
 He fell against the fender edge
 And broke his little heart.

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SCOTT & BOWNE, Chemists, 50c. and \$1.00

One Step More.

"Had I better get in and row across, I wonder?"
 "Nobody would ever know anything about it; and there the new boat lies, rocking on the river, and there are the two oars in the bottom. It's only a mile down to the bridge, and I could row down there and back in a little while; and it would be such a splendid sail!"
 "Of course, nothing could happen to me, for grandpa said to mamma the other evening, when we went down to the mill:
 "'Why, Helen, Harry's a natural-born sailor. He can manage the boat as well as I.'
 "'O dear! I wish he'd never seen that boat!' said mamma. 'I expect it will be the death of him yet.'
 "'Well, he didn't inherit his natural taste from you, that's certain,' laughed grandpa; 'but women are always nervous about the water.'
 "'And that's all. It's just mamma's nervousness; and I know nothing would happen to me, getting in there and having a little sail; and it would be so nice, this beautiful afternoon, and the river looks, away up by the bridge, like a ribbon among the oaks and poplars.'
 "'Nobody would ever know anything about it, either; for, of course, I should get back safe, and I don't believe there'd be any harm in it.'
 "'But then, there's my promise to mother; there's no getting around that, and it was the last thing she said

to me before she left home on Thursday.

"She called me to the carriage and bent over one side and smoothed my hair, as she always does when she talks to me.

"Now Harry, boy,' she said, 'I want you to promise that you won't get inside that boat until your father and I get home again.'

"No, mamma, I won't certainly,' I answered, though I hated to bad enough—that's a fact.

"And I think it's quite too bad that such a big boy as I am can't have his way in such things.

"O dear! dear! the longer I look the more I want to go. It seems as if I must.

"One more step and I shall be in the boat, but, there—my promise to mamma!

"And how shall I feel when she comes and looks in my face, and calls me her darling boy, and puts her arms around my neck and kisses me over and over again!

"She won't ask me whether I've been in the boat, because I've promised her I wouldn't; and I never told my mother a lie in my life.

"And I won't now!"

* * * * *

"Mamma came home last night. Such a hugging as I had!

"Has my Harry been a good boy?' she said, 'and not done a single thing his mother would have disapproved of?"

"No, I guess not, mamma,' I said; but I was thinking about the boat, and didn't speak very positively.

"Mamma held me away and looked in my eyes.

"You guess not? Are you not quite certain, Harry?' she asked.

"Well, mamma, I haven't done anything, but I've thought about it."

"She drew her arms around me, and held me close to her.

"Tell me all about it, Harry,' she said.

"And then I did. I told her about my going to the river Saturday afternoon, and how near I came to getting into the boat and rowing down to the bridge, and what a terrible temptation it was, and how in one step I should have been in; but the memory of my promise to her, and the thought that God saw me, held me back when there was only one step betwixt me and the boat.

"And when I had done, I found mamma's tears falling, just like rain drops, in my hair.

"Oh, my child! I thank God! I thank God!" she said.

"And I, too, thanked Him then from my heart that I didn't take that 'one step.'"

The Dogs in Belgium.

In Belgium dogs are not pets merely, nor watchers; they are beasts of burden. In the city of Brussels alone it is said that ten thousand dogs are employed in carting, and in the whole of Belgium not less than fifty thousand. The dogs are greatly abused, so much so that the Royal Society for the protection of animals has begun holding meetings to arouse people to protect the dogs from cruelty and inhuman treatment. They are going to abolish the whip; to compel an alteration in the harness which will enable the dog to lie down when the waggon is at rest; to prevent the employment of children as drivers; and to insure better care for the dogs.

That Tired

Extreme tired feeling afflicts nearly everybody at this season. The hustlers cease to push, the tireless grow weary, the energetic become enervated. You know just what we mean. Some men and women endeavor temporarily to overcome that

Feeling by great force of will. But this is unsafe, as it pulls powerfully upon the nervous system, which will not long stand such strain. Too many people "work on their nerves," and the result is seen in unfortunate wrecks marked "nervous prostration," in every direction. That tired

Feel-

ing is a positive proof of thin, weak, impure blood; for, if the blood is rich, red, vitalized and vigorous, it imparts life and energy to every nerve, organ and tissue of the body. The necessity of taking Hood's Sarsaparilla for that tired feeling is, therefore, apparent to every one, and the good it will do you is equally beyond question. Remember that

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Hood's Pills are easy to take, easy to operate. 25 cents.

A Remarkable Cow.

Down south lives a gentleman who owns a most remarkable cow. She looks like a most ordinary black cow, but she isn't ordinary at all, for she absolutely refuses to be separated from her owner's children. If the children are at home, the cow will stay in the pasture, which is near the house, separated from it by a low fence. But if the children go away, she will jump high fences to follow them until she is caught. When the cow has been put in pasture, she remains quiet; but if put in the lot near the house when the children are away from home, it is impossible to keep her there. If allowed, she will follow the children about exactly like a dog, keeping behind them and apparently watching over them, perfectly happy if only the children are within sight or hearing.

If you would always be healthy, keep your blood pure with Hood's Sarsaparilla, the one true blood purifier.

Leisure.

Where you ever called upon to define leisure? Benjamin Franklin defines it for us most beautifully. He says, "Leisure is time for doing something useful," and adds, "This leisure the diligent man will obtain, but the lazy man never."

Many of us think that we long for leisure; but let us weigh the thought carefully and find whether it really is "time for doing something useful" that we want. We are assured that "A life of leisure and a life of laziness are two things."

How often do we hear of noble deeds of love, benevolence, philanthropy done by people of leisure, people who

do not need to spend their best efforts in self-support; but, having that assured, have "time for doing something useful," and look about them to see how they can help their fellows.

Many such spend a great deal of time and study trying to learn the best way to benefit the greatest number; but whoever heard of a really lazy person being of use to others? Leisure is indeed a very precious possession, when we understand what it means, and one well worth striving for; but how few realize its meaning.

"Employ thy time well, if thou meanest to gain leisure; and since thou art not sure of a minute, throw not away an hour!"

At one time a very busy man sat at a little mountain station waiting for the stage coach. The nearest bend in the road was only a short way off. He saw the driver crack his whip as the lumbering vehicle rounded the sharp curve. Then he laid a writing tablet on his knee and began rapidly using his pen. Before the stage reached the station he had completed three brief, but very important business letters. A man like that will have leisure.

Let us be quick to catch the rapidly flying minutes that show such cleverness in getting away from us. When we have made them do their duty we shall be surprised at the broadening of our opportunities for leisure, "the time for doing something useful."

"It's the Little Things that Count."

The true philosophy of happiness is to be well fed and warmly clad and not to realize that there is anything else to desire. We may indeed have dined well, and be warmly dressed, without being contented, but we certainly can't be contented while we are hungry and cold. Life is a monotonous grind at best, and we can only equip ourselves as comfortably as possible for the inevitable work, taking pleasure out of any new idea which aids us in outwitting dame nature's frosty embraces. The interlining of winter clothing with Fibre Chamois is a new and splendid idea for providing a completely wind and rain proof warmth at a very slight expense.

Stopping Places.

It was a warm day, such as often comes late in the season. In the shadeless street the sun was oppressive, and Marion carried a package of a weight and size that seemed particularly irksome. She was in haste and walked fast.

"How uncomfortable I am!" she thought. "The sun is as hot as in midsummer. It seems as if I would never get home."

She looked beyond her to the end of the long block where two streets crossed. A great tree leaned invitingly over the pavement at the corner. "When I get there, I'll stop a moment and rest," thought the girl.

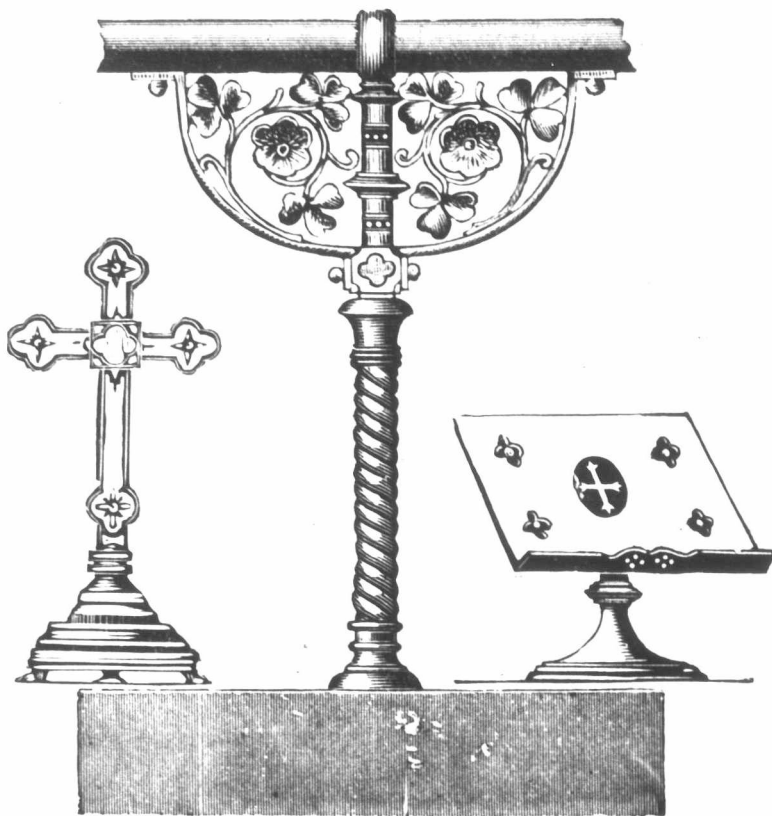
Reaching the corner, and stopping in the open space, under the tree, she found that a pleasant breeze was playing just there. How it refreshed her!

"There seems to be a breath of air coming around the corner," she said inwardly, "and perhaps I'll catch another little puff of it at the end of this block. It is not far to the next corner," and she trudged on.

It is never far to "the next corner," and who knows what bit of refreshment may be waiting? In all life's paths there are stopping-places for tired wayfarers. There is never an interminable stretch without a break. Sundays, quiet nights, pleasant interruptions in the monotony of living, friendly visits, or at least friendly salutations, little

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opportunities, small surprises, "mercies new every morning," make the pauses along the way. Do not think of the whole journey. Never mind the heat and burden. It is not far to "the next corner."

The Time for Building

Up the system is at this season. The cold weather has made unusual drains upon the vital forces. The blood has become impoverished and impure, and all the functions of the body suffer in consequence. Hood's Sarsaparilla is the great builder, because it is the one true blood purifier and nerve tonic.

A Story Told to Dollie.

Do stand right up here on this cushion, Dollie, and listen to me. Don't you ever and never think you can have better times being naughty than you can being good, because it isn't true. Sit right down here, and I'll tell you a story.

One time there was a little girl—a pretty big little girl, 'bout like me—didn't want to learn her lesson, nor anything. She said she wished she didn't b'long to nobody, nor have no folks to bother her. Wasn't that awful? And that little girl's mamma looked so sorry, but she just said:

"Well, you may b'long to nobody but just yourself, all day."

At first the little girl thought it was rather nice—I mean after she went where she couldn't see her mamma's sorry face. She played a little while in the garden, and then she thought while she was nobody's girl she would run out of the yard, and go where she pleased. She picked some wild flowers for her mamma, and then she remembered she hadn't any mamma, and she felt lonesome.

By and by a big dog barked at her, and she was so scared that she ran and ran until she didn't know where she was. She sat down under a tree to rest, and I guess she went to sleep, for when she woke up the sun was all

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gone, and it thundered. Didn't she cry and wish she was home! Pretty soon a man found her and carried her to her mamma, and I tell you, Dollie, she never wants to be nobody's girl any more.

—One excuse for not being a Christian is that there are so many sects one does not know which to choose. That is like the donkey that starved to death between the haystacks for the same reason.

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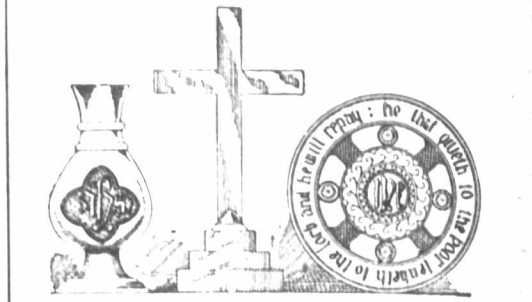
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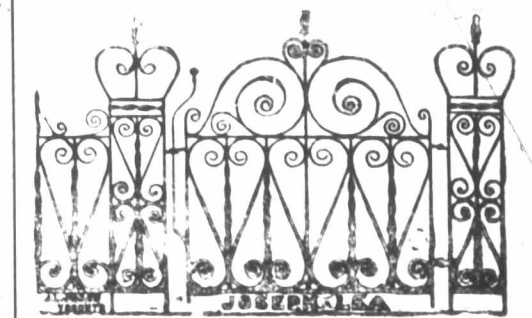
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