

Canadian Churchman

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A Church of England Weekly Family Newspaper.

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[No. 11.]

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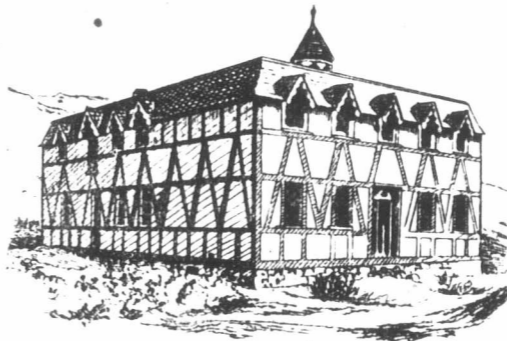
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Holy Communion: 106, 314, 317.
Processional: 92, 109, 465, iii.
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FOURTH SUNDAY IN LENT.

Holy Communion: 111, 315, 322.
Processional: 100, 263, 466.
Offertory: 117, 252, 450.
Children's Hymns: 92, 332, 335, 574.
General Hymns: 90, 98, 245, 409, 449.

NEGLECT OF THE BIBLE AT HOME AND ITS CONSEQUENCES.

The ignorance of the Bible among students in our public schools and colleges furnishes a curious illustration of the inadequacy of our educational machine to meet the requirements of life. It is significant also of a deeper miscarriage of our social and political life. We seem to be astonished that we cannot have public virtue without private virtue, and that a fair legislative and executive machine will not produce an honest and temperate community.

Take this matter of ignorance of the Bible. Recent statistics show that it exists to an extent inconceivable to any person a generation ago in college students. And this ignorance is disclosed not in attempted religious instruction, but in the study of the ordinary branches of a literary education in our universities and colleges. The pupils are entirely unable to understand a great mass of allusions in the masterpieces of English poetry and

prose. Some of these pupils are victims of the idea that the Bible should not be read by the young, for fear that they will be prejudiced in a religious way before their minds are mature enough to select a religion for themselves. Now, wholly apart from its religious or from its ethical value, the Bible is the one book that no intelligent person who wishes to come into contact with the world of thought and to share the ideas of the great minds of the Christian era, can afford to be ignorant of. All modern literature and all art are permeated with it. There is scarcely a great work in the language that can be fully understood and enjoyed without this knowledge, so full is it of allusions and illustrations from the Bible. This is true of fiction, of poetry, of economic and of philosophic works, and also of the scientific and even agnostic treatises. It is not at all a question of religion or theology or dogma, it is a question of general intelligence. A boy or girl in college, in the presence of the works set for either to master, without a fair knowledge of the Bible, is an ignoramus and is disadvantaged accordingly. It is in itself almost a liberal education, as many great masters in literature have testified. It has so entered into law, literature, thought, the whole modern life of the Christian world, that ignorance of it is a most serious disadvantage to the student. How this is to be overcome in our machine system is a grave question. It results partly from the discontinuance of the use of the Bible in public schools, but more especially from the change in the estimation in which it is held in the family. In comparison with its position in the family a generation ago, it is now a neglected book. But we believe that the change will only come effectively by attention to the fundamental cause of this ignorance, the neglect of its use in the home in childhood.—Charles Dudley Warner, in *Harper's Monthly*.

THE EXTENSION OF THE EPISCOPATE.

We now have to consider the work the sub-committee has to do in getting the necessary facts of the position corrected and assorted, so that wise action may be taken, and this work will be found to be a task of no ordinary difficulty. One very important thing has here to be kept in mind. At the last Provincial Synod, while it is true the House of Bishops would not adopt the recommendation of the Lower House to erect five new dioceses, yet, along with the message of non-concurrence, a resolution of the Upper House was sent as follows:

"That, in the opinion of this House, it is desirable that the sub-division of the Diocese of Ontario, already sanctioned by the House, be carried into effect; and that it would be in the interest of the Church that a new diocese should be formed in the Diocese of Nova Scotia when the necessary arrangements as to endowment can be effected. This House is also of opinion that the missionary Diocese of Algoma should be sub-divided at the earliest possible date."

In this resolution we find the practical way of dealing with Episcopal extension shown. Bishops have the constant experience of the necessity of providing temporal support for those who minister spiritually, and the establishment of a new diocese means that a financial provision must have been made. The utterance of the Bishops as to the

division of Algoma must now be considered with the regard it should have coming from such a quarter. The House of Bishops evidently considers that in the working of the Algoma field, its highest and most permanent interests can best be served by division, and not by co-adjutorship, or addition to its territory, and that the want for that exists now, otherwise it would not have been brought under the notice of the Church in the way it has. The object of the present movement is, therefore, in the line of the recommendation of the Upper House, and while it may not be possible to divide Algoma as it is, into two, it may be possible to take some of its present territory into a new diocese. This is the idea of the Synod of Huron, and the necessity of considering re-adjustment of Western Ontario as Church territory is thus apparent. The sub-committee has, therefore, to take stock, as it were, of the Church position in Western Ontario. It will have to report upon diocesan resources, and the extent to which the dioceses assist in supporting their clergy now. It will have to consider the geographical position, and how new groupings could be most efficiently made. It will have to consider the various suggestions as to the division and re-grouping that may come before it. It will have to make some estimate of the stimulus that might be expected to be given to Church life by such an extension, and the consequent increase of latent power and resource. No more important report has been called for in our time, and it will have a very large influence in determining the future of the Church in Ontario. We forbear giving any of our own ideas at this stage, but we none the less urge upon all Church people to keep track of the progress of this question, as they are all within measurable distance of sitting in judgment on it. The Church will be well served by this sub-committee; the gentlemen who compose it are all eminent in their respective spheres. The Chairman, Canon Young, has rendered splendid service to the Diocese of Huron in the adjustment of resources and spheres of labour which changing circumstances call for, and he is specially well qualified for the difficult work that has to be done in this larger field. The report of this sub-committee will be considered by the committee of the four dioceses that appointed it, in time for the conclusions that may be arrived at to be submitted to their various Synods. We hope such an amount of information will be diffused, and zeal and interest in Church prosperity quickened amongst our people, that a great movement onward may be possible. We have inherited privileges, let us do our share to hand them on. Freely have we received, let us as freely give. Toronto, Huron and Niagara dioceses will utter their own ideas when their Synods meet, but Algoma has no Synodal organization. We think the time has come for Algoma to have this. The question as to whether Algoma could yield more self-support with or without a Synod is fairly up, and we propose to discuss that in our next.

IMPERFECT LIVES.—No life is all that the liver of it meant it to be when he began. We dream of building palaces or temples, and we have to content ourselves if we can put up some little shed in which we may shelter.

ST. MATTHEW'S CHURCH, QUEBEC, P.Q.

This parish owes its beginning entirely to the love and zeal of that saintly Bishop, the Right Rev. George J. Mountain, third Bishop of the Diocese of Quebec. In the memoir of the Bishop, published at Quebec, 1866, by his son, the Rev. Armine W. Mountain, we find this account of its beginnings: "He had a monthly service on Sunday in French at the Burial Ground, for the benefit of the Jersey and Guernsey people. The Sunday evening services at that place were his chief delight. He began in the end of 1822 with a large room in the sexton's house. This room very soon became too small for the congregation, and the whole house was thrown then into one. In 1827-8 the windows were arched, a cupola was built, in which a bell was placed, and the interior was fitted with open benches, and decently furnished, so that it had a sufficiently ecclesiastical appearance. His sermons here always consisted of plain and familiar expositions of Scripture, delivered without a book, and there was scarcely ever standing room in the chapel. The service and singing were most hearty, and he so loved to preach the Gospel to the poor that often on Sunday nights, when he came home nearly worn out in body, he would say 'his soul had been refreshed.'" "I shall never forget his sorrow," his son adds, "when he saw the place he loved so well destroyed by fire in 1845."

The foundation stone of the second chapel was laid on June 25th, 1845, and the building, a plain stone structure, was completed and opened for Divine Service on the 29th April, 1849, the Rev. A. W. Mountain, curate of the parish of Quebec, being placed in charge. Sunday evening services only were held in the chapel down to the end of 1852. Beginning from then both morning and evening services were held on Sundays, and on the Greater Festivals, Mr. Mountain being assisted by a curate, which he provided at his own expense, the Rev. R. A. Cardew.

On February 1st, 1855, Mr. Mountain was placed in charge of St. Michael's, while the Rev. Henry Roe (now Archdeacon of Quebec) was placed in sole charge, and a regular district was assigned to it over which he had pastoral care. Up to this time St. Matthew's had been strictly a chapel of ease to the parish church. Mr. Roe spent the summer of 1858 as chaplain at the Grosse Isle Quarantine Station, the Rev. Charles Hamilton filling his place at St. Matthew's, while the Rev. H. J. Petry (now assistant priest at the cathedral) took the same charge during the summer of 1859, during Mr. Roe's absence on a special mission from the Bishop.

For some years before Bishop Mountain's death he spent his salary as rector of Quebec in the maintenance of the clergy in the city, devoting \$700 a year of it to St. Matthew's. An Endowment Fund was begun in 1860, to provide for the loss of this income when the Bishop should die. A devout widow, Mrs. Woodbury, donated \$1,000 in 1859 as a nucleus. On February 2nd, 1860, a meeting of the congregation was held, when Mr. Roe started a scheme of weekly, monthly and annual subscriptions extending over five years, by which \$3,000 should be raised. This scheme was carried out with success for three years. Then came the Bishop's death in 1863, when a special effort was called for, and the subscriptions of the remaining two years were more than made up in as many months. When the Trust Deed was created in 1867, the fund amounted to \$5,300. This

fund was made over in trust to the Lord Bishop of Quebec and his successors on the condition that the chapel should remain free for ever, and the appointment of the Incumbent should be vested in the Bishop. The fund now stands at \$15,773.60. On August 13th, 1860, the chapel was opened for daily service throughout the year. About this time the parish passed through many and great trials, but through all of them the clergy and congregation were united as one man, and remained as they do to the present day, most faithful and devoted to their Bishop, and loyal to their Prayer Book. We cannot do better than to quote the words of the Ven. Archdeacon Roe, from a sermon he preached at the consecration of the church on All Saints' Day, 1892, referring to their trials: "The steadfastness of St. Matthew's in those days of trial—its thorough loyalty to its Bishop—the quietness, and peace, and goodness, which reigned within the congregation—the calm good sense with which the members withstood the efforts ceaselessly made to alarm them with false cries of Romanizing innovations—all this was a tower of strength to the whole diocese, and helped largely to make it come forth, as it did, out of a storm of



ST. MATTHEW'S CHURCH, QUEBEC, P.Q.

such violence, not only not injured, but immensely strengthened. To the laity this was largely due. Never surely was there a body of laity so loyal, so true, so intelligent, as were the laity of St. Matthew's in those old formative days, when the links which bound them and their pastors together were forged in the very fire." "Yet one more trial came—falling like a thunderbolt out of a clear sky—by which the loyalty of St. Matthew's and its sincere adherence to sound principles were put to perhaps a still severer test. Our saintly founder, Bishop Mountain, died on January 6th, 1863. On the very day on which he was buried, a formal proposal was made to the rector-elect—St. Matthew's being still technically a chapel of ease within the parish—to endow the chapel with a large sum of money—enough to free the congregation forever from the burden of its maintenance—on condition that the selection and appointment of the clergyman should be made over in perpetuity to the same extreme party in the church. How was this received? The congregation came together to consider the matter. No clergyman was present, the laity asking to be left by themselves. The church was crowded. Henry Prathen (still among the congregation) was in the chair. George

Irvine (now Judge of the Vice-Admiralty Court) moved the resolution. The tempting offer was calmly considered; its advantages and the serious consequences of its rejection fully and fairly set forth, and then by a unanimous vote it was deliberately rejected. When one remembers that the great body of the congregation were then of the working class, the noble heroism of this rejection of so great a sum of money will be understood." It is not easy to say what the result would have been if this attempt to gain possession of St. Matthew's had been successful. Certainly the religious history of the diocese would have been widely different. And we may safely say, that faithfulness to principle on the part of St. Matthew's at that crisis was one of the most important services ever rendered in this diocese for the furtherance of the Gospel. This was the last attempt to disturb. "The overwhelming scourge passed over." The fires of fanaticism burnt themselves out, and a blessed peace ensued which has made the Diocese of Quebec a sort of paradise amid the divisions and vexations of party warfare, which have so grievously marred the furtherance of the Gospel in other fields. This blessed "peace of God" is traced largely to St. Matthew's—to the wisdom and Christian temper displayed by its clergy and laity—to their generous kindness and forbearance towards those who had "despitefully used them and persecuted them,"—to their absolute freedom from party spirit and to the genuineness of their loyalty to the Church of England. In 1867, Hymns Ancient and Modern were introduced. In January, 1867, Mr. Roe resigned from St. Matthew's, removing to Richmond, P.Q., and devoted himself to the building up of the Church in the eastern townships, where he has since then done such a noble work both in the mission field; and for many years also Harrold Professor of Divinity in Bishop's College, Lennoxville, only resigning from that position a couple of years ago, and is now Incumbent of Windsor Mills. His successor at St. Matthew's was the Rev. Chas. Hamilton, M.A., Oxon., under whose rectorship the parish and its work steadily went forward. The building as it now stands was commenced in 1870, by the erection of the chancel and transepts at a cost of \$11,000, and formed an enlargement of the old chapel. This was opened for Divine Service on December 18th, 1870, and a surpliced choir was introduced at the same time. In 1875, the old portion of the church was pulled down, and the nave, south aisle, clergy and choir vestries erected, which, with a new organ by Warren of Montreal, cost \$26,500. The new church was opened for Divine Service with a special service of dedication on December 15th, 1875. In 1877, the chancel and transepts were improved and decorated, the cost being defrayed by a thank offering of a member of the congregation. Since 1883, the church has been open daily to worshippers, for meditation and prayer, from 7.30 a.m. till after evensong. In 1882, the tower and spire were built, thus completing the church according to the original designs—this addition costing \$7,350. Mr. Hamilton's successful incumbency extended over a period of more than seventeen years, at the close of which he was called to the highest office in the church, and was consecrated to be second Bishop of Niagara, May 1st, 1885, in the cathedral at Fredericton, N.B. His departure from Quebec was indeed a severe loss, not only to St. Matthew's, but to the whole city, as he was so well-known and much

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beloved by all creeds and classes. He was succeeded by the Rev. F. J. B. Allnath, D.D., who held the post most acceptably only two years, being in 1887 appointed to the Professorship of Pastoral Theology in Bishop's College, Lennoxville. His successor was the Rev. Lennox W. Williams, M.A., Oxon., the present rector (a son of the late Bishop Williams), who had acted as curate under the two preceding rectors. In 1888, a peal of bells from J. Warner & Sons' foundry, London, England, was placed in the tower at a cost of \$2,800. The peal was dedicated to God's service on November 14th, 1888. It is probably the only peal of bells in Canada, if not on the continent, which are regularly rung by a guild of ringers (as opposed to the American system of chiming) each Sunday and Great Festival of the year. The final debt of \$3,000 on the church was paid off in 1892, and the church consecrated by the present Bishop of Quebec, on All Saints' Day, 1892. The church contains 15 handsome memorial windows, erected in memory of former members of the parish, among them a large one to the Right Rev. Dr. Mountain, the founder of the parish. The pulpit is the gift of Robert Hamilton, D.C.L., in loving memory of his son, the Rev. George Hamilton, M.A., Oxon., for some years curate of the church, and who died and is interred at Cannes, France. The reredos is also a gift in memory of the late Senator Price. Both are handsome works of art. A costly and very rich set of altar vessels were presented to the church in November, 1894, by Mrs. Irvine, in memory of the late Commissary-General Matthew Bell Irvine, C.B., C.M.G., for many years a devoted member of the congregation. The set consists of a chalice, richly studded with valuable jewels, and having around the base six medallions carved in silver, and set in enamel, representing the Incarnation, the Institution of the Holy Eucharist, the Crucifixion, the Resurrection, the Ascension and our Lord in Glory. They were solemnly dedicated to the service of God at the Early Celebration on St. Andrew's Day, 1894. Finally the congregation have had erected a very handsome and richly carved font and baptistry, costing some \$1,500, as a memorial to the late revered Bishop Williams, who was such a true friend of St. Matthew's, and who so often when in town worshipped in the church. It was solemnly set apart to the service of God at a special dedication service conducted by the Lord Bishop, assisted by a large number of the clergy, on Thursday evening, February 21st, 1895. It is probably the finest work of art in the country. St. Matthew's has steadily gone on increasing both in numbers and every other way, until now it is probably one of the most prosperous parishes in the Dominion, and stands out as a noble monument to the good work done on Catholic lines by its past rectors, especially the much beloved Bishop of Niagara and the Ven. Archdeacon Roe. Its financial strength has so far also kept pace with the ever onward movement in other departments. The whole revenue in 1857 was \$525.37, while that from Easter, 1893, to 1894, was \$9,390.42. The parish has also been always in the front rank in assisting missions both at home and abroad, and contributed some \$3,000 alone towards the Bishop Williams' Memorial Mission Fund. The parish has about 500 communicants on its roll, and there is a Weekly and Saints' Day Early Celebration, and a full choral celebration on the 1st and 3rd Sundays in the month. To the fact of having frequent celebrations and the many regular and devout communicants, is to be attributed in a great measure the present prosperity of the parish.

THE LAND AND THE BIBLE.

"Beginning at Jerusalem."—(St. Luke xxiv. 47.)

To those who, either from choice or from necessity, never leave their native shores, Syria and Palestine must indeed seem a "far country," and the interest taken in them only coincident with very ancient time and circumstance; but to those who have once crossed the Mediterranean these lands of Biblical interest are lands to be lived in, and not only dreamt of—lands full of real, actual, thrilling interest. It is not possible to have lived in Syria and Palestine and disbelieve the Bible—to lay it aside as a worn-out, old-fashioned book; for day by day its characters stand before us; its customs are prevalent amongst us, and in every part we see and hear its actual life and language in our midst. And we cannot stop here: not only is it a Bible land, but a Church land also; it not only saw the origin of the Bible, but of the Church.

As you rise in the morning, be it ever so early, you will generally find the sun is up before you, rejoicing as a giant to run his course; and if you have to go a journey of any length, you will conclude with the psalmist that there is indeed nothing hid from the heat thereof. Travel across the plain, or even upon the mountain, and you will acknowledge the need of a hiding-place, the value of the shadow of a great rock in a weary land.

Thorns and thistles, too. Was there ever a country like it? The very oaks have leaves like holly bushes, and the ground bears 150 varieties of thistles, all of which have spikes of peculiar virulence. Do not the words of the prophecy come before us, "Because all the land shall become briars and thorns"? Look at that juniper bush—how soft and green it appears; but be careful that you do not brush against it, or you will be very rudely awakened from your dream of Elijah sitting under a similar bush, faint and dispirited. Trees and bushes in these lands supply good food for meditation; they are all so intimately connected with passages from Holy Writ. Go where you will, you will soon find a sycamore by the way, just such a one as Zacchæus might have climbed; and a mighty locust tree will not be wanting, seeming to teach a double lesson from its connection with St. John the Baptist and our Lord's parable. The same road, too, will furnish abundance of wavy palms, fit to be plucked in honour of the King that cometh in the name of the Lord. See, again, that large fig tree, with its immature promise of abundance, and call to mind the one destructive miracle of the Lord.

All these are on the outskirts of the city, or even in it, and further out are the groves of oil-bearing olives and numbers of vines and large-leaved gourds. You need not go far to see "myrtle and fir and pine," and if you can stand the journey you can rest beneath the cedars of Lebanon. O those cedars! They form a magnificent natural temple, and you feel as if the place in which they stand must be holy ground.

And not only the trees, but everything in nature recalls some text or Scripture incident; the very insects have their commemorative lesson, from the moth that we find such a terrible pest in our houses to the ant that furnished a parable to the wisest of mankind. Those moths! Do you wonder that our Lord took them as a portrait of the perishing nature of all earthly treasures? Those ants! Is there anything like their perseverance and energy? Those great black fellows that make lines of march like an army, and carry

burdens three and four times larger than themselves. Solomon was not unobservant of the lessons of nature when he warned men to "consider her ways and be wise." The animals, too: the oxen, with the heavy yoke upon them, standing as of old in Mosaic days, all unmuzzled, to tread out the corn. The ass, again, with us a humble, but in the East a royal animal—the only one which ever bore the King of kings. The sheep, too; do they not carry their own lesson with them, always and invariably following the shepherd, trusting themselves implicitly to his care? And the countless goats, so difficult to separate from the sheep they meet in their wanderings; so like and yet so unlike, so eager, too, to get all that they can, so careless of the damage that they do. And then the dogs, poor wretched creatures, still objects of contempt as well as of persecution. Well might the self-righteous man exclaim in anger, "Is thy servant a dog that he should do this thing?" And at night they howl and run about the city, grin like a dog and return. You might go through many an English city without hearing the "crow of Chanticleer," and if he does crow he is indicted as a nuisance; but here every house has its adjacent fowl-yard, and all know when it is cock-crow, and may meditate on the weakness of St. Peter if they will.

Inanimate nature, too, will bear its witness—"waters rushing from the rocks, rivers in high places, fountains in the valleys, in the wilderness pools of water, and in the dry land springs of water." See, too, in the heat of summer the fulfilment of the words: "And I will make waste mountains and hills, and dry up all their herbs; and I will make the rivers islands, and I will dry up the pools." Look, too, on the dry roadway, at the whirlwind, and think of the still, small voice that was preferred to all its mighty force. Look out at even at the countless lights by the sides of numberless cottages where the evening meal is preparing, and see the fires where the pots are being made hot with thorns. Those piles of stone, too, standing out clearly in the bright moon-light, are put up to scare away the little foxes that spoil the grapes and gnaw the cucumbers—grapes of a vineyard like that of "the well-beloved," cucumbers of a garden like that of which the prophet spoke. There, too, is the lodge in the garden, just as you would have expected—a rough booth of wattles and boughs for the "natoor," or keeper, to screen himself alike from the mid-day sun, and mist at eventide. But more, far more, than nature, animate or inanimate, are the people—Jew, Moslem, Druse, Syrian, Bedowee, Maronite, Greek Orthodox, no matter, all have their intimate association with the old Bible days.

Time after time may be seen an exact counterpart of Abraham in some old man of patriarchal mien and benevolent countenance. A Moses, too—"deep on his front engraven deliberation sat and public care"—you may see a face like that in many an old Druse Sheik mourning over the downfall of his people in the distant wilds of the Lebanon. A Joseph, too, with coat of many colours; or, still easier, a David rejoicing in his youth, with bright black eyes and teeth of marvellous whiteness, and with all his dusky skin of a "ruddy countenance." A Samson, too; the land abounds in Samsons, able to lift huge weights and suffer patiently. It is possible, too, to see a face fit for the picture of a Madonna; and how often we see represented the scene of Joseph and Mary and the young child, the old

man leading the ass with the mother and infant on it—a sight to inspire thoughts of highest reverence. Yes, after all it is the people, and not the place, that teach us most and awaken in us the deepest interest; yes, the people—so like and yet so unlike the Bible characters dear to us from our childhood's days, people for whom our Lord has prepared the one Fold. If we can compare them with Bible people, what must not He do? For are they not (humanly speaking) His compatriots, His own people, and of the Jews especially be it said, His peculiar people?

"Shall we wonder at the Church's order to begin at Jerusalem, and should we not all unite in following our Lord's command, and by our interest and generosity help on the apostolic work of Bishop Blyth's mission in the East. This mission, which was founded in 1888, is doing a most important work, and already numbers on its staff eight clergy under the Bishop, thirteen ladies, sixteen teachers. The work among the Jews has largely increased of late years, owing to the ever-increasing immigration of the Jews to 'their own land.' Now, again, Jerusalem is practically a city of the Jews, and once more Jews command its trade and commerce. In Palestine itself the population, since 1840, has increased from 8,000 to 60,000, and since then has more than doubled itself. Now is the time that great efforts should be made to raise sufficient funds to carry on the work of the mission which is constantly extending on every side. Bishop Blyth appeals for an annual income of £5,000, and to meet this demand Great Britain, India and the colonies are all called upon to assist. We must awake to our responsibilities towards the Jews, of whom, according to the flesh, Christ came, and strive by liberal offerings this Good Friday to show our gratitude, for we have received through them. Last year Canada contributed some \$1,500 towards Bishop Blyth's fund, which, though an increase on preceding years, is yet hardly an adequate representation of the Church in this land. Let us unite this year in striving to fulfil the prayer of the Great High Priest, 'That they all may be one.' As He has prayed, as He has worked, as He has died, so let us pray, so let us work, so let us die, if need be, for this great object—the unity of the Church."

REVIEWS.

QUADRAGESIMA, OR THOUGHTS FOR EACH DAY IN LENT.
By Rev. R. H. Howe, D.D. Pp. 160; \$1.00.
New York: Thomas Whittaker; Toronto:
Rowell & Hutchison.

This volume is most valuable for its purpose, and the selections made for the Lenten readings are drawn with care from many sources. The name of their author is a guarantee for their sound catholicity, and the form of the volume makes it pleasant, because easy to read. It is very suitable to be presented to one who cannot leave the house, and yet would wish to profit by the season. There is a healthy tone in all the pages.

WHAT GOD HATH PREPARED.

BY CANON KYNASTON, DURHAM.

"Come, for all things are now ready."—Luke xiv. 17.

All things are now ready; yes, on God's part. But are all things ready on our part? Nay, is anything ready? We must look at it both ways. In the parable they "all with one consent began to make excuse." We are all indeed too apt to hesitate to accept blessings and privileges offered to us, if such an offer does not happen to coincide with plans that we have ourselves formed. It has been truly said that "Man is a bundle of habits." We have habits of business and habits of pleasure, set times for this or that recreation or duty. As we get on in life, we settle down into a sort of groove of routine which our habits have worn; we do not like anything to shake

us out of this groove. You will remember how Felix said to St. Paul, "When I have a convenient season I will call for thee." Like him, we have an inward conviction that the Voice which calls us from above is one which it is for our advantage to obey; but we only want to do what has to be done at our own time and in our own way. There was a man who came in all reverence to ask what he should do to inherit Eternal Life, and pleaded for himself that he had observed all the commandments from his youth up; but he was met with the words of One who knew him better—"One thing thou lackest." He was not ready.

Oh, these excuses! How many are invented every Sunday for not going to church? How many for leaving church when the highest act of worship invites us to stay for the celebration of the Holy Eucharist? How many for contributing meanly or not at all to any collection that is being made. Whenever such excuses are made they are made with one consent—that I take to mean that the same motive lies at the root of all; and that is selfishness. We cannot break through habit—we cannot get out of our groove—we cannot spring up at once and leave what we are doing or thinking about to obey any sudden call, however important we must acknowledge it to be. In short, we are not ready. The condition in which we ought to live, and in which it is quite possible for us to live, and which we ought therefore to strive to realize, is that in which we could reciprocate this invitation of Christ's, and make it an invitation from ourselves to Him. Can we dare to do this? Do we really mean what we say when we pray "Thy Kingdom come," if we are not ready for it—ready to welcome it loyally, with unquestioning homage and in perfect confidence? And as to His personal coming, unless we are so utterly desperate as to think that the idea of that is a mere fiction, we must feel how terrible that would be if we could not conscientiously say with the Psalmist, "Oh, God, my heart is ready—my heart is ready." That is to say, I have done with all thoughts of self; I love my neighbour as myself; I cherish no petty feelings of ill-will against any who have wronged me by word or deed; I acknowledge my weakness, but I rely upon Thy strength; I ask no further delay—I am at peace with Thee!

The object of our Blessed Lord, in speaking this parable, was to show that God the Father, who had chosen the Jews, and invited them to the blessings of the Gospel, would reject them if they hesitated to accept His invitation, and would put the despised Gentiles in their place. The invitation is now extended; and to us the words have a wider application, if we understand them as the call of Christ to all mankind, bidding them to come to Him, to partake freely of the bounty of His love, and enjoy all the benefits derived from His Life, Death, and Resurrection. The Son of God says first to all Christians: "Come, for all things are now ready." The Good Shepherd, before the darkness falls upon the pastures where His sheep are grazing, and before the wild beasts come forth to seek their prey, calls His sheep into the fold lest they should be slain or lost; calls them into the fold which He has made ready for them. Yet not only His own sheep. He has prepared a safe enclosure also for those other sheep which are not yet of His fold, but which He desires to gather into one and the same flock. Here in our native land He calls all classes and conditions: "Come," He calls, "ye rich, come away from all that can hinder you and lead you astray or persecute you. Make an effort and break these bonds asunder; free yourselves from the evil habits and passions which master you, and come to Me, Who am the Way, the Truth, and the Life. Seek and ye shall find Me, wherever you may be—in the home, in the field, in the workshop, in the pit—and learn that your riches were given you, not to serve your own pleasures only, but to minister to the wants of others. Empty yourselves of them as I did empty Myself of My glory, and I will give you what cannot be gotten for gold: Come, ye poor, to receive the treasure which I have stord for you, which is incorruptible. Come, ye wise, and learn what the wisdom of this world has failed to teach you. Come, ye unlearned, to gain that knowledge of God which is Eternal Life. Come, ye afflicted, and lay down the burden of your sorrow or sin at the foot of My Cross, and receive pardon and consolation. Come to hear My message delivered in My House of Prayer. Come before the altar and receive the strengthening and refreshing gift of My Body and Blood broken and shed for you. Behold! I stand at the door and knock. Come out to Me, and come away with Me!

Such is the nature of our Blessed Lord's invitation—so comprehensive as to include all mankind—a continuous invitation, which lasts for all time. And He gives the reason why it is offered, and why it should be accepted, "for all things are now ready." Yes, now, to-day, if ye will hear His voice. It is always now with Him; those things which He holds ready for His guests cannot be exhausted—they are new every morning. They were ready in the councils of God the Father before He sent His Son into

the world; for Christ speaks of the "Kingdom prepared for you from the foundation of the world." They are ready to-day, and though not more ready than they were before the coming of Christ into the world, the assurance of their readiness is brought more clearly into the hearts of all true believers. But what are "all things" that are ready? "Eye hath not seen nor ear heard (as St. Paul quotes from Isaiah), neither hath it entered into the heart of man to conceive the things which God hath prepared for them that love Him." Yet we know what some of them are: in this life, peace of mind, courage in the presence of evil, patience in trouble, the indwelling of the Holy Spirit, the assurance of redemption, the means of grace, the hope of glory: and in the life to come, the fulfilment of all His promises and our hopes, the perfect knowledge of God, the waking of the spiritual body after His likeness, the visible presence of the Three in One and the adoring angels, the reunion with those whom we "have loved long since and lost awhile," the reconciliation with those who passed away from earth unforgiving or unforgiven. This much we know—there is more of which we know nothing yet.

Home & Foreign Church News

FROM OUR OWN CORRESPONDENTS.

NOVA SCOTIA.

FREDERICK COURTNEY, D.D., BISHOP, HALIFAX.

KENTVILLE.—Death has called away the first clergyman of the Church who came to reside in this town, Harry Leigh Yewens, who died at Franklin, Pennsylvania, in the Diocese of Pittsburg, where he had been rector of St. John's Church since 1878. Mr. Yewens was born in London, England, in 1825. He first came out to Canada as a catechist under the C. & C. C. S., serving first at Camponello in N.B. He was ordained deacon and priest by Bishop Binney in Halifax in '52 and '53. In the latter year he was sent by the Bishop to assist the Rev. John Storrs, then rector of Cornwallis and Horton. In '55 Mr. Storrs gave him charge of Kentville, where a rectory was built for him. In '63 he left Kentville to take charge of the parish of Digby, where he remained till '70. After that parish he became incumbent of other charges in Upper Canada and U.S. His funeral took place on January 29th from St. John's Church, Franklin, after a celebration of the Holy Communion at which nearly all the communicants of the church were present.

QUEBEC.

The Cathedral.—It is most gratifying to note that in their Lenten letter to the congregation, the clergy state that besides being able to report that there is an increase in the number of communicants during the past year, there is a marked and noticeable increase in the attendance at evensong on Sundays and at the daily services.

Appointment.—The Rev. Arthur H. Judge, M.A., senior curate of the Church of the Heavenly Rest, New York city, has been appointed rector of the Parish of St. John the Evangelist, Franklin, an important parish in the diocese of Pittsburg, Pa. Mr. Judge, who is the son of C. Judge, Esq., of Quebec, is a graduate of Bishop's College, Lennoxville, and previous to taking work in New York, was for several years a missionary in the Eastern Townships.

Obituary.—The sad news has reached her relatives in Quebec, of the death of Mrs. Mitchell, wife of the Rev. Robt. Mitchell, which occurred at "The Grange," Eltham, Kent, Eng., on the 27th ultimo. The Rev. Mr. Mitchell was some 20 years ago a clergyman of this diocese, and was stationed at Stoneham, near Quebec. It was through his efforts that the church and parsonage at that place were erected. Mr. and Mrs. Mitchell have for a number of years made their home in England, but have a large circle of friends in the diocese of Quebec.

The Lord Bishop.—His Lordship visited Agnes, P.Q., and several stations adjoining, for the purpose of holding confirmation services on Sunday last, March 10th. His time is so much occupied in visits to various parts of the diocese for confirmations, etc., that he rarely spends a full week at home.

MONTREAL.

WILLIAM B. BOND, D.D., BISHOP, MONTREAL.

MONTREAL.—The Lord Bishop of Montreal visited the "St. Margaret's Home for Incurables" on Feb. 28th, and administered the rite of confirmation to three of the patients, the candidates being presented by the Rev. C. J. James of St. George's Church.

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The Montreal branch of the Trinity College Old Boys' Association held a meeting on Feb. 28th, and unanimously carried the following resolutions: That the members of the branch of the Old Boys' Association of Trinity College School, which has recently been founded in Montreal, have heard with great regret of the destruction by fire of the buildings and chapel of Trinity College School. They wish to assure Doctor Bethune of their continued confidence in the old school, in himself and his staff, and sincerely hope that in a short time he will see himself the head of a finer and larger school than ever before.

TORONTO.

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

St. Matthew's.—A very beautiful brass altar cross has been presented to the church by Miss McLean Howard. It is in memory of Mrs. Scott Howard, the beloved wife of the rector, whose early death was so much lamented in the parish. At the February business meeting of St. Matthew's branch of the W. A., Mrs. Robertson, of St. Stephen's, read two interesting papers on China, and Columbia, B.C. A pleasant feature of this meeting was the presentation of a handsome oak rocking chair and an illuminated address to Mrs. Mountstephen, a very old and valued member of the branch, who is leaving the district. The rector, in making the presentation on behalf of the ladies, spoke feelingly of Mrs. Mountstephen's unwearied labours in the parish, where she had resided for over twenty years, and the universal regret that was felt at her leaving. Despite the severe weather, the attendance was unusually large.

Holy Trinity.—His Lordship the Bishop of Toronto held an ordination in this church last Sunday morning, when the Revs. Frank DuMoulin, Basil Andrews, and J. G. Watson were ordained priests. The Rev. Canon DuMoulin preached an eloquent and appropriate sermon.

HURON.

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

New Hamburg.—*St. George's.*—On Sunday, "St. Matthias Day," the Rev. T. Battersby, rector of Huntingford, S. Zorra, officiated at afternoon service and preached the annual sermon in aid of the mission funds of the diocese. The rev. gentleman is a graduate of Durham University, England. His text was, "His dominion shall stretch from sea to sea," etc. The sermon clearly set forth the duty and privilege of assisting in spreading the light of the Gospel even to the remotest ends of the earth. The Wilnot Literary Church Circle, which during several months have enjoyed many pleasant evenings at the rectory and homes of different parishioners, met here the Monday before Ash Wednesday, at the residence of Mr. Puddicombe. During Lent these gatherings will be continued, but the usual course of readings will be put aside and Church history studied. Throughout the solemn season of Lent the Wednesday evening instructions given in the church by the rector on Bible and Prayer Book subjects, following the course published in the Church S. S. Leaflets, are being replaced with full evening service and sermon. On Ash Wednesday the service was well attended. Evening prayer was said, the Communion Service read and an earnest exhortation given by the rector, the Rev. T. Ward, to spend a thoughtful and self-denying Lent, from the text, "If ye live after the flesh, ye shall die, but if ye through the Spirit do mortify the deeds of the body, ye shall live."

Port Dover.—On the evening of the 22nd ult., the Rev. A. Garden, of Nanticoke, Niagara Diocese, organized a Chapter of St. Andrew's Brotherhood at Port Dover, when the Incumbent, the Rev. J. R. Newell, and six young men, members of St. Paul's congregation, were admitted into the Brotherhood. On the evening of the 1st inst., the Chapter was organized, when Mr. Garden affiliated with this Chapter, and another new member was admitted, making in all nine members. The officers are:—Christian Quabury, Director; Thomas Fawcett, Vice-Director; J. W. Smith, Secretary; Morley Buck, Treasurer. The Chapter will meet fortnightly on Wednesdays. There is reason to believe that this new departure in the old church of St. Paul's, Port Dover, will result in much good.

Brussels.—Since the beginning of the year great improvements have been made in St. John's Church. The walls of the Sunday-school room have been painted a light pink, and the wood-work buff and brown. The windows have been ornamented with poles and sliding curtains, and the old benches have given way to chairs. On the completion of the work the Young People's Society gave an At Home, which brought together a good representation of the parish for an enjoyable evening. At a recent vestry meeting the introduction of a pulpit was resolved

upon. The old revolving top desk, which served as prayer-desk, pulpit and lectern, has been removed. The chancel platform has been extended, and now prayer-desk, pulpit and lectern occupy their conventional places of left, right and centre. The communion table has been raised a step higher and vested with new coverings, and the choir seats in the chancel have been re-arranged, giving more room and freer access to the sanctuary. The pulpit is in the form of five sides of an octagon, and is made of finely grained ash with hard oil finish. Each side has a closed gothic panel, with smaller panels enclosing turned work above and below. Much satisfaction is felt on the completion of all these improvements.

ALGOMA.

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

Sault Ste. Marie.—The Rev. R. Renison, of St. Luke's Church, and Rural Dean of Algoma, has been holding missionary services in many of the churches of his extensive Rural Deanery with marked success. The offertories taken up at such services were sent to the Domestic and Foreign Mission Board. In addition to Mr. Renison's assigned work in Sault Ste. Marie and Korah, he holds week-day services at the following places in regular succession: Garden River, Bruce Mines, Echo Bay, Macdonald Township, Poplar Dale. These places embrace a very large area, in none of which is there at present a resident missionary. Poplar Dale, although an extensive farming community, is the most isolated of all the places mentioned, being situated about eighteen miles from a line of railway and twenty from the nearest town. Here there are several families most zealously devoted to the Church, and one can always be found ready to drive the twenty miles to Bruce Mines to bring out Mr. Renison to hold service and take him back again, consequently one service in this place means a drive of eighty miles for the farmer. On the last occasion they told Mr. Renison that they were willing to subscribe \$80, besides offertories, if a missionary could be found who would give them even one service every alternate Sunday. This is, however, only one solitary instance of the pressing needs of Algoma. At this present time, two whole-hearted, devoted men in orders are needed to give our Church people in the above named places regular Sunday services and other ministrations of the Church, and thus prevent a scattering of the flocks and hopeless absorption of them by other religious bodies. In all these places the people express a willingness to give as liberally as their limited means allow, in order to supplement the missionaries' stipends. At this Lenten season may we not suggest a hope that some wealthy Churchmen will supply the balance of the stipends for the two men whom we seek. Communications in reference to this matter may be addressed to Rev. Rural Dean Renison, Sault Ste. Marie, Ont.

Dunchurch.—On February 26th a social was held here on behalf of the English Church. An abundance of good fare was provided by the friends, after which an excellent programme was given. Mr. Sager was chairman, and filled his duties to the satisfaction of everybody, and in such a manner as to greatly add to the success of the evening. Mr. Markham officiated as organist. The sum of \$19.25 was realized and used to defray the debt on the unfinished church building. The church building above alluded to has been at a standstill for two years for want of funds. The outlay in work and materials has been, roughly speaking, \$527. Six Church families have given \$330; our good Bishop, in lot and cash, \$140; other sums were promised at the time of building amounting to \$90, which, however, were never forthcoming. There is now a debt of \$57, and it would take an additional \$200 to make the building fit for service. The members are poor people, and what has been done has been a credit to them. The mission is connected with Maganetawan, but has always been troublesome owing to the bad roads which render regular supply impossible. With the exception of Rural Dean Chowpe's visit lately, no service has been held since October last, except such as are taken by Mr. Markham every other Sunday at Maple Island, which is four miles distant.

QU'APPELLE.

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

Fleming.—On Sunday, the 10th of February, the Bishop of the diocese celebrated the Holy Eucharist at Fleming. On Wednesday, the 20th, His Lordship made his regular visitation. There was choral evensong at 7.30 p.m., when the Bishop preached from II. Cor. v. 14, "The love of Christ constraineth us." After the sermon Dudley Walter Morse was admitted a lay reader of the parish. At the close of the service the Bishop discussed the building of a church in this place, and a reception was held at the vicarage afterwards. Over 50 people were at the

service. We are looking forward to the Bishop's next visit. Now that I am writing about this parish, I should like to mention that we have no church in Fleming. But the people are doing their best to build one this summer. We shall not be able to build entirely ourselves, I am afraid, as crops have been bad, and wheat a low price, so that farmers have not too much money, so we have to ask our friends who are better off than we are to help us, and I take this opportunity of asking you to help us. I shall be most thankful for all gifts. If any can give something towards our building fund, I shall be glad to receive all donations. I should also be glad of any church furnishings, altar furniture of all sorts. HERBERT A. MARCON, Deacon.

The Vicarage, Fleming, N.W.T.

NEW WESTMINSTER.

The Synod met for the second time for the purpose of electing a Bishop, on Feb. 20th. There were present 14 out of 17 clergy, and 32 out of 48 laymen, giving the necessary quorum of two-thirds required by our canon in order to elect. The proceedings began, as usual, with a celebration of the Holy Communion at 10 a. m. in the Cathedral of New Westminster, and then the Rev. G. Ditcham, the presiding priest, said the preliminary office, invoking the Divine guidance upon the Synod. The first vote decided that we were to make the attempt to elect a Bishop, and then the following were nominated: The Rev. Canon Thornloe, by the Rev. L. N. Tucker; the Rev. J. C. Roper, by the Rev. H. G. F. Clinton; the Rev. H. Kittson, by the Rev. C. Croucher; the Rev. H. H. Mogg, by the Rev. A. Shildrick, and the Rev. D. Stone, by the Rev. P. D. Woods. The two last named are working in England—Mr. Stone as principal of Dorchester Missionary College, and Mr. Mogg as vicar of Chittoe, in Wiltshire. The latter is also the secretary of the English Committee for the diocese, and is well-known as a constant friend of New Westminster, and an energetic advocate of its needs and of its claims upon English Churchmen. After the nominations, an adjournment was made, in order that the nominations might be discussed, and after some two hours and a half had thus been taken up, the clergy and laymen separated—the former to cast their ballots in the Cathedral, the laymen to ballot in St. Leonard's Hall, hard by the Cathedral. After eight ballots had been cast the clergy reported a dead-lock, the votes being pretty nearly evenly divided between Canon Thornloe, Mr. Mogg, and Mr. Stone. After about a like number of attempts had been made by the laity, they reported a dead-lock, too; their votes, however, narrowing down the issue to Canon Thornloe and Mr. Stone. A conference was then arranged, and, after a short discussion, another attempt was made, with the result that after six more attempts by the clergy Mr. Stone obtained 10 votes to Mr. Thornloe's 8—one abstaining. Then, as far as the clergy were concerned, Mr. Stone was elected. But with the laymen this end could not be accomplished, although once Mr. Stone was very nearly elected; and at last the laymen had to report failure to elect. With that ended the first day's meeting; and next morning, as there seemed no prospect of anything of a more satisfactory nature being accomplished, it was resolved that the Synod be closed, and the Bishops of British Columbia be notified, and requested to proceed at once to carry out the provision made by the canon for such a case, viz.: That they, choosing three other Bishops to act with them, should choose a Bishop as the successor to the late Bishop Sillitoe. We ask as a diocese the prayers of all the faithful that the Bishops may be rightly guided and choose one who shall worthily carry on the work, and shall be a power in this part of the world for good. We are not sorry that we failed to elect, as we simply look upon it as plainly indicating that, for some reason or other—whether our unworthiness or ignorance—we were not to have success, but to receive our Bishop at the hands of others.

New Westminster.—The Rev. H. G. Fennes Clinton, B.A., rector of Vancouver, will conduct a mission at Sapperton for the Rev. P. Woods during Lent.

On Sunday morning, Feb. 24, the military attended Christ Church, Vancouver, and in the evening the Rev. Dr. Haweis, of Marylebone, London, preached in the same church. The edifice was filled to overflowing, and as a result the other churches were sparsely attended. Dr. Haweis preached for an hour and twenty minutes. We regret to say that we cannot look favourably on any priest who makes people laugh in the House of God.

It is stated that the Rev. T. W. Outerbridge, rector of Vernon, intends returning for a time to England. Mr. Outerbridge was educated at St. John's College, Qu'Appelle.

The Lord Bishop of Aberdeen and Orkney has appointed the Rev. H. Edwards, rector of Lytton, to one of his parishes in the Orkney Islands, and it is expected the rev. gentleman will leave for Scotland

almost at once. Mr. Edwards was formerly a member of the Universities' mission at Zanzibar, and has done a splendid work in this diocese.

The Rev. A. Kilbrick, rector of Holy Trinity Cathedral, this city, announces special Lenten services.

The new rector of St. Paul's, Vancouver, is winning golden opinions among his parishioners, and under his administration the church bids fair to become one of the most popular in the diocese.

Mr. A. W. Black has resigned the treasurership of the Diocesan Orphanage Committee, much to the regret of the leading rectors of the diocese.

THE CHURCH IN THE UNITED STATES.

(From our own special correspondent.)

The Rev. Dr. Krans is the new President of the New York City Churchmen's Association.

The Police Justices of New York and Brooklyn favour the use of the lash on wife-beaters.

The Bishop of New York (Dr. Potter), writing to the New York *Tribune*, says the Presiding Bishop was the author of the recent Pastoral, and further goes on to say: "The Pastoral Letter has undoubtedly no conciliar authority, and may be said, if anybody chooses to say so, to have little more value than is expressed in the more or less close consensus of opinion of some half-dozen individuals." If it had been set forth under the authority of the Presiding Bishop and with the consent of the entire Episcopate, we think it would have been better. The names subscribed to it should not have appeared.

It is said now in England that the Church and the liquor traffic keep good friends and go together.

In the United States there is a cool and deliberate hostility among the Bishops against the vain assumptions and idle claims of a so-called infallible Pope.

The Rev. B. M. Yarrington has resigned the rectorship of Christ Church, Greenwich, Conn., which he has held for the last 57 years.

Canadian clergy—living in places where Methodism is rampant—will do well to circulate extensively the Rev. Dr. Andrew Gray's pamphlet, "Methodist Orders Examined." It is the greatest eye-opener and can be procured from Messrs. Pott & Co., New York City.

The Rev. J. H. L. Zillman, who has been working in the jurisdiction of Spokane, denies that he intends to renounce the Anglican priesthood. He came from England bearing letters from the Archbishop of Canterbury and the Bishop of Exeter.

Manufacturing images for Roman Catholics in Mexico sufficed to turn the Rev. J. A. Carrin into the straight path of Anglicanism. He was elected Bishop of Hidalgo when only 26 years of age, but—of course—was not consecrated.

The Rev. Dr. Greer is to preach the Baccalaureate Sermon at Columbia College this year.

An official communication from the vestry of Trinity parish, sent out recently to the clergy of the parish, informs them that hereafter the priests in charge of chapels shall be known as vicars, and the assistants shall now be called curates. New York City is getting very, very English. It is now time for Bishops Doane and Coxe to look to their laurels. We, of intellectual Boston, must make some sort of a "move" or else Buffalo will get ahead of us next.

Washington will have to wait some time yet before it will be able to welcome the Primus of the American Church. If New York City is English, the Committee on the Revision of Canons is Scottish, so our Church will be safe for some time yet.

The people of Boston are of opinion that the present Bishop of Mississippi (Dr. Thompson) can talk more common sense in five minutes than the majority of his brethren can in a half an hour, and they are right. It doesn't take six months to find out either.

According to the Rev. Dr. Mortimer (Philadelphia), "The Philadelphia Divinity School seems to have introduced not only a new theology in Biblical study, but a new method of jurisprudence, which, if introduced into our courts, will become very popular—at least with the accused."

The secular papers of Boston have ceased to air "Unitarian Episcopacy" since the Episcopal Pastoral was issued. Where are the authorities of the Cambridge Divinity School?

One of the most marked of the signs of the times in the American Christian world is the drift, particularly among our more thoughtful and cultured people, towards the Episcopal Church.

The Right Rev. N. Pierce, D.D., Bishop of Arkansas, has celebrated his silver jubilee as a Bishop.

British and Foreign.

The Bishop of Colchester has been presented by his old parishioners at Chelmsford with a pectoral cross, studded with pearls and cabochon rubies. Mrs. Johnson received, at the same time, a diamond ring.

The Rev. Dr. Paton states that during his recent tours through Great Britain and America he was able to collect for various funds the sum of \$127,165.

The Bishop of Bath and Wells recently visited the village of Oake, a remote little village of ninety souls, and confirmed twelve candidates. It is believed no Bishop has been seen in this place since the Reformation.

We are glad to state that the rumour of the impending retirement of Dr. Johnson, Bishop of Calcutta, is authoritatively stated to be baseless. The Metropolitan is in excellent health, and is about to take a six months' holiday.

The Bishop of Carlisle stated at a meeting at Carlisle recently that he had been to Gothenburg to study the system, and expressed his sorrow at the language of some extreme teetotalers, one of whom had recently affirmed that "the man who drank alcohol could not be an associate of God." The Bishop said that "that was horrible."

At a largely attended conference of the laity and clergy of the Diocese of Bangor, held recently at Penrhyn Castle, under the presidency of the Bishop, resolutions were adopted protesting against any measure dealing with the disestablishment and disendowment of the Church in Wales.

The Bishop of Gibraltar, on his return from an episcopal visit to Spain the other day, had a terrible experience, as he was snowed up at the frontier for two days, and had to live in a railway carriage, and get such food as he could at the wretched buffet of the station.

The Rev. W. Moore Ede, M.A., of St. John's College, Cambridge, rector of Gateshead, has been elected Hulsean Lecturer for the year 1895-96. He is required to preach at least four sermons during his year of office, at times prescribed by the authority of the University. The stipend is about £70.

According to a London newspaper, Cardinal Vaughan, the head of the "Italian Mission" in England, has notified the Pope that there is no immediate or early probability of the return of the English people to obedience to the Roman Church. In spite of this, however, it is said that the Pope intends issuing an appeal to the people of England for a union of the Anglican Church with the Roman Communion.

A Liverpool gentleman, having heard that Archdeacon Farrar had repudiated his book on "Eternal Hope," wrote to him on the subject, and has since received the following reply:—"Sir, I am perfectly tired of denying the absolute falsehood that I have changed my views about 'Eternal Hope.' How can the cause of truth be helped by such careless and idle mis-statements?—Yours truly, F. W. FARRAR."

The Rev. F. E. Carter, Canon Missioner of Truro, has accepted the office of Diocesan Missioner at Canterbury, offered him by the Primate. The office was founded as a memorial to the late Archbishop Tait, and it bears his name. Canon Carter will also be appointed one of the six preachers in Canterbury Cathedral.

The *Missionary Review* says: "The anti-opium movement in England goes steadily forward. Some of the foremost men and women in Great Britain are at the head of it, and the prayerful pertinacity which is behind it reminds us of the anti-slavery crusade under Wilberforce which was met with the same carnal antagonism. The annual meetings of the society were held at Manchester, and were marked by unusual force and fire."

The *Japan Mail* says of the Red Cross Hospital at Tokyo, to which a party of Chinese soldiers were taken for treatment: "It enjoys the reputation of being the best equipped hospital in Asia. The laboratories, the museums, the operating theatres, the medical inspection rooms, the wards, all are supplied with everything that science in the most advanced stage dictates. Bright, airy rooms, capital beds soft as to mattresses and coverlets, excellent food, a spacious garden for exercise, scrupulous cleanliness everywhere, uniform kind treatment and nursing, a complete absence of toil and moil. It may safely be said that they never fared so well before."

Mr. G. L. Pilkington and the Rev. E. Millar of the English Church's mission at Mengo, the capital of Uganda, have been on a six weeks' visit to the Sesse Islands in the great Victoria lake, and Mr. Millar furnishes a very interesting journal of the visit. He sends a list of twenty-seven islands, on fourteen of which there are churches; one each on ten, two on three, and three on one; nineteen churches altogether. The population of these islands is esti-

mated at 75,300, of whom 5,450 are returned as readers (but it is estimated that this is a maximum estimate), seventy-six as baptized, and one hundred and sixty-one as catechumens. There are twenty-one native teachers working on these islands, sent by the Church Council.

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.

The Parish Choir.

SIR,—I am very glad to be able to testify to the great value of the *Parish Choir*, of Boston, in supplying us cheaply with the excellent works of English composers; but unfortunately it is not true that the appearance of a piece of music in that weekly "is conclusive proof in itself of its great merit"—that is, that it is written correctly, according to the laws of music. A haphazard choice from its list might give the buyer a quite inferior article.

WILLIAM ROBERTS.

The Real Presence.

SIR,—In my last I stated the various views held upon this expressive term—First, the Eucharist has been regarded as a simple remembrance of the death of the Lord. So far as this goes, it cannot be denied. It may satisfy simple laity who fear to tread on holy ground; especially when, through want of theological training or natural ability, they feel themselves incapable of entering into profound or abstruse questions. We, therefore, pass on to the second class, who think of the Real Presence in the sense that they are enabled by faith to realize the presence of the Unseen. Here is one great truth which forms the basis of all true worship and the safeguard of civilization. To know, to feel, to be conscious that a personal God is near, reading our thoughts, searching our hearts, conversant with all our motives—One who sees us as we are, guards about our paths, in whom we live and move and have our being. Is not this thought the greatest deterrent influence from evil, and the most potent incentive to all good? This mental contact with the Unseen is destroyed by idolatry, which for the Invisible would institute the visible and material. But your space is limited. Irv.

Written for the CANADIAN CHURCHMAN.

Mission Property in Japan.

SIR,—A few days ago I heard that a letter had appeared in one of the Toronto dailies on the above subject, in which it was stated that all the missionary property in Japan is held in the name of native Japanese who can, if they wish, take the property for their private use, snap their fingers in the face of the real owners, and the latter have no redress. As the Canadian Church has missionary work here and may some day have property also, authentic information may be of interest to your readers.

It is quite true that Japanese law allows none but Japanese subjects to own house or land outside the seven treaty ports, and even in these the portion in which foreigners may own property in their own name is very limited and is occupied almost exclusively by foreign merchants. It is also true that missionary societies own some hundreds of thousands of dollars worth of property in the name of one or more of their converts, and that the foreign society, while being the real owner, has no legal claim. I think I am safe in saying there is not a large missionary society represented in Japan which does not so own property, and very few of the smaller ones but do the same. The property thus owned by the Canadian Methodists is valued at over \$30,000; that of the different Church of England societies is still more valuable, while the Congregationalists and Presbyterians each own in this manner more than both the two former societies together. About a year ago, a committee appointed by one of the political parties to investigate the matter, reported the approximate value of property held by foreigners in the name of Japanese as about 2,000,000 yen, or over \$1,000,000, but a large amount of this is owned by merchants and others who have no connection with a missionary society.

On the face of it, this looks like the height of un-business-like and credulous folly, yet if the proof of the pudding is in the eating, it is not so bad as one might expect, for, although the amount of property thus held has been increasing rapidly for the last

twenty years, I have yet to hear of a missionary society that has lost a dollar through owning land in the name of a Japanese. No better testimony to the character of Christian converts in Japan could be given. Not only might they at any time enrich themselves, but they have been called traitors and threatened with long terms of imprisonment unless they handed over all the property held in their names, and yet not one of them has betrayed the trust reposed in him. In all places in Japan with which I am well acquainted, no one except those most advanced in Western ideas will sell land until he is compelled by debt, and to sell what one has inherited is usually regarded as a sign of financial distress. Among the Japanese, when a man wishes to erect a house and has not land he leases a suitable site for a long period. This accounts for such a large number of Japanese houses being owned by one man while the land on which they are built belongs to another. Much missionary property is held in the same way, that is, the missionary society leases, in the name of some of its native clergy, a piece of ground for a period of twenty, fifty or eighty years, and then builds school, hospital, etc., at its own expense. For the future, I think this is the wisest plan. It has three advantages. First, it does not require the immediate outlay of so large a sum of money. Secondly, the most suitable sites may be leased, but very rarely can such be bought. And lastly, the risk of loss is reduced to a minimum, for by the new treaty, from July 16th, 1889, we foreigners are allowed not to buy, but to lease land in our own names, and any leased in the name of a Japanese before that time may easily be transferred to the name of the foreign society.

JOHN G. WALLER.

Nagano, Japan, February 14th, 1895.

The Church's Doctrine Unfaithfully Adhered To.

SIR,—As a constant reader of your valuable Church paper, and a loyal Churchman to all her creeds, usages and practices, allow me to thank you for your able and timely article on the "Creeds." It was time that a Church paper, if it is to uphold the doctrines of the Catholic Church, should speak out with no uncertain sound. But unfortunately for our Church in Canada, in this day it is not only our creeds that are objected to; but how unfaithfully are many of our doctrines and practices adhered to—not only by laymen, but I regret to say, by many of our clergy also, from whom we might look for a truer allegiance to their Church's teaching and practices, which they bound themselves to maintain in their Ordination vows. I have noticed recently letters in not only Church papers, but in the secular press also, complaining of the lawlessness and unfaithfulness with which in many places the services of our Church are maintained—notably two in your paper from "Anti-Sectarian" and "Huron Layman," which from my own knowledge of the continued breach of the usages of the Church in Huron Diocese, are correct, and, as truly said by "Huron Layman," are not *liberality, but unfaithfulness*. Is it then to be wondered at that the Church is not progressing? for how can it when we are not true to ourselves, and fearlessly uphold her in all her doctrines and usages, instead of pandering—or being liberal, as so said—towards the sects, from whose false doctrines and schism we pray to be delivered. If we are Churchmen, let us then be at least loyal to her, and uphold her in her truly apostolic doctrines and practices that she has ever been faithful to. Truly the Church has many enemies, but they of our own fold are the worst to contend against.

ANOTHER HURON LAYMAN.

March 4th, 1895.

The Decline of Domestic Missions.

SIR,—If, as you state in your article of the 28th ult., "one of the gravest reasons for the decline of country missions is the want of preparation of our newly-ordained men; that they have not been taught subjects essential for the discharge of their duties," and are "suffering from doctrinal measles," whose fault is it if such men are put into missions, and thereby cause their decline? Either (a) the college which gives the man his diploma, (b) the Bishop's examining chaplain, or (c) the Bishop himself. Why is not more care taken in the first instance to ascertain whether a candidate for Holy Orders is in every way fit for the office of a deacon in the Church, seeing that now-a-days it is but a mere preliminary to the priesthood? At the end of his college course the man is turned out with a "G" on his back; this is step number one towards ordination. Then comes the "ordeal" which the Bishop's examining-chaplain put him through, and they, trusting more to the college authorities than their own good sense, also mark him "G." Step number two towards ordination. The Bishop now has a very short personal interview with him, and, seeing that the man is marked with a double "G," and nothing doubting the examining capacities of

his chaplains, thinks he must certainly be good; and so, finally, when the archdeacon presents him to our Reverend Father in God as being "apt and meet for his learning and godly conversation, to exercise his ministry duly, to the honour of God and the edifying of his Church," he (the candidate) is duly ordained by the Bishop to the office of a deacon. He is now the Rev. Mr. So-and-So, and is put in charge of souls in some country mission. Now is his probation, and "not having been taught subjects essential for the discharge of his duties," he falls into many errors. These are some: 1. Being such a learned man, he says to his people, "I have to come down to your level before I can make myself understood." 2. Not caring for appearances, he wears long-legged boots and a small cap, or he smokes a pipe or cigar whilst driving along the roads, or he does not mind being seen going into a bar-room for a glass of ale. 3. If the Sunday is a rainy one he does not keep his appointments for fear of getting wet, and even on a fine Sunday he is not particular whether he is punctual or not, being brought up in city ways, and, in fact, in many ways renders himself distasteful to the people. In due time he presents himself for priest's orders, nothing doubting his worthiness of the same when (who would have thought it!) those who but a few months before had presented him to the Bishop as being "apt and meet," etc., for the office of a deacon, now by their actions confess that they were mistaken, and that a few short months had made such a change in him that he is not "apt and meet" for the office of a priest, and on one pretext or another ordination to the priesthood is absolutely refused. How cruel! Why not have refused him ordination in the first place? What becomes of him? Perhaps he joins the North-west Mounted Police; or he goes to the States, there either to lose his identity as an ordained man, or in another parish, with a different people, try and recover his clerical character. The Bishop depends on his archdeacon, the archdeacon on the examining-chaplains, and they on the college authorities, and if a mission is wrecked the blame must rest on all those who sent the man, and not on the man who was sent. Again, you say that "our Bishops should realize that their presence and sympathy is wanted more by the country missions than by organized city parishes. But, unfortunately, Bishops, to the country laity, exist merely in name, and they only know that such a person exists by a short glimpse of "His Lordship" at a confirmation service. And our archdeacons—what about them? How often do they make a round of their archdeaconries? How often do they gather together the clergy and laity of their different rural deaneries for mutual counsel and edification? And our rural deans, how well most of them copy their archdeacons! Good exemplars, noble followers! And the poor "fence" priest (Canadian for English hedge priest) struggles along in his solitariness "unwept, unhonoured and unsung." The machinery of the Church as a corporate body in theory is all right, but it is disjointed by the practice of the Church's rulers. It is only dragged by horse power when it should run as by electricity. Take away the horses, oil the clogged parts, set all the machinery at work, and the Church will be as though electrified, our lost position will be recovered, and the decline of country missions will be talked about in other bodies, not in the Church, for it will be a thing of the past.

FENCE PRIEST OF THE DIOCESE OF ONTARIO.

Christ the Rock; Peter the Stone.

SIR,—I regret that there should be any difference even of opinion between Mr. Cayley and myself, for we be brethren indeed, but I believe I am contending for a principle, Mr. Cayley for a word. Let me state it distinctly—I am not questioning the etymology of the word *Petros* or *Petra*; I am simply contending for the use of the word and symbol *Rock* in the Bible—and, I say, where we find the word used, say thirty times in the Bible, twenty-nine times, say, with unquestionable reference to God and Him only, and the thirtieth time with a doubt whether it mean God or Peter, I ask Mr. Cayley on which side the probability of truth lies? I am surprised at Mr. Cayley saying, "quotations from the Old Testament to the effect that God is called a rock upwards of thirty times do not touch the question" I have ever been taught by Anglican authorities—and I have every reason to believe Mr. Cayley acts upon the same principle—that Scripture is the best and safest commentary on Scripture. In St. John i. 42, our Lord says to Simon the son of Jona, "thou shalt be called Cephas, which is by interpretation a stone, or Peter, or Petros." In St. Matthew xvi., Peter confesses Jesus to be "the Christ, the Son of the Living God." Our Lord replies, "Thou art Peter, or Petros; and upon this rock—*Petra*—I will build my Church." The Reformed Church teaches that Peter's confession of Christ's Godhead is the Rock—the *Petra* upon which the Church is built; and that Peter was one of the Apostolic foundation

stones built on that one foundation Rock. The Church of Rome claims that the Rock is not Christ, but Peter. To arrive at the truth it is well to summon witnesses—the Early Christian Fathers—the Anglican Fathers, and modern commentaries; but I submit, the first, simplest and surest way to get at the truth is to ascertain how the Holy Spirit uses this word in all other places in the Bible. And surely this would be the way to instruct Sunday-school teachers and pupils. Well, what saith the Word? The language of Holy Scripture, from beginning to end, is, first, in the Old Testament, "Who is a Rock save our God?" "God only is my Rock"; "Is there a God beside me? yea there is no Rock, I know not any." As far as the word *Rock* is used in the Old Testament as a foundation to build upon—as it is used by our Lord—it is used of God, and of Him alone. The language of the New Testament is similar. He who builds on Christ's words builds on a *Rock*, St. Matthew vii. 24, 25, and St. Paul says, "Other foundation can no man lay than that which is laid, which is Jesus Christ," I. Cor. iii. 11, and again he says, "that Rock—*Petra*—was Christ," I. Cor. x. 4. Now surely, when the Spirit of truth invariably applies this title to God, and to Him only, throughout Scripture, upwards of thirty times—ought not that to settle for us a doubtful reading in one instance? Mr. Cayley thinks that the passage in Isaiah li. 1, "Look unto the Rock whence ye are hewn," refers to Abraham, the only place in the Bible Mr. Cayley could find where *Rock* may possibly refer to a man; perhaps, in the light of Deut. xxxii. 18, "Of the Rock that begat thee thou art unmindful," we may not be so sure of his interpretation. The symbol of a Rock is so accurate and teaching as applied to Jehovah—and inaccurate and misleading when applied to man—that it seems extraordinary to have to plead for it with people who know their Bible. Mr. Cayley knows full well that in excavating for the erection of any great cathedral church—if possible—the excavation continues until the foundation which God laid is reached—the rock, and then men begin to lay the foundation stone. Mr. Cayley knows all this and holds it just as firmly as I do. And all I am pleading for is—that in the *Teachers' Assistant* there shall be no confusion between Christ the *Rock*—the *Petra* foundation which God laid—and Peter, *Petros*, the *Stone* laid on that Rock. In building we never lay rock upon rock—but stones upon the rock. Let us keep closely even to the figurative teaching of God's Word, for we may rely upon it—every figure used by the Spirit is literally true to the truth signified. In this day, when the Bible is practically a silenced book in our public schools, and our young people are growing up ignorant of Romanism, it is of the last importance that our own young people should be carefully taught that "their rock is not as our Rock, even our enemies themselves being judges." Mr. S. G. Wood, in your issue of the 28th ult., who has supplied the needed warning, after giving the rendering of *Petros* etymologically from several authorities—Revised Version, Bagster, Bloomfield, How and Farrar—all showing that the word may be rendered *Rock* as well as *Stone*, he does not even attempt to show the use of the symbol throughout the Scriptures, but sums up his argument, "that St. Peter himself is the *Rock* meant by our Lord in St. Matthew xvi. 18." Our Roman Catholic friends don't ask any more for a foundation for all their claims. This will surely show Mr. Cayley and the other compilers of the *Assistant*, the necessity of great care in the preparation of that sheet. I shall write you next week on the error of reading "Immersion" into the Prayer Book.

G. C. MACKENZIE.

Brantford, March 4th, 1895.

Fasting.

SIR,—No doubt at this time an explanation of fasting will be given which sounds Scriptural, but is contrary to Scripture and honest interpretation. One must not pretend to speak as though the world had never heard these things before, but having been mildly attacked for the first time, the inclination to defend is strong and may be useful if thus indulged. This said, fasting means fasting from sin. This is manifestly one of those pretty ways of teaching a Christian his duty in which the devil is an adept. The dictionary, Greek and English, says fasting means abstinence from outward things. Our Lord spoke to men accustomed to private and national fasting in the flesh. This fact caused our Lord to use a word which denotes the fact. Moses fasted, the nation fasted, David fasted, Daniel fasted, all in the dictionary sense of the word. Our Lord fasted, the Apostles fasted, the early Christians and the Church ever since have fasted. The fact caused the word to be used, and the word is explained by subsequent practice. Fasting means fasting from sin. But this is an every-day duty for a Christian. The Prayer Book appoints some days as Feasts. Are we to say—Feasting means enjoying the pleasures of sin for a season? Feast and fast are used in the

Prayer Book with their dictionary meaning of enjoying and foregoing the good things of life. Moreover, we are told to subdue the flesh by sufficient abstinence; collect, epistles, and lessons inculcate chastening of the flesh. We may say then that the dictionary, the Bible, common sense, history, the Prayer Book, all prove that the word fast refers to bodily discipline as a duty to oneself and God.

Men give the term a fictitious meaning, an imagination of the wayward heart. As God of old said, "Thou shalt not eat the fruit," and Satan found an excuse, even so now he suggests a gloss, rendering the Word of God of no effect, and giving men just the help they long for, help in refusing to suffer in the flesh, lest they be armed with the mind of Christ. (I. St. Peter iv. 1). Of course the argument in favour of this gloss is Scriptural, but bears the mark of its father, deceitfulness. In Isaiah lviii., false fasting is denounced. One sentence supplies the gloss, "Is not this the fast which I have chosen to undo the bands of sin?" However, the preceding verses are also part of the prophet's rebuke.

"Your fast is not accepted because—

1. "You find pleasure in your fast." This may cover abstinence from meat, substitution of other delights—but it also includes eating and drinking just as we please, without any abstinence. The sin is—man manages to enjoy his own way, while pretending to suffer according to the will of God.

The Church bids us pray for contrition of heart every day during Lent. Can pleasure in the flesh and sorrow of heart and soul abide together? Impossible. Christ says, do not be hypocrites, do not give pleasure to your flesh, while praying for pain and sorrow of heart.

"Your fast is not accepted because—

2. "Ye exact all your labours." The man who feasts in Lent has no sympathy and pity for another who is living on spare diet under the yoke of Christ. He says, worldly business *must* be done, and we must keep up in the race for money. The faithful soldier says, I must obey God rather than man, even though I fall into a lower place in the world. All my success is in and from Christ; and He is merciful to other faithful Churchmen.

"Your fast is not accepted because—

3. "Ye fast for strife and debate." Fasting means fasting from sin is a party cry, raised on high against universal custom and teaching. To keep Lent in that party spirit is wicked. "If any one is contentious, we have no such custom, neither any of the churches." The following verses about alms-giving are only what any ordinary Churchman knows has been and is now associated with Lenten discipline of the body. Compare collects, epistles, gospels, lessons, special collections. There are passages giving a clear idea of God's will as to fasting—never quoted. One may be helpful, Isaiah xxii. 11-14, "In that day the Lord called to weeping, mourning, baldness and sackcloth, and behold, joy and gladness, slaying oxen and sheep, eating flesh and drinking wine; let us eat and drink, for to-morrow we die. Therefore, *this sin* shall not be purged till ye die." This faithless heart that trusts in eating and drinking more than obeying God is amongst us to-day. Men to-day refuse to fast for fear of the morrow. Men cannot trust like Daniel, believing pulse and water with God's blessing can produce a higher manhood than such dishes as gratify the carnal mind. If the Church from Moses could set a fast under God, and the people be guilty of heinous sin for following the will of the flesh, can the Church from Christ appoint a fast under God, and the men who follow the will of the flesh be not only guiltless, but superlatively spiritual. This is their claim, viz., that they are more spiritual in the fast than all the Old and New Testament saints, Christ and the Church. Truly the heart is deceitful and loves a false teacher to preach smooth things. There is One who remains ever in His chair, supreme doctor of truth and righteousness. "Be not hypocrites when ye fast." Hypocrites by—

1. Fasting in the flesh, while hardening the heart against the influence of the Holy Spirit, without prayer for contrition and mortification of worldly and carnal lusts. This is contained in the Prayer Book as plainly as the other part.

2. Pretending to keep the precepts of Christ while living contrary to His example and the force of His language, as understood by common sense and the universal Church, adopting a party gloss which enables the self-deceiver to keep up his hope of rejoicing with Christ while refusing to learn His sufferings by voluntary experience; keeping also a name for loyalty while shirking discipline of the flesh specially appointed for Lent and other days of fasting and abstinence. S.D.

Three clever women, Margaret Deland, Sarah Orne Jewett, and Mrs. Burton Harrison, will try and settle in the next number of *The Ladies' Home Journal* when it is proper to use the word "woman" and when the term "lady" should be employed.

BRIEF MENTION.

Rev. F. G. Plummer, curate of St. Matthew's Church, Toronto, is going to be curate of St. Thomas Church after Easter.

Japan is almost as large as California, having 147,000 square miles, while the American State has 152,000.

In an old Indian burying ground in St. Simon, Ga., the remains of a warrior over eight feet long were excavated recently.

Danish lighthouses are supplied with oil to pump on the waves during a storm.

Mr. Edward Sandys, editor of *Outing*, a son of the late Archdeacon of Huron, is dangerously ill in New York.

Use K.D.C. for all stomach troubles.

Mexico has an area of 751,000 square miles, or nearly one-fourth that of the United States.

Queen Victoria is thinking of creating a literary order in England. It was an idea formed by the Prince Consort two years before his death.

There are several counties in the Great Western States considerably larger than Massachusetts.

Beaconsfield's face was a puzzle even to his intimates. It was impossible, by watching it, to gain any insight into his feelings or emotions.

A million and a quarter dollars are spent yearly on golf balls. They represent a consumption of 5,000,000 balls.

The Mexicans eat salt with their oranges, both because they prefer the fruit so seasoned, and because it is considered more wholesome with salt.

K.D.C. is marked, prompt and lasting in its effects.

A method has been devised by which aluminum may be substituted for platinum for leading wires in incandescent lamps.

Workmen excavating on the site of street improvements at Dover, England, struck upon something solid which proved to be a coffin cut out of chalk and effectually sealed. In it a human skeleton was found.

The bones never touch each other, but are separated by thin membranes, because, if they did touch, there would be less elasticity of motion.

The costliest fur is that of the sea otter. A single skin of this animal, sold last year in London, brought the enormous sum of \$1,100. It was six feet long by two feet wide.

Dutch military cycling volunteers have to pass a real examination before they are accepted for the manoeuvres, but when passed they get five florins a day, first-class travelling fare and lodged as officers at the expense of the state.

It is but eight years since Leopold von Ranke, the German historian, died, but the hundredth anniversary of his birth is already at hand. It is proposed to celebrate it by erecting a monument to him at Wiehe, in Prussian Saxony, his birth-place.

Woods, the naturalist, says that when young spiders first begin to spin that 400 of their threads are not equal in size to one of the full-grown insect.

K.D.C. Pills cure chronic constipation.

The Duchess of York is busy setting the fashion in London and keeping a motherly eye on her fat, sturdy, but plain-looking baby, who may be King of England some day.

Babu Prátap Chander Roy, who translated the Mahabharata into English, died recently in Calcutta. Ninety-two parts of his translation have already appeared, and only eight remain to be published. The work is eight times as long as the "Iliad" and "Odyssey" combined.

The priests in charge of the several chapels of Trinity parish, New York, will hereafter be known as vicars, and their assistants as curates. This excellent change is in accordance with the recommendation of the Bishop in his last annual address.

A copy of Dickens "A Tale of Two Cities" in the original parts brought \$63 at a late London sale. "Pickwick" in the original wrappers fetched \$51; a first edition of "Robinson Crusoe" \$215, and "Tales and Quicke Answeres" (Shake-

spere's jest book), the copy belonging to Thackeray, with original drawings by him on the margins, \$87.

K.D.C. brings prompt relief to sufferers from indigestion.

The Archbishop of Ontario has been interviewed by the *Religious Review of Reviews*, in London, England. The Archbishop takes a roseate view of the condition of the Church in Canada, and told the reporter that "the Church is progressing by leaps and bounds." Asked if "Catholic or High Church party" are predominant in his own diocese, the Archbishop replied: "We know no parties. Some churches are called low and some high, as far as these cant phrases mean anything. We are singularly free from extremes on either side."

J. B. Pond, who has managed Dean Hole's American tour, says that the venerable clergyman is "the greatest seventy-four-year-old living." In a correct sense the expression may certainly be correct, as the Dean stands 6 feet 5 inches in height, has a broad pair of shoulders and a well developed chest. The skin-tight leggings of his official dress rather add to his height and picturesqueness, while a well-moulded head, with slightly grey hair and clean-shaven face, at once holds the attention and interest of the passerby.

Family Reading.

The Hidden Treasure.

CHAPTER VIII.

Jack returned the book to its place, and then, seeking the retirement of the little shed where Master Fleming's beasts were accommodated, he knelt in one corner and prayed long and earnestly, and in simple faith, that God would teach him all that it was needful for him to know. He was so absorbed as not to mark the passage of time, and he started on his feet, and blushed deeply, as the stranger opened the door and entered the hovel.

"Nay, never blush my lad!" said Master Fleming kindly. "No man has cause to blush for being found on his knees. Rather let them be ashamed, who, pretending to be reasonable and immortal beings, yet rise and lie down like the beasts that perish. But you have risen early!"

"I have been up a long time!" said Jack. "I could not sleep, and I have been reading in the book you gave us. Oh, sir, I would I might go with you, or that you might remain with us, I need so much instruction." And thereupon he poured out to his new-found friend all the questions and thoughts which were seething in his brain. Master Fleming listened patiently and with kindly interest to Jack's confessions and inquiries.

"Dear son, it would require more hours than I have minutes to spare, to answer all your questions. Nay, of many things you must be content to remain in ignorance, since they are far beyond man's feeble understanding. I will leave with you certain treatises of Master Tyndale, and other good men, from which you may gain much instruction; and you do right to ask for the illumination of the Spirit of God, which you will doubtless receive. But, my son, you must be prepared to learn from this teaching many things which will be displeasing to you—aye, things against which your pride will rise in rebellion. No man ever sees the wickedness and weakness of his own heart till the Spirit reveals it to him—and the sight is not a pleasant one. Yet it is needful that we understand our disease, or we shall not feel our need of the remedy, without which we are lost indeed!"

"And that remedy—?" asked Jack.

"Is found alone in Christ Jesus—the way set forth by our Father for the forgiveness of sins. His blood, when we faithfully believe on Him and heartily desire Him for our Saviour, cleanseth us from all sin, so that we are freely pardoned and justified before God. Not as if there were any merit in faith itself, but because it is only by faith that we accept Christ and receive Him into our hearts. But I must needs go on my way at present. I would gladly take you with me, and, as

you say, that would new recruit are fit for son of your duty doing you you, and vice and Kingdom, old, to fall lem, with other, or quarry or carry food It is the Master's ever thro man would failed utt which is serve Him read and purity of fore men glorify y give you ment co and not understa shall me time in you, my you keep light tri one that the grea you at tl

For t days Ja to have bird's n and flow curacy every p In fact, imagina scenes them r Jericho and the among when I chosen the rul dead. terested he beg nature-wonder tain to times b ready t fort in dale's r "Ye anythy hyre. teouen God by "Th loketh for lan worlde in hev thinge worket

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you say, let you help in this great work. But that would not be right. You are, as it were, a new recruit, and need training in arms, before you are fit for the field. Besides, you are the only son of your father, and yet in your nonage, and your duty lies in obedience to him. Go on, then, doing your work in that place where God has put you, and remember that He will accept your service and make you His helper in building up His Kingdom, whether He call you, like the Jews of old, to labour on the walls of the spiritual Jerusalem, with a sword in one hand and a trowel in the other, or in the quiet vales of the mountain to quarry out the stones for the temple, or even to carry food and water to them that are so engaged. It is the great blessing of work in our Divine Master's service, that nothing done for Him is ever thrown away—no, not even when the workman would appear to the eyes of men to have failed utterly. He will account nothing a failure which is done with a hearty and humble desire to serve Him. Do you, therefore, watch and pray, read and meditate, strive for holiness of heart and purity of intention, and let your light so shine before men that they may see your good works and glorify your Father which is in heaven. I will give you for your own a copy of the New Testament containing Master Tyndale's own glosses and notes, which will be a great help to you in understanding the Word. It may well be that we shall meet again, for I purpose to remain some time in this west country; but if not, I charge you, my son in the faith, as I may call you, that you keep your loins girded about you and your light trimmed and burning, and you yourself as one that waiteth for the Bridegroom, that when the great Day of Account shall come I shall meet you at the right hand of the Throne."

For the whole of that and many succeeding days Jack was like one in a dream. He seemed to have lost all taste for his usual great pleasures, bird's nesting, fishing and hunting for wild fruits and flowers, while he strove with punctilious accuracy to fulfil all his daily duties, and to take every possible care and burden from his uncle. In fact, a new world seemed opened to him. His imagination, always strong, revelled in the new scenes to which he was introduced, and made them real to him. He walked the streets of Jericho and Jerusalem, and sat with the disciples and their Master at the table of Zaccheus—he was among the crowd which stood round the sepulchre when Lazarus came forth, and entered with the chosen disciples into the inner chamber, where the ruler's young daughter was raised from the dead. Nor was it the narrative alone which interested him. As Richard Fleming had foretold, he began to have some knowledge of his own nature—to understand his sinfulness and to wonder whether it were possible he could ever attain to the inheritance of the Saints in Light. At times he felt a profound discouragement, and was ready to despair of himself—then he found comfort in such passages as these, contained in Tyndale's notes:

"Ye shal not thynke that our dedes deserve anythyng of God, as a labourer deserveth hys hyre. For all gode thyngys come of the bounteousness liberalitie mercy promyses and truth of God by the deserving of Christes blood onlie."

"The eye is single when a man in all hys dedes loketh not but on the will of God and loketh not for lande honour nor eni other rewardes in this worlde. Nother ascrybeth heven or a hyer roum in heven unto his dedes, but accepteth heven as a thinge purchased by the blode of Christ and worketh freely for love's sake onlie."

(To be continued.)

—Do not quarrel with your lot in life. Do not complain of its never-ceasing cares, its petty environment, the vexations you have to stand, the small and sordid souls you have to live and work with. Above all do not resent temptation; do not be perplexed because it seems to thicken round you more and more, and ceases neither for effort, nor for agony, nor prayer. That is your practice. That is the practice which God appoints you; and it is having its work in making you patient and humble, and generous, and unselfish, and kind, and courteous.—Henry Drummond.

The Altered Motto.

Oh, the bitter shame and sorrow
That a time should ever be
When I let the Saviour's pity
Plead in vain and proudly answered
"All of self and none of Thee!"

Yet He found me; I beheld Him
Bleeding on the accursed tree,
Heard Him praying, "For them, Father!"
And my wistful heart said faintly,
Some of self and more of Thee."

Day by day His tender mercy,
Healing, helpful, full and free,
Sweet and strong, and oh, so patient,
Brought me lower, while I whispered,
"Less of self and more of Thee!"

Higher than the highest heavens,
Deeper than the deepest sea,
Lord, Thy love at last has conquered;
Grant me now my soul's desire,
"None of self and all of Thee."
—Rev. Theodore Monod.

Self-Denial.

Self-denial! that is the lesson of Lent, even as it is the lesson of the Christian's life-time.

"It's hard!" did you say?

Yes, truly, it is hard. But think a moment! Life is short, and eternity is long. Is it not better to endure hardness for a short time, if that is the passport to an eternity of perfect happiness? Surely you will admit that it is so.

It requires much strength of character to continue in a course of action which is entirely opposed to the course of the world; but the conscientious and persistent Christian needs not to rely upon his own strength, which, in itself, is perfect weakness.

But he relies for help and assistance upon Him who says, "My strength is made perfect in weakness."

With such a Tower of strength to lean upon, who need shrink from self-denial?

Lent.

Lent is derived from an old Saxon word, meaning to lengthen, in allusion to the lengthening of the days in spring, at which time this fast occurs. Lent continues from Ash Wednesday to Easter, a period of forty days, when we exclude Sundays, which are never fast days. This season of humiliation has been observed by the Church from a very early period, some writers tracing it back even to the first century. But the time of its duration and manner of its observance has varied in different ages of the Church. Lent was thought the proper time for exercising more abundantly every species of charity and for more than usual strictness and devotion; and therefore in many churches they had religious assemblies for prayer and preaching every day. All public games and stage plays were prohibited at this season, and also the celebration of all festivals, birthdays and marriages.

It is evidently, then, a season which from very early times has been set apart as a time of special fasting and self-denial and penitence, and humbling of ourselves before God, and prayer. It is no doubt a good thing at any time to set about the work of finding out and conquering our sins with a more than common diligence and earnestness; and some one may say, "Why fix a time for doing what we ought to do at all times?" We might answer, "Why keep holy one day in seven, when we ought to keep every day holy?" But every wise man knows that it is a good thing to have a special time marked out for every special work. Human nature is weak and God blesses means. And that for which there is no special time fixed, and of which, therefore, there is no special call to remind us, is very apt to be forgotten altogether. We are called by our Church to mark various special seasons. The glorious events of Christmas and Easter mark out for us times of rejoicing in the Lord. The solemn season of Lent, and yet more of Passion Week and Good-Friday, mark out for us a time to weep and mourn for our sins. And to observe these and other such holy seasons has been, and is, and will be, a blessed thing to all who honestly seek to profit by them.

Early Communion.

To urge the principle of fasting Communion is almost, of course, to urge that of early ones; and this, not merely for the sake of each communicant, but for the benefit of the congregation at large. There is no more common ground of complaint than the excessive length of our mid-day service, when preceded, as it often is, by morning prayer; and it need not be said how trying it is to invalids and children. When the time required to communicate a large number of persons is added to its duration, this objection is manifestly strengthened, and one of two evils is likely to ensue: either the exhaustion of the weak will be indefinitely increased, or they will be deprived of their full share in the Office, by being tempted to leave the church before its conclusion. This evil reaches its height at Church Festivals and other large religious gatherings, when towards the close of a Service which has, perhaps, lasted for three hours and more, hundreds of Communicants, including many clergymen—who at least ought to know better and set a proper example—are seen thronging up to the Altar, selfishly regardless of the unnecessary fatigue which they are thus inflicting upon others. Too often the service, which would have been a delight, is thus turned into a weariness, and physical prostration takes the place of spiritual joy. When the children of the bride-chamber have the Bridegroom with them, after receiving Him in the Mysteries, let them feast if they will; but when they are waiting and preparing for His coming, "Then shall they fast."

But it requires self-denial to go to an early celebration of the Holy Communion. Is self-denial no part of modern Christian life? Is half an hour's more sleep better than the showing forth of that agonizing death on Calvary? Is sleep for the body better than faith and hope and love? So be it, if any man thinks so; only let there be no more wonderment that faith and hope and love are very weak—that earth is more than heaven, and temptation stronger than resolution; let there be no more wonder that God's providence seems so bitter, and the future so uncertain. Is it so necessary, then, to go to an early celebration? The matter of early or late has little to do with it, though an early celebration has advantages; the quiet of the mind, secured by having not as yet come in contact with the world, is much. But we only speak now to those who are conscious that their spiritual life is not as deep as it should be; and of them we ask, Have you tried faithfully and devoutly all the means of grace? Here is one, the weekly Eucharist; have you tried that?

It will be said, in opposition to Early and Fast-day Communion, that to insist upon persons receiving fasting would at once diminish the number of their Communion.

It has been the practice of the Church from the earliest times, and experience will soon teach you the benefit of the custom. With the many week-day opportunities given for communicating, those obliged to communicate at the late Sunday Celebration are comparatively few. In this respect ought all parishes to improve. In the early part of the day the mind is ordinarily more vigorous and most fitted for religious exercises. The effort to come to an early Celebration involves some degree of sacrifice which is one of the most fitting means of preparation. By coming fasting, in the words of an acknowledged master in the spiritual life, St. Augustine, we do honor to our Lord.

—Dr. Parkhurst's first article to women in *The Ladies' Home Journal* has proved so popular that the entire huge edition of the February issue of the magazine was exhausted within ten days, and a second edition of 45,000 copies has been printed.

—Elizabeth Stuart Phelps, Mrs. A. D. T. Whitney, Rev. Robert Collyer, and Walter Besant are all going to tell in *The Ladies' Home Journal* of either the man or the woman who most influenced their lives.

Boston Biscuit.—Sift one quart of flour, add a teaspoonful of salt, and a tablespoonful of lard; mix with sweet milk, and beat hard for twenty minutes, roll thin, cut out, prick with a fork, and bake in a very hot oven.

The Best Way.

It is better to sing than to sigh.
List, I will tell you why.
If you sing with a cheerful, joyful strain,
The world will listen and share in your glee.
And, perchance, will happier, holier be,
But 'twill give no heed to your pain.

It is better to sing than to sigh.
When tears are blinding the eye,
How can you see the exquisite things
Shining in earth and air and sea,
Beautiful shades blent in harmony,
Lifted on limitless wings?

It is better to smile than to sigh,
Rise and look into the sky.
Who reigns? Who rounded the world in His hands,
Then sent it off rolling among the spheres?
And say, do you think that He understands
How best to fashion your flying years?

It is better to smile than to sigh.
Now tell me, I pray you, why,
Since God is good, we know of a truth,
And His breath is the winds that blow,
Do we welcome the soothing gale from the south
And shrink from the north winds so?
—Harriet Warner.

Third Sunday in Lent.

SPIRITUAL ENEMIES.

We beseech Thee, Almighty God, look upon the hearty desires of Thy humble servants, and stretch forth the right hand of Thy Majesty, to be our defence against all our enemies; through Jesus Christ our Lord. Amen.

In Lent, when our "hearty desire" should be more than ever truly to examine ourselves, and manfully to fight against our spiritual foes, then, as in this prayer, the Church teaches us to beseech Almighty God Himself to stretch forth His right hand to be our defence. We pray daily to our Father in Heaven to "lead us not into temptation, but deliver us from evil," or, as the Catechism explains these words, "to save and defend us in all dangers, ghostly and bodily;" and it is the same petition that in to-day's Collect we offer in other words.

Value of Suffering.

Have you not, will you not get the value of your sufferings? Then again, without your capacity for suffering, without the possibility of the cry of human pain, you would not have the capacity for pleasure. Opposite every pleasure stands a pain. The brighter the electric light, the deeper the shadow it casts. Each faculty of enjoyment is also and necessarily a faculty for suffering.

Then think of the educating power of suffering. Suffering carries its purposes along with it and is remedial, educative, so that man may see, if he will, why it is administered. There is no suffering without a cause. Suffering is never blind, it is never administered by a tyrant, an oppressor, but by a just and holy God. Myriads of pains that wring the bitter cry from blanched lips are like the shout of many waters proclaiming the wisdom of God. And when we turn to the soul we find she has her sunny days and summer's glow, her laughter and her tears, but all ordered by a just and loving God for the education of that soul.

Love the Strongest Thing in the Universe.

There are some great moral teachers of this generation, and of the last, whose whole teaching has been fatally vitiated, for this amongst other reasons, because they lost sight of the fact that the strongest thing in the universe is love. But Paul, not a philosopher, and not in the least degree trying to set forth scientifically the relations and limitations of the virtues that he speaks about, like a skilful painter, instinctively knows what tint will best bring up the one that is laid beside it, or like some jeweller with an eye to effect, understands how to dispose the stones in his bracelet, that the cool green of the emerald may be set off by, and set off, the flashing red of the ruby and the deep blue of the sapphire.

Purify your blood, tone up the system, and regulate the digestive organs by taking Hood's Sarsaparilla. Sold by all druggists.

Temptation is Peculiar.

It is most important to realize, too, that while temptations fall into certain general classes and kinds, they come to each of us in a somewhat different way. Appetite, passion, the love of worldly pleasures, are in us all, and tend to draw us all alike from duty. But they present themselves to each of us more or less in a different form. The enemy studies our individual case just as he did our Lord's. He brings to you, my friend, a cup which he knows will suit your taste and will appear inviting to you. He suggests particular reasons why you would do well to go a little out of duty's pathway; reasons which will appear forcible to you, which make your case an apparent exception to the rule, and suggests excuses which seem to be valid in your circumstances. But the moral heroism of our Lord consisted in rejecting those special reasons and excuses; and if you will but go to Him in sincerity and confess your weakness, He will at last make you a hero too.

Don't Put It Off.

The necessity of a spring medicine is universally admitted. This is the best time of year in which to purify the blood, to restore the lost appetite, and to build up the entire system, as the body is now peculiarly susceptible to benefit from medicine. The great popularity attained by Hood's Sarsaparilla, owing to its real merit and remarkable success, has established it as the very best medicine to take in the spring. It cures scrofula, salt rheum, and all humors, biliousness, dyspepsia, headache, kidney and liver complaints, catarrh, and all affections caused or promoted by low state of the system or impure blood. Don't put it off, but take Hood's Sarsaparilla now. It will do you good.

The Touch of Love.

You have seen some ponderous piece of machinery which resists all attempts of a puny hand laid upon it to make it revolve. But down in one corner is a hidden little spring. Touch that, and with majestic slowness and certainty the mighty mass turns. You know those rocking stones down in the South of England; tons of weight poised upon a pin point, and so exquisitely balanced that a child's finger rightly applied may move the mass. So the whole man is made mobile only by the touch of love; and the grace that comes to us, and says, "If ye love Me, keep My commandments," is, as I believe, the sole motive which will continuously and adequately sway the rebellious, self-centred wills of men, to obedience resulting in nobility of life.

When Others Fail

Hood's Sarsaparilla builds up the shattered system by giving vigorous action to the digestive organs, creating an appetite and purifying the blood. It is prepared by modern methods, possesses the greatest curative powers, and has the most wonderful record of actual cures of any medicine in existence. Take only Hood's.

Hood's Pills are purely vegetable, and do not purge, pain or gripe. 25c.

Conan Doyle on America.

Conan Doyle's impressions of the literary phases of American life are to be contained in an article to appear in the next issue of *The Ladies' Home Journal*. The article was originally intended to be the novelist's impression of the American women, but this plan was altered, and the article to appear in the *Journal* will give Dr. Doyle's ideas of "Literary Aspects of America."

I am glad, in the interest of any who may be suffering from Dyspepsia, to bear testimony to the fact that I have been greatly benefited by the use of K. D. C., when other medicines prescribed as remedies afforded no relief.

(REV.) JOSEPH HOGG,
Minister of St. Andrew's Church,
Aug. 16th, 1893. Winnipeg, Man.

Free sample mailed to any address. K.D.C. Co., New Glasgow, N.S., and 127 State St., Boston, Mass.

Hints to Housekeepers.

FRENCH DISH.—Cold meat and hard boiled eggs, chopped fine, mustard, vinegar, a little butter, red and black pepper, salt; three eggs for medium-sized side dishful. Put in the seasoning to suit taste.

CURRIED EGGS.—Three hard boiled eggs, one oz. butter, one-half lb. flour, one-half pt. milk, pepper and salt, one dessertspoon curry powder, one teaspoon vinegar. Cut the eggs in slices, melt the butter, stir in the flour, add the milk, stir until it boils, add curry powder, sugar, vinegar and eggs.

PLAIN PANCAKES.—Whisk two eggs thoroughly and pour them into a bowl containing four table-spoons flour. Beat the mixture until it is smooth and quite free from lumps, then add a pinch of salt, and two-thirds pt. new milk. Let the batter stand in a cool place for an hour or two, then fry the pancakes, using one-half oz. dripping for each pancake.

LIGHT RYE TEA-CAKES.—One pt. sweet milk, two eggs, a tablespoon brown sugar, and a large pinch of salt. Add enough rye-flour to make it as stiff as common griddle cake batter. Bake one-half hour in common gem pans.

TUTTI FRUTTI JELLY.—Juice of six lemons, grated peel of two. Two large cups of sugar, one package Coxe's gelatine soaked in two cups of cold water. One small cup of cooking brandy, one pint of boiling water. Stir sugar, lemon juice, peel, and soaked gelatine together, and cover for one hour. Then pour the pint of boiling water over them, and stir until gelatine is melted. Then put it, after straining, into a wet mould, and, just before the jelly hardens, put cut up oranges and bananas into it. When ready to serve, turn out on a platter, and decorate with candied fruit.

CREAM BISCUIT.—Sift a quart of flour with one teaspoonful of baking powder; add a teaspoonful of salt, and sweet cream to form a soft dough, roll thin, cut with a biscuit cutter, and bake in a very hot oven.

FLOUR MUFFINS.—Sift one quart of flour with two teaspoonfuls of baking powder, add a tablespoonful of melted butter, a teaspoonful of salt, a teacup of sweet milk and three beaten eggs; bake in well greased muffin irons.

CORNMEAL MUFFINS.—Beat two eggs, add a pint of butter-milk, a teaspoonful of soda and salt each, with cornmeal to make stiff batter; fill well greased muffin moulds with the mixture, and bake in a hot oven.

GRAHAM MUFFINS.—Beat one egg, add a pint of new milk, a little salt, and graham flour to make thick batter; bake in muffin moulds in a hot oven.

Benzoin is one of the best friends of woman. A few drops of it in a basin of water gives a pleasant odor to the face and hands. It helps to whiten the skin and to tighten it. Tan and wrinkles are both removed by its action, and combined with glycerine or alcohol, it is an excellent lotion.

RICE BLANC MANGE.—Soak the thin rind of half a lemon in a qt. of milk till it is pleasantly flavoured; or, if preferred, drop into the milk a few drops of almond or vanilla flavouring; mix one-quarter pound of rice smoothly with a portion of the milk, add the rest gradually, together with a slice of fresh butter and a little sugar, and put the whole into a saucepan; stir it over the fire and let it boil for about ten minutes, or until it leaves the side of the pan. Turn it into a damp mould and let it stand in a cool place till it is set.

To search out impurities and drive them from the system is the work of Burdock Blood Bitters; thus B.B.B. cures dyspepsia, constipation, bad blood, biliousness, and all diseases of the stomach, liver, bowels and blood.

TIDINGS FROM ZIONVILLE.—I suffered everything but death from indigestion during four years, and tried all sorts of medicine to no effect; at last I was advised to try Burdock Blood Bitters, and before finishing the second bottle I was as well as I could be, and have had good health ever since. Benj. Stewart, Postmaster, Zionville, N.B.

Sallow complexion, blotches, pimples, boils, abscesses, old sores, scrofula, and skin diseases, depend upon impure, vitiated blood. Burdock Blood Bitters purifies the blood, removes all effete matter, and cures all the above named diseases.

It's Provoking

to be deceived; it's annoying to have a poor article of shortening. You can avoid both by seeing that your pail of COTTOLENE bears the trade mark—steer's head in cotton-plant wreath—and be sure of having delicious, healthful food. Other manufacturers try to imitate COTTOLENE, that's the best reason why you want this original article. Look for this trade mark—steer's head in cotton-plant wreath—on every package. Made only by

The N. K. Fairbank Company,
Wellington and Ann Sts., MONTREAL.



A Noble Child.

Johann Gottlieb Fichte—that is John Theophilus Fichte,—was the name of the boy we are now going to read about. Perhaps some friend will tell you how to pronounce the word Fichte—all that I can tell you here is that it is a word of two syllables,—that the *e* is sounded much like the *e* in *the*, when you cut *the* short in common talk (for instance, when you say the sky, or the house, or the man); and that the *ch* is sounded something like *k*, only with a sort of check, or half cough, in the throat.

Fichte lived to be a great philosopher, and, though few people agree with all he said, he wrote some books that everybody loves and thinks good.

When Johann, John, or Hans (it is all the same) was little, his father made him present of a German story-book, called "Siegfried the Horned." This book is a great favourite with young people in Germany, and he was soon head over ears in the adventures of Siegfried. Indeed, he found that the book took off his attention from his lessons, and that he spent too much time over it. He felt that it was doing him harm, so, after many tears, he made up his mind to part with it, in

order to get rid of the temptation to read it when he ought to have been doing his lessons.

There was a river that ran close by the house, and poor Hans could think of no other way of getting rid of this pretty story-book but that of throwing it into this river. His father happened to come behind him just as it was floating down the stream, and was so angry that he beat Hans, who did not know how to explain what he had done. Poor little Hans!

Perhaps you know what fagging is at public schools. It means that the bigger boys are allowed to make servants of the smaller ones, and some big boys are often cruel. Fagging is not near so common now as it used to be in such schools, but there was a great deal of it in the great school to which Fichte was sent when he was about thirteen. In fact he was very cruelly treated, and he was put under a hard, unkind, pupil-teacher. He happened at this time to read "Robinson Crusoe," and he made up his mind to escape from school, for he thought he would be able to find some island in the sea upon which he could live as Robinson Crusoe did.

But Hans was too honourable a boy to sneak away, so he one day told his unkind teacher that he intended to leave the school at the first opportunity. He could easily have gone off secretly, but this he would have thought a mean thing to do. When his teacher and the other lads heard Fichte give notice that he intended to run away, they only burst out laughing, and made game of him. But as he had given fair warning, he thought he was now at liberty to do as he pleased.

He got a map, found out the road to Naumberg, and one night he started off, leaving school and schoolmates behind him. He had heard the clergyman say that we ought not to undertake anything without asking God's blessing upon it, so he knelt down on the grass by the roadside and prayed.

While he was praying it suddenly struck him that his father and mother would miss him, and would be broken-hearted about it. He burst into tears and made up his mind to go back to school at once. He felt sure he should be severely punished, and he was certain that his teacher and the other boys would make game of him without mercy; but this was nothing to the good John, when his conscience told him what he ought to do.

The head master of the school had sent forth scouts to look for him, and was glad enough to see him back.

John then told him the whole story from beginning to end. The head master was a good man, and did not punish the boy at all, but treated him with great kindness, and placed him under a new teacher. After this, young Fichte was much happier.

When he was about one-and-twenty years old he began to write books, but he was very poor for a long time,—very poor indeed, so that he often did not know where his next meal was to come from. In a few years he became a celebrated man, but very few people could make out his love of truth and duty, and he was often in trouble from their unkindness or their envy.

When there came a war between France and Germany, Fichte fought for his country, with other volunteers. His wife went with him to the wars, and nursed the sick soldiers. She caught a fever from them, and died of it. Her husband caught the fever from her, and died also. This was in the year 1814, not long before the battle of Waterloo, when Fichte was fifty-two years old.

"Featherbright."

Every day we used to feed the tame raven, my brothers Paul and Osborne, my sister Amy and I. He came around one morning, a year ago last spring. We put some crumbs out for the birds at the foot of the steps, and then we all came out to see them feed. It was a chilly day and we were all wrapped up. The birds were not used to us, and as Amy suggested, perhaps seeing us with furs on, made them think that we were some sort of bird-eating animals. Anyway, all of them seemed scared, and off they flew, except this one large, black bird, which father said was a raven.

"I wonder where his mate is," father said. "It isn't often that a raven is seen alone this way. He seems tame, too—probably he has been some one's pet."

Every day after this we looked for the raven, and he hardly ever failed to come. We found that he could say the word "more," and he took great pleasure in repeating it over and over, when he perceived that it amused us. Then Amy undertook to teach him some other words. We boys tried to help her, and by the end of the summer he could say "meat," and "good-by," and "nice time." Sometimes we used to talk of making a cage and keeping him with us, only letting him out every day for exercise; but my father thought that would be cruel, especially as the raven did not seem to need any cage to make him faithful to us.

The next year he came back to us in early April, but one day in August, the raven, which we had named "Featherbright," because his plumage was so glossy, did not come at his usual time to eat and chat. We did not worry much at first, thinking that he had, perhaps, become interested in the pursuit of some sort of wild food

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An old physician, retired from practice, having had placed in his hands by an East India missionary the formula of a simple vegetable remedy for the speedy and permanent cure of Consumption, Bronchitis, Catarrh, Asthma, and all Throat and Lung affections, also a positive and radical cure for Nervous Debility and all Nervous Complaints, after having tested its wonderful curative powers in thousands of cases, has felt it his duty to make it known to his suffering fellows. Actuated by this motive and a desire to relieve human suffering, I will send free of charge, to all who desire it, this recipe, in German, French or English, with full directions for preparing and using. Sent by mail by addressing with stamp, naming this paper, W. A. NOYES, 520 Power's Block, Rochester, N. Y.

It Is Not What We Say

But What

Hood's Sarsaparilla Does

That Tells the Story. Its record is unequalled in the history of medicine. Even when other preparations fail,

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which he liked better than he liked ours; but as several days went on, and he did not appear, we went out to look for him. He had made himself a nest, or he had taken an old nest, we could not quite make out which, in a tree over-hanging an old salt-house in the midst of an open field. The nest was a ragged affair, not like the nests usually built by ravens, and my father and other naturalists had speculated over it a good deal. They had finally concluded that the raven had lost its mate, and had not much interest left in life, and had settled down in the first place he found. We used to wish that he could talk enough to tell us all about himself, and we used to make up all sorts of stories of his former life, and ask him if they were true. He would look at us out of his small bright eyes, in which we fancied we could see no end of expression—but the poor fellow could never dispute nor confirm our theories.

After that day in August, we never saw our pet again. We always thought that somebody shot him. Perhaps he had formed a taste for apricots or pears, and pecked the fruit of some of our neighbors.

It will seem strange next summer not to have Featherbright come to the

Indigestion

Horsford's Acid Phosphate

is the most effective and agreeable remedy in existence for preventing indigestion, and relieving those diseases arising from a disordered stomach.

Dr. W. W. Gardner, Springfield, Mass., says: "I value it as an excellent preventive of indigestion, and a pleasant acidulated drink when properly diluted with water, and sweetened."

Descriptive pamphlet free on application to

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

steps and ask for "more." We can't help hoping that, perhaps, he may come around again after all.

The Multiplication Table.

Kitty sat out under the sweet apple-tree in the golden October noon-time, crying real salt tears into her Primary Arithmetic.

"Now, what's the matter, Kitty-leen?" asked big brother Tom, coming out with his Greek Grammar under his arm. "I suppose you were eating sweet apples and studying, and I came out to do so, too, and here you are crying."

"It's—this—dreadful—multiplication table!" sobbed Kitty. "I can't never learn it, never!"

"Hard?" asked Tom.

"Oh, it's awful! Harder than anything in your college books, I know. It's the eights this afternoon and I can't learn 'em, anyhow."

"Don't you know how much eight times one is?" asked Tom, picking up a small apple and beginning to eat it.

"Yes, of course. Eight times one is eight. I can say up to five times eight all right."

"Can you? Well, that's encouraging, I'm sure. Let's hear you."

Kitty rattled it off like a book.

"Five times eight is forty"—and there she stopped.

"Oh, go right on," said Tom. "Six times eight is forty-eight."

"I can't," said Kitty. "I can't learn the rest. I've tried and tried, and it's no use."

"Do you learn so hard?" asked Tom. "Now hear this, and then repeat it after me as well as you can."

And Tom repeated a verse of a popular college song.

Kitty laughed, and repeated the nonsense word for word.

"Why, you can learn!"

"But that has a jingle to it. It is not like the dry multiplication-table."

"Let's put a jingle into that, then."

"Six times eight was always late, Hurried up, and was forty-eight; Seven times eight was cross as two sticks, Had a nap and was fifty-six; Eight times eight fell onto the floor, I picked it up and 'twas sixty-four; Nine times eight—it wouldn't do, I turned it over and 'twas seventy-two."

"Did you make that all up, now?" asked Kitty, in wonderment.

"Why, yes," laughed Tom.

"Oh, it's splendid! Let's see, how is it?" And she went straight through it with very little help. "Ten times eight is eighty. That one's easy enough to remember."

"And now," said Tom, when she had the jingle well learned. "Say the table aloud and the jingle in your mind as you go along."

Kitty tried that, and a very few times made it a success. With the ringing of the first bell she was ready to start for school, with those "dreadful eights" all perfect.

"You're the best Tom in the whole world!" she said, with a good-by kiss. "And I don't believe there's another boy in college that could make such nice poetry."

Tom laughed as he opened his Greek Grammar.

A Brave Christian Soldier.

At the close of the first day's fight at Fredericksburg, America (on December 13th, 1862) hundreds of wounded were left dying on the field. Their agonizing cries went up for "Water! water!" but none could help them, and the roar of the guns mocked their

distress. Many who heard the poor soldiers' piteous appeals felt the pangs of human compassion, but stifled them under necessity. But at length one brave fellow behind the stone rampart where the Southern forces lay, gave way to his sympathy, and rose superior to the love of life. He was a sergeant in a South Carolina regiment, and his name was Richard Kirkland. In the afternoon he hurried to General Kershaw's headquarters, and, finding the commanding officer, said to him, excitedly:

"General, I can't stand this any longer!"

"What's the matter, sergeant?" asked the general.

"Those poor souls out there have been praying and crying all night and all day, and it's more than I can bear. I ask your permission to go and give them water."

"But do you know," said the general, "that as soon as you show yourself to the enemy you will be shot?"

"Yes, sir, I know it; but to carry a little comfort to those poor fellows dying I'm willing to run the risk. If you say I may, I'll try it."

The general hesitated a moment, but finally said, with emotion: "Kirkland, it's sending you to your death; but I can oppose nothing to such a motive as yours. For the sake of it I hope God will protect you. Go!"

Furnished with a supply of water, the brave sergeant immediately stepped over the wall and applied himself to his work of Christlike mercy. Wondering eyes looked on as he knelt by the nearest sufferer, and, tenderly raising his head, held the cooling cup to his parched lips. Before his first service of love was finished every one in the Union lines understood the mission of the noble soldier in grey, and not a man fired a shot. Hatred forbore its rage in a tribute to a deed of pity.

The Anxious Leaf.

Once upon a time, a little leaf was heard to sigh and cry, as leaves often do when a gentle wind is about. And the twig said, "What is the matter, little leaf?" And the leaf said, "The wind just told me that one day it would pull me off and throw me down to die on the ground!" And the twig told it to the branch on which it grew, and the branch told it to the tree. And when the tree heard it, it rustled all over, and sent back word to the leaf, "Do not be afraid, hold on tightly, and you shall not go till you want to." And so the leaf stopped sighing, but went on rustling and singing. Every time the tree shook itself and stirred up all the leaves, the branches shook themselves, and the little twig shook itself, and the little leaf danced



R. A. Gunn, M. D., of New York city, is known to the medical profession and to the public throughout the entire land. He has had an opportunity of seeing people's needs, both as Professor of Surgery in the U. S. Medical College and in his extensive practice. In speaking about one of his patients who was afflicted with the most terrible of all modern maladies, Bright's disease of the kidneys, he said:

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up and down merrily as if nothing could ever pull it off. And so it grew all summer long till October.

And when the bright days of autumn came, the little leaf saw all the leaves around becoming very beautiful. Some were yellow, and some scarlet, and some striped with both colors. Then it asked the tree what it meant. And the tree said, "All these leaves are getting ready to fly away, and they have put on these beautiful colors because of joy." Then the little leaf began to want to go, and grew very beautiful in thinking of it; and when it was very gay in color, it saw that the branches of the tree had no color in them, and so the leaf said, "Oh, branches! why are you lead-color and we golden?" "We must keep on our work-clothes, for our life is not done; but your clothes are for holiday, because your tasks are over." Just then a little puff of wind came, and the leaf let go without thinking of it, and the wind took it up and turned it over and over, and whirled it like a spark of fire in the air, and then it fell gently down under the edge of the fence among hundreds of leaves, and fell into a dream, and never waked up to tell what it dreamed about.

—I would say to all, use your gentlest voice at home; watch it day by day as a pearl of great price, for it will be worth more to you in days to come than the best pearl hid in the sea. A kind voice is joy, like a lark's song, to a hearth at home. It is a light that shines. Train it to sweet tunes now, and it will keep in tune through life.

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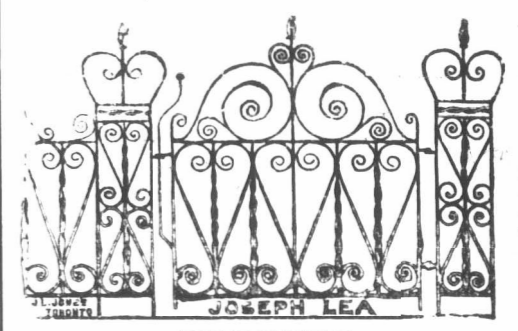
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