

# Canadian Churchman

AND DOMINION CHURCHMAN.

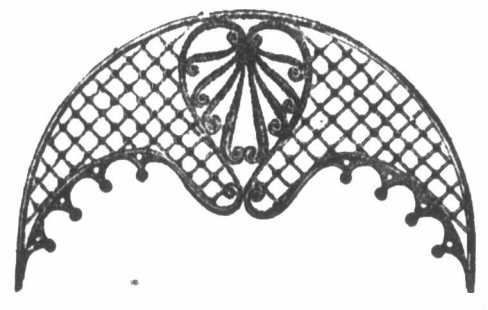
A Church of England Weekly Family Newspaper.

Vol. 20.]

TORONTO, CANADA, THURSDAY, AUGUST 30, 1894.

[No. 35.

**PRESENTATION**  
ADDRESSES . . .  
DESIGNED AND ENGRAVED BY  
**A. H. HOWARD, R.C.A.,**  
53 King St. East, Toronto.



Ornament your homes with **Grille or Fret Work**  
For Arches, Doors and Transoms.  
Circulars free.  
**OTTERVILLE MFG. COMPANY, Ltd.**  
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**The CLERGY HOUSE OF REST**  
CACOUNA, P.Q.

The House will be opened on the 28th June.  
Charge for board and lodging 50 cents per day.  
The accommodation being limited, the clergy are  
invited to make early application for rooms,  
stating the date of arrival and departure.  
Applications to be addressed to  
**MRS. M. BELL IRVINE,**  
555 St. John St., Quebec.

**E. S. BURNHAM'S**  
**Clam Bouillon,**  
Especially adapted for invalids,  
can be obtained at

**HEREWARD SPENCER & CO.'S**  
TEA MERCHANTS  
63 1/2 King St. West, Toronto.  
Telephone 1,867



OUR COMMUNION WINE  
**"St. Augustine"**  
REGISTERED.  
Chosen by the synods of Niagara and Ontario for  
use in both dioceses.  
Cases of one dozen bottles.....\$4 50  
Cases of two dozen half bottles..... 5 50  
F.O.B. Brantford, Ont.

**J. S. HAMILTON & CO**  
BRANTFORD.  
- Sole General and Export Agents -

**Bates & Dodds,**  
UNDERTAKERS,  
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Opposite Trinity College.

SPECIAL.—We have no connection with the  
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EYE AND EAR SURGEON.  
137 Church Street, TORONTO.

**COOK, MACDONALD & BRIGGS**  
Barrister, Solicitors, Notaries, etc.  
William Cook, B.A. 1 Adelaide St. E.  
J. A. Macdonald, A. W. Briggs, M.A., LL.B. TORONTO, - ONT.

**REMOVAL—DR. WM. L. SMITH,** Specialist  
in chronic and malignant diseases, piles,  
rectal treatment, &c., has removed from Church  
Street to 338 Spadina Avenue, opposite D'Arcy  
street.

**VINCENT BAYNE,**  
ELECTRO-THERAPEUTIST.  
25 Ross St., Cor. College.  
Chronic and Nervous Diseases treated.

**J. LEWIS BROWNE,**  
Concert Organist  
(Organist and Choir-  
master Bond St. Con. Ch.)  
Pupils received in Organ, Piano, Harmony  
and Instrumentation.  
130 Mutual Street.

USE  
**Alaska Cream**  
THE NEW AND ELEGANT COSMETIC  
for the cure of  
CHAPPED HANDS, FACE, LIPS  
And all roughness of the skin. It dries instantly  
it whitens the skin; it is not greasy or sticky.  
PRICE, - - - 25 CENTS.  
MADE BY  
**STUART W. JOHNSTON, Toronto, Ont.**

**Do not Wait Longer**  
OUR NEW STOCK OF  
**DRESS GOODS**  
—AND—  
**MANTLES**

now in stock. You can select a new  
Scotch Tweed, Covert, Coating, Fancy  
Suitings, Serges, Fancy Sanglier Cloths,  
all the new colors, from 25c. a yard up.  
MANTLES is one of our strong points—  
always show the best assortment. 100  
Sample Jackets are now selling at 25 per  
cent. less than regular prices. Do not  
wait, but secure a bargain in Jackets—  
new, choice and cheap.

**H. A. Stone & Co.**  
212 Yonge Street

**White Canvas Shoes**  
at Half Price . . . . .

In order to reduce our large and varied  
stock we have decided to sell for the next thirty  
days all our **LADIES' WHITE CANVAS**  
**SHOES AT HALF PRICE FOR CASH.** A  
genuine sale. Nothing cooler, lighter or more  
comfortable for summer wear.

**H. & C. BLACHFORD**  
83 to 89 King St. E., TORONTO.

**MISS PATON**  
Is now prepared to offer her friends and patrons  
artistic, fashionable Parisian Dinner and  
Evening Dresses at her Fashion-  
able Dressmaking Parlors at

**R. Walker & Sons, 33-43 King St. E.**

**Many** of our friends will avail them-  
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offered by the railways during  
the Industrial Exhibition. We are  
now receiving our Fall Goods, which  
we feel certain will be superior to  
any yet imported by us, and a visit to  
our establishment would prove, we  
feel sure, mutually advantageous.

**SPECIAL ATTENTION TO CLERICAL  
TAILORING.**

**Geo. Harcourt & Son,**  
MERCHANT TAILORS,  
57 King St. W., Toronto.

**\$20.00**  
will buy the  
**ODELL TYPEWRITER.**

Will do the work of a large machine.  
Send for sample of work.

**TYPEWRITERS RENTED.**

**GEO. BENGOUGH,**  
45 Adelaide St. E., TORONTO.

**PRIVATE TUITION.**—A Clergyman, experi-  
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boys, is prepared to receive one pupil between 7  
and 12 to study with another. For terms, etc.,  
apply to **REV. F. W. SHEPHERD,** Essonville,  
Ontario.

**Greenland**  
**Seal Capes!**

ALL LENGTHS IN STOCK.  
SPECIAL PRICES THIS MONTH.

**W. & D. Dineen,**  
Cor. King and Yonge.  
Branch—254 Yonge Street.

**SATURDAY**  
**HALF-HOLIDAY**

Spend with your family in  
High Park o o o o  
Carlton and College and Queen and Dundas  
Cars run directly into the Park.

**CHINA HALL**  
IS NOW OPEN.

**Hungarian** Fruit Trays, Flower Pots, &c  
**Bohemian** Claret Sets, Rhine Wines, &c.  
**Rich Cut Glass** Jelly Trays, Oil Bot-  
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**Banquet and Boudoir Lamps**

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49 King St. East, Toronto.  
Telephone 2177.

—BY—  
**J. W. Hardman, LL.D.**

Our Prayer Book in History, Literature and  
Church Lore. With some reminiscences  
of Parson, Clerk and Sexton in the olden  
times. \$1.25.

Lights and Shadows of Church History from the  
Apostolic Times to the present day. A  
series of short sermons. \$1.40.

The Parson's Perplexity. What to preach about.  
Being short suggestive sermons for the  
hard-working and hurried. \$1.75.

The Preacher Prepared. Sixty suggestive ser-  
mons for the Christian year. \$2.00.

Stories and Teaching on the Matins and Even-  
song of the Book of Common Prayer.  
\$1.75.

Stories and Teaching on the Litany. A book to  
make that service plain to the old and in-  
teresting to the young. \$1.75.

**Rowsell & Hutchison**  
76 King Street East,  
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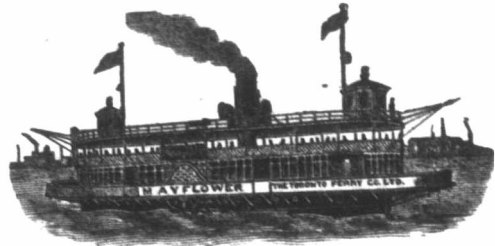


### Cholera Bands.

Apart from the dread of Cholera, these bands are an excellent protection against cold, preventing Lumbago and Kidney troubles, keeping the vital parts warm, and at an even temperature. This is the season of the year when care should be taken to avoid cold.

### HOOPER & CO.

43 King Street West.  
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**H**OLD your Annual Church Picnic at **Island Park**. The most beautiful picnic grounds in the Province. The Toronto Ferry Company issue very low rates to picnic parties, and for a very moderate charge will give the excursion party a beautiful sail around the Island before landing at the picnic grounds. For further information apply to **W. A. ESSON**, Manager, 83 Front St. West. Tel. 2965.

### Grimsby Park,

Wednesday and Saturday, in July. Lorne Park & Long Branch, Daily from Toronto.

Steamers Greyhound and Eurydice. Fares—Long Branch and Lorne Park, 25 cents; Grimsby Park, 50c. round trip. Special rates to Sunday School and Society Excursions. Full particulars on application to **J. OGDEN**, Cor. Queen and Bathurst Sts., Toronto.

### Str. Garden City

Daily—Leaving Toronto for St. Catharines  
Monday, Tuesday, Thursday and Friday, 7 p.m.; Wednesday and Saturday, 2 and 10.30 p.m. 50c. excursion on 2 p.m. boat.

Leaving Toronto for Wilson Park  
Monday, Tuesday, Thursday and Friday, 10 a.m.;  
Leaving St. Catharines for Toronto  
Monday, Tuesday, Thursday and Friday, 7 a.m. Wednesday and Saturday 8 a.m. Port Dalhousie 45 minutes later, arriving in Toronto 10 & 11 a.m. **A. COWAN**, Manager.

### NIAGARA FALLS LINE

#### DOUBLE TRIPS

#### Empress of India

Daily at 7.40 a.m. and 3.20 p.m., from City Wharf, foot of Yonge street, west side, for St. Catharines, Niagara Falls, Buffalo, Rochester, New York and all points east and south. This is the only steamer connecting with railway at Port Dalhousie. Family books for sale. 40 trips for \$5. Tickets at all G. T. R. and principal ticket offices.

### Niagara River Line

Steamers Chicora, Cibola & Chippewa  
6 TRIPS DAILY (except Sunday)

Leave Yonge Street Wharf, east side, at 7 a.m., 9 a.m., 11 a.m., 2 p.m., 3.30 p.m. and 4.45 p.m., for  
**NIAGARA, QUEENSTON & LEWISTON**, connecting with N. Y. C. & H. R. R., M. C. R. R. and N. F. P. & R. Ry. for Falls, Buffalo and all points east and west.  
**JOHN FOY**, Manager.

### Niagara Falls

Fourteen miles of the grandest scenery in the world along the bank of the Niagara River from Queenston to Chippewa, has been made accessible by the

### Niagara Falls Park & River Railway

The best equipped electric line on the continent. Cars stop at all points of interest. Sunday schools and societies furnished with every accommodation and special rates quoted on application by mail or in person to **ROSS MACKENZIE**, Manager, Niagara Falls, Ont. Toronto office, north-east corner King and Yonge streets.

### MONREITH HOUSE,

TORONTO ISLAND.  
Summer guests, ladies and gentlemen, or families. Under new management. Address **MRS. M. E. ALLEN**.

## John Labatt's Ale and Stout



GOLD MEDAL

Nine Gold, Silver and Bronze Medals, and Eleven Diplomas

The most wholesome of Beverages. Always the same, sound and palatable



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JAS. GOOD & CO.,  
Agents, Toronto.

Brewery at  
London, Ont

By the Thousand!  
By the Tens of Thousands!  
By the Hundreds of Thousands!  
By the Million!

Will be the Output this  
Fall of \_\_\_\_\_

## Cullen's Trees AND Plants

We will make it decidedly interesting this Fall.  
There's sure economy here. See, see!

**Roses** Hybrid Perpetual, Climbing and Moss. Best varieties; grown in open field. They are strong two-year-old bushes, averaging two feet in height. Clean, vigorous, healthy, well branched and with good roots. They will bloom freely the first season. 30 cents each, two for 50 cents, ten for \$2.

**Vines** Hardy Creeping. Ampelopsis Veitchii (Japan Ivy), 2 years, 2 to 3 feet, 30c. each, two for 50c., ten for \$2.50. Honeysuckle, 3 years old, 30 cents each, two for 50c. Wistaria, purple and white, 3 years old, 40c. each, two for 75 cents.

**Clematis** Double Red, Double White, and Double Lavender, 40c. each, or the three for \$1. Single varieties, including Jackmanii, Heneryii, Miss Bateman, Star of India, Ramona and all other single flowering Clematis, 25c. each, 10 for \$2. All our Clematis are two years old and will bloom the first season, and are guaranteed perfectly hardy.

**Shrubs** Hardy Flowering. Choice sorts, strong, 2 to 3 feet, well branched, and heavy rooted plants; straight, smooth and symmetrical, 30 to 40c. each.

**Trees** Ornamental. Best varieties, 8 to 10 feet, 50 cents to 75 cents each; \$25 to \$50 a hundred. Also everything else in the nursery line at lowest wholesale price, no matter how small the order.

**FREE.** To all who send in their orders before the first of July, we will give free of charge a large Flowering Chrysanthemum, the World's Fair prize. Address all Canadian orders to

**CULLEN BROTHERS & COMPANY,**  
NURSERYMEN  
298 Sherbourne St., Toronto.

We send plants by mail to all parts of the world.

SEE THE Unconditional

NEW Accumulative Policy

ISSUED BY THE

## Confederation Life Association

OF TORONTO.

IT IS ENTIRELY FREE FROM ALL CONDITIONS AND RESTRICTIONS from the date of issue.

IT IS ABSOLUTELY AND AUTOMATICALLY NONFORFEITABLE after two years.

Full information furnished upon application to the Head Office or any of the Company's Agents  
**W. C. MACDONALD**, Actuary. **J. K. MACDONALD**, Managing Director.

### The Toronto Ferry Co., Ltd.

#### HANLAN'S POINT

Performances (weather permitting) every afternoon at 4 and every evening at 9. Free to all.

Week of August 27th—The Zoyarows, the world's greatest Aerial Artists, and the beautiful and accomplished Sisters O'Brien.



SOLE MAKERS OF THE BIRMINGHAM BELLS FOR CHURCH SCHOOLS. FIRE ALARMS & C. Catalogue with 2500 testimonials. Prices and terms FREE.

### Guitar, Mandolin and Banjo.

**MR. BERT KENNEDY**, Teacher. (Telephone 389). Studio—Oddfellows' Building, cor. Yonge and College streets. In studio afternoon and evening.

#### FOR SALE.

A large handsome Reed Organ, suitable for good sized church or large school room, nearly new exceedingly fine tone, cost \$300 cash, will sell for \$200. Address **ORGAN**, CANADIAN CHURCHMAN Office, Toronto.

## OUR OFFER OF Historical Pictures.

We have much pleasure in offering to our numerous friends and subscribers an opportunity of obtaining, what are considered on all hands to be, excellent pictures of the Bishops, clergy, and laity, who were members of the First General Synod of the Church in the Dominion of Canada. One represents the Bishops in their Convocation robes, who formed the Upper House, the other the prominent clergy and influential laymen from all parts of the Dominion who formed the Lower House.

These pictures are large photographs taken by the first artists in Toronto—Messrs. Farmer Bros.—and make a picture suitably framed 18x14 inches. It is almost needless to say that such pictures, besides having great interest attached to them at the present time, will be most highly prized in years to come. The event was an historical one, and any pictures of this kind have historical value.

These photographs are the only ones which were taken during the sitting of the Synod. They are controlled by us, and cannot be procured from any other source, and give excellent likenesses of each of the Bishops, clergy and laity. That of the Bishops is particularly fine, and with its background of Trinity University walls and the cloister connecting it with the Chapel, makes a handsome picture. The price of each, if sold alone, is \$2.

Our aim is to increase the circulation of the CANADIAN CHURCHMAN, hoping that by doing so we are introducing into many families good sound Church teaching, and interesting Church news. We have made great efforts to procure these pictures, and to offer them to all who will aid us in our work at the very lowest possible price. The expense and risk has been considerable, so great, that beyond the usual cost of procuring the photographs, we felt it necessary to have them copyrighted so that the chance of loss might be reduced to a minimum. No profit is made on the pictures, the only advantage we seek is the increased circulation of our paper.

We make the following offer: Any one paying up his subscription to this paper due at the end of the year 1893, and also the subscription in advance for the year 1894 may have either of the pictures for 50 cents or both of them for \$1. New subscribers paying one year in advance, can have the pictures on the same terms. We guarantee that the pictures shall be safely delivered, or if injured and returned to this office, replaced by others. We respectfully hope that in this effort of ours to secure for Churchmen the pictures of those who made up this most important Synod, we are doing them a service, and trust that by accepting our offer they may honour us with a proof of their appreciation.

CANADIAN CHURCHMAN,  
Cor. Church and Court Sts.  
Entrance on Court St.

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# Canadian Churchman.

TORONTO, THURSDAY, AUG. 30, 1894.

Subscription, - - - - Two Dollars per Year.  
(If paid strictly in Advance, \$1.00.)

ADVERTISING RATES PER NONPARIEL LINE - 10 CENTS.  
Liberal discounts on continued insertions.

ADVERTISING.—The CANADIAN CHURCHMAN is an excellent medium for advertising, being by far the most widely circulated Church Journal in the Dominion.

BIRTHS, MARRIAGES, DEATHS.—Notices of Births, Marriages, Deaths, etc., two cents a word prepaid.

THE PAPER FOR CHURCHMEN.—The CANADIAN CHURCHMAN is a Family Paper devoted to the best interests of the Church in Canada, and should be in every Church family in the Dominion.

CHANGE OF ADDRESS.—Subscribers should be careful to name not only the Post-Office to which they wish the paper sent, but also the one to which it has been sent.

DISCONTINUANCES.—If no request to discontinue the paper is received, it will be continued. A subscriber desiring to discontinue the paper must remit the amount due at the rate of two dollars per annum for the time it has been sent.

RECEIPTS.—The label indicates the time to which the subscription is paid, no written receipt is needed. If one is requested, a postage stamp must be sent with the request. It requires three or four weeks to make the change on the label.

CHECKS.—On country banks are received at a discount of fifteen cents.

CORRESPONDENTS.—All matter for publication of any number of the CANADIAN CHURCHMAN, should be in the office not later than Friday morning for the following week's issue.

AGENT.—The Rev. W. H. Wadleigh is the only gentleman travelling authorized to collect subscriptions for the CANADIAN CHURCHMAN.

Address all communications.

NOTICE.—Subscription price to subscribers in the City of Toronto, owing to the cost of delivery, is \$2.50 per year, if paid strictly in advance \$1.50.

FRANK WOOTEN,  
Box 8640, TORONTO.

Offices—Cor. Church and Court Streets.  
Entrance on Court St.

## Lessons for Sundays and Holy Days.

August 26—14 SUNDAY AFTER TRINITY.  
Morning.—2 Kings 9. 1 Cor. 7, to v. 25.  
Evening.—2 Kings 10, to v. 32, or 13. Mark 1, v. 21.

TO OUR READERS.—We want a reliable person in every parish in the Dominion, to get subscribers for the Canadian Churchman. Write at once for particulars, giving references.

NOTICE OF REMOVAL.—We have removed the offices of "The Canadian Churchman" to larger and more convenient ones, corner Church and Court Sts. Entrance on Court Street.

"WILL SURVIVE THE GOVERNMENT."—Such is the opinion of Rev. Baring Gould, with regard to the stability of the Welsh Church, as reported by an interviewer from a Toronto newspaper. A government which was "pitchforked" into being largely for the express purpose of crushing this part of the Establishment, and which has kept itself alive by grace of the greedy wolves which seek to devour the spoils, deserves to go down to posterity with the stigma of utter failure attached to its record. It would be only "poetical justice" if the aroused and indignant Church were to compass the downfall of its mercenary enemies.

BLESSING A BULLDOG is one of those proceedings which border very closely upon the "ridiculous," though intended to be considered "sublime." Yet this is the proceeding attributed to the Pope in the columns of the *Temoignage and l'Italia Evangelica*. Umbrellas and goats had been previously blessed, but His Holiness stood aghast at the dog. He was very much inclined "to draw the line," as well as "protest" at this point, had he not been assured of the animal's value as a sheep protector. So he helped the dog with his blessing.

"ONE OF THE GREAT UNIFYING ELEMENTS of our world-scattered race" is said—by W. T. Stead—to be our Book of Common Prayer. "For many hundred years to come (as in the past) the English speaking race will find the expression of their hopes and aspirations in the simple but stately words of the Book of Common

Prayer." It were well if other public men were to express thus candidly their honest and unbiased opinions. Too many of them are either entirely oblivious or actively hostile to religious matters which they do not take the trouble to study seriously.

"HE PREACHES TO THE SCULLERY MAID"—does the Bishop of Ripon. At least that is the response attributed to him in reply to an American enquiry as to how he managed to address such an exalted personage, when preaching before Her Majesty. "I know that, besides the Queen, the princes, household, servants, even the scullery maid will be present. So I just address my remarks to the scullery maid—and the Queen understands it!" The contrast between the American and the English view is refreshing, and instructive.

NOXIOUS WEEDS.—The newspapers report that millions are being spent by some of the Western States in a vain attempt to overtake their mistake of allowing certain weeds to run riot over the country. They seem to have reached the point where it becomes "too late" to try. Canada should start in, and prevent what cannot be cured. Her fields are sufficiently damaged now.

"THE WEAK POINT OF THE TEETOTAL SYSTEM is its drink," says the English M.P. for Hereford. He pleads strongly for cider as superior to the various "temperance drinks" advertised. He vouches for cider as a preventive of many distressing maladies—stone, cholera, gout, rheumatism, etc. He is particularly hard on "aerated abominations." Though his letter appears in the *Times*, the editor of the *Temperance Chronicle* takes up the cudgels against cider—as being often as strong as sherry. We suppose the strength could be tested and settled.

STILL THEY GO.—The daily record of deaths from drowning in America—curious how few occur in England—is positively sickening. Carelessness is conspicuous as the cause in nearly all cases. Surely, government might intervene in some way to save the lives which are thus imperilled by other people's carelessness. One often wonders what a government is really good for—they leave so much undone! Speaking of England in regard to this matter—how surprised the world is at that accident to the "Scotch express" the other day at St. Pancras! An everyday occurrence here, it is not thought "quite right" when it happens there!

MR. GLADSTONE ON HERESY AND SCHISM.—The recent article of England's G.O.M on this subject has occasioned no end of comments in all quarters. Whatever one may think of the drift of the argument, it is very clear that he keeps fully abreast of the age, and reads, and notes as aforetime the prominent events of the day. He is evidently quite *au fait* on the subject of religion in the London schools. He makes it clear too that he is both orthodox and catholic.

PIO NONO NEARLY MARRIED the daughter of the Protestant Bishop of Dromore! *Church Bells* has a very circumstantial account of the incident. P. N. was at the time a lay Jesuit, and the authorities got wind of his proposed unfaithfulness to Jesuit principles, and spirited him away to Africa. The lady died of a broken heart. He afterwards

became Archbishop of Ravenna—where his heroism led to his election as Pope. But he never forgot his Irish Protestant sweetheart, and faithfully mourned her death.

DIVORCE IN ENGLAND.—The energetic E. C. U. has taken up that "burning question" of "How to fight the divorce evil?" and are threshing out the subject with their usual vigour. The E. C. U. *Gazette* publishes in *extenso* a very strong and trenchant paper by Dr. Belcher, wherein he takes the ground that (according to the dictum of Dr. Phillimore) "no faithful member of the Church of England can embark in re-marriage—Canon 107 having closed the subject on that point." Whatever Greek and Roman "trimming" may have done to obscure or modify the Bible statements, the Church of England is positive and uncompromising.

POOR EMPRESS CARLOTTA.—A bosom friend of the Emperor Maximilian—in fact an old school-fellow and comrade of his—vouches for the fact that the mysterious insanity of the Empress was caused by an old Mexican beggar hag, who, in spite, administered to her a subtle Aztec poison, calculated to ruin the brain, while leaving the rest of the body unimpaired. This at length explains the mystery which has so long puzzled Christian philosophers, "why so gentle and pious a person should have given away so completely to despair—when one would have expected exemplary resignation." The Emperor's friend testifies to her perfect equanimity until the poison began to work. An eminent physician explained the cause of the strange alteration in her deportment.

MADAME BLAVATSKY has another devoted female follower—besides Mrs. Besant—one Countess Wachtmeister of Sweden. She is enlightening Chicago in regard to Mahatmas, Karma, Chela, astral bodies, etc. These bodies, by the way, are very convenient "attachments." By means of them one can go to Mars as easily as Thibet—and without expense! We commend the fact to philosopher Wiggins of Ottawa. He may—during vacation—visit Mars, and bring back more and more reliable information than he has yet given us. Perhaps he may discover that the Marsians are not so interested in earthly events after all. Theosophy may help astrology ere long.

BISHOP COXE—in his old age—is credited with such an excess of modesty and obstinacy combined, that he refuses his consent that the general hymnal committee—of which he is a prominent member—should select any of his own sweet little poems for congregational use. This explains the curious fact that his hymns are used in all the hymnals except those of the Episcopalians! and rival even Keble's in popularity. It is curious that two such pronounced Churchmen should lead the English-speaking world in religious poetical sentiment. It must leaven them with some wholesome ingredients of thought.

"WORSE THAN AMERICA."—A cry of horror has gone up from England because somebody asserted that the ratio of increase in divorces there had become greater than on this side of the ocean—or rather, in the United States. Necessary explanations have resulted of the figures, or of the conclusions drawn from them: and the terror is allayed. The social prominence of some of the



criminals there tends to give the impression that there is more in it than the facts warrant. The delinquencies of a duke or an earl seem to be considered—in popular estimation—about equal to those of 1,000 ordinary mortals. So the general impression becomes *exaggerated immensely*. The nobility have responsibilities proportioned to their rank and should not forget it.

#### THE CHURCH—EAST AND WEST.

One cannot help sympathizing with any effort honestly made to lessen the evil of present disunion in the Church Catholic, to mend the rents that have been made, or to prevent them from spreading further. When, however, illogical and dangerous arguments are used to bolster up theories in this direction, it is time to "take stock" of the proceedings, and *value* carefully the particulars of the line of argument followed. We have not, for a long time, seen a better illustration of this practice of "bolstering" by hook or by crook, than is seen in a paper lately read before a branch of the E.C.U. on the subject of "Our relations to the Papacy."

#### IT IS ASSUMED

that an inherent distinction exists, and *ought* to exist, between "the Eastern Church" and "the Western Church." Now, what is the "East," and what is the "West?" Where is the line to be drawn? In fact, what is "East" to one is "West" to another. So the very terms are fallacious. To an American, what is called in England "the Eastern Church" is really the "Western." To an Asiatic, what is known in England as the "West" is really the "East." True, the "Eastern Patriarchates" have their boundaries among themselves, well defined. But the Church of Rome—whose claims for consideration are being weighed in the Rev. G. B. Roberts' address—recognizes no such distinction as he would raise up for their protection against intrusion. No Asiatic or East-Europe Patriarchate is respected by Rome, when the question of limitation to their own authority is concerned. They have no hesitation in "intruding" *all over*—in fact that is their special characteristic.

#### AS SHE RECOGNIZES NO BOUNDARY,

why should other parts of the Church limit themselves and their influence, as well as the interests of their adherents, by artificial boundaries? Rome breaks down and ignores all distinctions, natural or conventional. She goes and comes at her own sweet will. To respect boundaries for her sake is simply to *give her the field*. It is just what she wants. Such consideration for her is mere maudlin sentiment—wasted on her, and only makes Romanists laugh in their sleeves at our simplicity. The practical result of such a policy of deference to those who show no reciprocity, but rather take advantage of us, is a very extensive loss of prestige and power. One can easily be too considerate, and too deferential in certain quarters. There is no *substance* for the feeling to grow upon in Romanism. They have destroyed the very virtue of the soil by their religious (?) arrogance.

#### THEIR TERMS ARE PROHIBITORY.

Church of England "Catholics" have no recognized right to the sacraments from their ministry. Their position is thus essentially schismatical: they put themselves "out of court" by the very act of unchurching others. The quondam "premier see of Christendom" in the days of Roman secular sway no longer exists as such. Their right to that distinction has long ago lapsed by

force of the same reason to which it owed its existence originally—worldly eminence. So far as *modern* Rome is concerned, there is no reason why she should not be included in the "Bishopric of Gibraltar," and what is true of the head city or see, is true of all its offshoots and dependencies. There is *no part of the world* where Rome has any right to "warn off" intruders. It is folly—or worse—to hinder, check, and limit the careful extension of pure Christianity, because Rome has already been on the spot—"burnt over" the ground.

#### BY REFUSING FELLOWSHIP, THEY FORFEIT IT.

Not content with indulging in fanciful additions to the Catholic faith, they expect all other Christians to accept them—on pain of excommunication! It is absurd to talk of "the sanction of (such) lawful spiritual authorities." Mr. R. spoke as if "English Catholics" had better stay at home (!) than go on the Continent, where they would either be "starved spiritually," or "commit an act of schism," if they were confirmed or communicated at an "Anglican Church!" When we ask for a *specification* of the "wrong committed," he tells us it consists in "setting up altar against altar" and "Church against Church." Our retort is, "who makes it *necessary* for people to do this by refusing Catholic rights?" Shame on such weak-kneed Churchmanship. We can only choose the least of two evils—the greater of the two being the alternative of being "spiritually starved" by the Roman Church in Latin countries. English people must have Anglican altars and churches, where they are not *permitted* to use other ones. That is the gist of the matter, and the plain dictate of common sense—the big "Western" or even "Eastern" Church to the contrary notwithstanding. "Britons, hold your own!"

#### CABLED NEWS.

This is hardly the place for complaints of the garbling of facts which is presented us in the daily papers, but recently so much ecclesiastical intelligence has been manufactured and suppressed that it is time we should add our protest. It is generally understood that the cables are in the hands of Irish American Romanists, and that everything passed under the ocean is coloured to suit their peculiar views. This may not be the case, but it looks like it. We can imagine a scene where the cooking is done—master and novice present:—"What's this?" "Speech of a colonist—quoting our senators on both sides as enemies of Canada." "Oh no—won't do at all—change it round and put the words in his mouth; it will make Canadians unpopular both at home and in England." "The Bishop of D., that's an Irish title—well, he is a Bishop of the Church of Ireland." "Nonsense, don't you know our orders. Call them Protestant Episcopal; call every one Protestant except ourselves, but be sure always to give full rank and title to all our people. By the way, send on some news. There is the Church in Westminster, make a paragraph about that: put in a conversion or two—will never contradict it and no one reads the papers, and we never mention anything the other way. Follow up with other notices of the new churches in a week or two—we must keep ourselves and no one else talked about."

—Moslems are growing afraid of Christ; their chiefs are learning the signs of the times. A leading literary Mohammedan likens Islam to an old, prostrated tree trunk, and Christianity to a little fire against one side of it.

#### VISIONS.

BY REV. MORGAN DIX, D.D.

He asks too much, who asks for a religion without a mystery; who asks in a world like this a remedy for its sorrows without a faith. What we have in our souls is a spiritual outlook into things to come; but we know that this faith makes men saints, that it makes lives bright and beautiful, that it blesses those who see, that it has changed the very look of the world. Not one of you has seen God, not one of you has seen Christ, you see not the ministering spirits, nor the souls of the departed, you see nothing at the font but water, nothing at the altar but bread and wine, nothing in your Bible but black ink marks. Is it then so, that there is nothing in these except the visible, no reality, no soul in man, no hereafter, no Saviour, no God, no heaven, no hell? This is what some declare even now. But we know better. Let the disputer of this world go on as he will, yet through what dust he may cast into the air, we still see clearly. The vision is granted to faith, and we do see and rejoice. Let us have all of it that we can—our stay, our hope, our joy; it controls our acts and keeps us to our duty; it is sure, it cannot fail. The Word of God is stronger than the denial of men. All life is full of mystery. We accept and make the best we can of the mysteries of the natural world; why should we not also accept in simplicity and sincerity the mysteries of faith?

When the time of sunrise is coming on our meridian, there appears some hours in advance, up in the sky, what men call the high dawn, by-and-by a broader illumination, and then full daylight; whereafter, as the hour draws on, the skies are filled with mighty beams of light, with golden clouds and splendours of the east, all growing and glowing more and more. The light, the colours and the glow, are sent from that vast disk of flame, whose approach they signal far and wide, wherever eyes are watching the on-coming of the day. Even so, the vision which now we see is as light thrown into our dark life from a central fountain of spiritual glory. So much can we say, and there we stop. The great theologians have sought to find, for that fount and origin of glory and joy, a fitting name; they have agreed on one; they call it still vision—the Beatific Vision, the vision of the Blessed Trinity, the vision of the Face of God. It is that (so our faith teaches us) which makes the supreme felicity of the immortals, that which the angels, lesser and greater, behold; that in which the saints are now rejoicing; that which throws the warm sun-flush over the realm where the faithful departed are at rest in Christ. When we wish to describe in some way, which though poor is our best, the state of the happy ones beyond, we use that term:—

"Now they reign in heavenly glory,  
Now they walk in golden light,  
Now they drink as from a river,  
Holy bliss and infinite.

Love and peace they taste for ever,  
And all truth and knowledge see  
In the Beatific Vision  
Of the Blessed Trinity."

Yes, it is a vision still, but a vision turned to sight. It is the same one here and there, though now we see but in part. We have the faint on-coming of the glorious light; it comes upon us when we meditate and pray, when we do deeds of love, when the poor and the sorrowful bless us; it shines in our churches and on the pages of God's Book, and from holy pictures and objects of religion; it makes bright the lives of faithful men. And this is real; it lives and grows; it is not like earthly dreams, from which men wake to find nothing; it shall be realized to us in fulness if we will believe. Never lose faith; never fear, God's light will grow brighter and stronger every year, as you fight off the powers of darkness and hold faster to Him; and at last you shall see what made the light of your life; and you shall find all truth, and all knowledge, all full reward in the Beatific Vision of Father, Son, and Holy Ghost.

—Christian faith is a grand cathedral, with divinely pictured windows. Standing without, you see no glory, nor can possibly imagine any; standing within, every ray of light reveals a harmony of unspeakable splendours.



## RELIGIOUS INTOLERANCE.

The readers of the daily newspapers would do well to cultivate a habit of wholesome scepticism. We do not mean that the newspaper reporters and interviewers intend to deceive; or that a newspaper which takes up a "cause" means to be dishonest. But in the rush of competition, there is scant opportunity for verification, and the news which is to be "exclusive" must rush ahead of all possible rivals. Moreover, when once it has committed itself, a newspaper feels bound, at almost any cost, to maintain its consistency. We may, therefore, be excused if we venture to "discount" the startling statements of the principles and practices of an American Protective Association which have filled so very many columns of one of the most trustworthy and responsible of the New York daily papers. Under so much smoke there is sure to be a good deal of fire, but sometimes the smoke makes the fire less dangerous. At least it gives warning of danger; and the people of the United States, if only they have time to reflect, are not in the least degree likely to be driven into a panic of persecution. But the subject of intolerance is itself highly important. What is religious intolerance? Is it an altogether unmixed evil? Within what limits are people permitted in civil society to give expression to their disapproval of what they believe to be false and dangerous opinions?

There is one communion which has never yet hesitated to give a clear and consistent answer to such questions as these, and that communion is the Roman Church under the Papacy. The Roman Church has always affirmed, and affirms to-day, that intolerance of false opinions, to the last extremity of persecution, is a religious duty. Through long periods of time, and over large parts of her jurisdiction, the necessity for that kind of persecution never arose, for two opinions were not possible. The minds of her subjects were stagnant, and her realm was as peaceable as a cemetery. Often, as in England, and as in the United States to-day, her practice has been controlled by the civil authorities only by the spirit of the age, but her principle has never faltered. The man who disbelieves the doctrine of the Church puts his soul in peril of everlasting damnation, and the man who tries to pervert other people to his own misbeliefs puts their souls in similar peril. To put a man's soul in peril of perdition is a far more serious crime than to pick his pocket or cut his throat, and should be punished, if possible, with far greater severity. Nothing can be more logical, and the Inquisition was the practical manifestation of the theory. But, indeed, the consensus of almost all civilized people is strongly in favor of intolerance. The Jews were intolerant. "Thine eye shall not pity him, neither shalt thou spare him, but thou shalt surely kill him." The Mohammedans are intolerant. The Scotch Kirk, in its palmy days, outdid the Inquisition; the Puritans were an even match. All modern Socialistic movements must rest upon intolerance; that is to say, upon the forcible repression of all opinions which conflict with the accepted beliefs and principles of "the Government."

And yet, in spite of this consensus, the verdict of history is an emphatic condemnation of intolerance. There is no guarantee whatever, apart from some supernatural papal or sacerdotal infallibility, that the opinions of the rulers of a community, ecclesiastical or civil, shall be certainly right. There is even less guarantee for the infallibility of the numerical majority. As a matter of fact, the great leaders of mankind have always been in a minority. To say nothing of One who was higher than all, the Christian Apostles were right, against the whole Jewish nation and the Roman Empire. St. Athanasius was right, "against the world." Great reformations do not begin at the bottom, and rise upward by some sort of capillary attraction; they begin at the top and gradually filter down. Great men are not the creatures, but rather the creators, of their age; and to stop all variations, or even eccentricities and extravagances of thought, would be to stop the progress of mankind.

Intolerance, especially when it takes the form of persecution, is the product of two very mean vices, cowardice and idleness. Very few people who really believe in the inherent power of truth would ever be induced to resort to persecution, were it not for an intellectual idleness which shrinks from the toil of dealing with truth in its own way. Impatient believers wish to reach the place they are making for by some short cut; and it seems—and indeed it is—far easier to change the conduct of men by pains and penalties than to convince their understandings. But to convince the understanding is the precise end and aim of truth, and apart from that, the change of conduct is, so to speak, irrelevant.

We confess that we have very little fear of such associations as the American Protective Association is said to be. The deep-rooted fairness of the American people will never allow a seventh part of their number to be virtually disfranchised and boycotted. Nevertheless, all such associations are dangerous and demoralizing. Satan will never help to cast out Satan. It is not by persecuting one an-

other, but by trying to understand one another, and by making the best of one another, that we can hope to come to Christian unity and the Christian life.

## Some Curious Bibles.

The most sacred of all Books, and therefore the one on which the greatest pains should have been bestowed to secure accuracy, has not always escaped without being more or less marred at the hands of the printer. A variety of causes contributed to the general dissatisfactoriness of the earliest printed copies of the Bible. When type was much less regular and beautiful than it is now, and the impressions taken from it not nearly so distinct, no doubt there was a greater liability to overlook errors, of whatever kind they may happen to be. Another fruitful source of typographical blunders, and corrupted text, at first arose from the fact that the printing was undertaken by irresponsible persons with the sole object of making money. Copies were urgently wanted, so they hurried their sheets through the press, more eager to satisfy the prevailing demand than to insure correctness. Such a state of matters was bound to be attended by evil consequences. Blemishes of all kinds crept in, and, to make things worse, there was no authorized standard, as we have within easy reach, to which people could refer when they alighted on a more than doubtful passage. In those days, at least, the Church, with some show of reason, might claim the exclusive right of being able to interpret the Bible, according to the spirit of Scripture.

Some time before the execution of Charles I., and during the Commonwealth, in order to meet the pressing demand for copies, the greatest of Books was issued, bearing evidences of haste and carelessness that would now scarcely be tolerated in ephemeral literature. The only thing that can be said favourable to such culpable and indecent haste, is that it whetted the public appetite, and, faulty though these editions were, they created appreciation for the Sacred Writings as a whole, making them dear to the hearts of the common people, who found in them true aid to their highest aspirations.

Again, they prepared the way for liberty and order, at a time when these blessings were very much needed. To the accomplished Bible student, however, their objects presented many difficulties. One of the Harleian manuscripts states that the learned Archbishop Usher, on his way to preach at Paul's Cross, where was a wooden pulpit adjoining the Cathedral of St. Paul, in which some of the most eminent divines were appointed to preach every Sunday morning, went into a bookseller's shop, and enquired for a Bible of the London edition. His horror and consternation were great on finding that the text from which he intended to preach was not there. A complaint to the king resulted, and with a view to mend matters the printing of the sacred volume was created a monopoly. The profits, more than the honour, afterwards caused various printers to claim the right, among them one Field, whose "Pearl Bible" has the distinction of perhaps containing more errors than any other edition. Its "faults," by one authority, are given as three thousand six hundred. Some of them are very glaring, as for instance, at 1 Cor. vi. 9, the omission of *not* makes the text read "the unrighteous shall inherit the kingdom of God." Worse still, Field is said to have accepted a bribe of fifteen hundred pounds from the Independents to corrupt Acts vi. 3, by substituting a "ye" for a "we" so as to support the claim of the people in the appointment of their pastors. Before and during the Civil War, Bibles printed in Holland, in the English language, were largely imported into England. On one occasion, twelve thousand copies of these Dutch Bibles were seized and destroyed, because of the infringement on the rights of the king's printers. However, they appear to have been "illegal" in other ways, for a large impression was burnt by order of the Assembly of Divines, on account of the errors they contained. Among other passages, exception was taken to Gen. xxxvi. 24, which read: "This is that ass (Anah) that found the rulers (mules) in the wilderness." Here the authorized version, it may be said, is susceptible of improvement, although "rulers" was not a bit nearer to what Anah found than "mules." The Vulgate notwithstanding its other faults, has the correct rendering, *aquas calidas*, "warm springs."

A French Bible, printed in Paris in 1588, by Anthony Bonnemere, contains a preface which states that the French translator "has added nothing but the genuine truths, according to the express terms of the Latin Bible, nor omitted anything but what was improper to be translated." This is all very well, but in Exodus xxxii. 20, we get the following new and curious information: "The ashes of the golden calf which Moses caused to be burnt, and mixed with water that was drunk by the Israelites, stuck to the beards of such as had fallen before it; by which they appeared with gilt beards, as a mark to distinguish those which had worshipped the calf."

Further, we are told in the same chapter, "Upon Aaron's refusing to make gods for the Israelites, they spat upon him with so much fury and violence that they quite suffocated him."

Book collectors, generally fixing on some striking blunder, have got a name for most of these early editions of the Bible. One is known as the "Treacle" Bible, because in Jer. viii. 22, these words occur, "Is there no treacle at Gilead?" The same verse gave rise to the Rosin Bible; rosin being substituted for treacle. The Bug Bible is so named, because the disagreeable insect was said by the printers to be the "terror by night" mentioned in the fifth verse of Psalm xci. The Breeches Bible, which was printed at Geneva in 1560, states, in Gen. iii. 7, that Adam and Eve made themselves breeches. The Vinegar Bible, issued from the Clarendon Press, Oxford, in 1717, represents the twentieth chapter of Luke's Gospel as containing the "parable of the vinegar," instead of vineyard; in the summary of contents at the head of the chapter, "Blessed are the *place-makers*" (peace-makers) was a blunder that in days of political corruption used to be quoted peculiarly as condoning the practices of the time.

The Vulgate of Pope Sixtus V. shows that then the occupant of the Papal chair could lay no claim to infallibility, when he resolved to have a correct and carefully printed Bible. Having acted as proof-reader himself, he was so certain of having attained to absolute exemption from errors in his edition that he prefixed a Bull to the first issue, excommunicating all printers who should make any alteration in the text. Instead of this Bible being one of the most correct, with a single exception, it is perhaps the most blundering. Scraps of paper had to be printed and pasted over the erroneous passages, and, as a curiosity, the "Scrap Book Bible" now sometimes changes hands at a fabulous figure.

The first Bibles printed that approached correctness were the Cambridge editions of 1629 and 1638. The printers were so confident of the accuracy of the latter, that they challenged all the scholars connected with the university to find a literal fault in it, and promised to reward the person who did so with a copy. One error at least was pointed out for them; a "ye" for "we" at Acts vi. 3 appeared, as in Field's edition.

Oxford did not escape making mistakes equally humiliating to the correctness of its press. An edition of 1711 is remarkable for the omission of the word "not" at Isa. lvii. 12, while another, of 1792, declared that Philip—not Peter—would deny Christ before cock-crow.

The difficulties of early translators were certainly many, and they overcame them very creditably. Still, they occasionally floundered, especially in passages requiring a knowledge of the flora and fauna of Eastern lands. Jacob's presents to Joseph (Gen. xliii. 2), as an example, tasked them severely. Among the other things Tyndale has "a courtesye balm." The Geneva of 1560 and the Douay of 1609 had "rosin" when we have "balm." Dr. Geddes introduces "laudanum" among the presents. Wycliffe in his manuscripts in the Bodleian Library, translates the first on the list as a "lytle of precious liquor of silcote," and then, as if to relieve our minds from any misapprehension regarding the "precious liquor," gives it as "ginne" in the margin.

The translators of St. Paul's Epistles into the Ethiopic language offered a rather neat apology, which probably gave the true reason for the numerous errors in their production. "They who printed the work could not read, and we could not print: they helped us, and we helped them—as the blind help the blind." The preface in those days served strange uses. When Dr. Castile published his Polyglot Bible it was dedicated to Cromwell, who allowed the paper to be imported free of duty. But at the Restoration the "patron's" name was omitted, and the preface set to the tune of "Long live the King." The different editions are now known as the "Republican" and "Royal." Temporizing in such a case is perhaps not to be condemned, any more than it was in that of the Catholic Bishop who translated the Scriptures into the language of his people, and left out the Books of Battle because they might add to their inclination for fighting.

A printer's widow in Germany, who took a little liberty with the text, though only to the extent of two letters, is said to have lost her life by it. Through substituting "Na" for the first half of "Herr," she made a passage, in which rule is promised to the husband, to read, "And he shall be thy fool."

When illustrations were given in these old Bibles they sometimes reached the height of absurdity. In one, Elijah is represented as ascending into heaven in a four-wheeled wagon. The Bishops' Bible, translated by Bishops, and published in 1568, had a portrait of the Earl of Leicester placed before the Book of Joshua, and another portrait of Sir William Cecil adorning the Psalms, for no better reason than they happened to be favourites of the Queen. Later on, a map of the Holy Land and the arms of Arch-



bishop Parker, the chief translator, took the place of the royal favourites. *Biblia Pauperum*, or Poor Man's Bibles, on the other hand, introduced art for a laudable purpose. The most remarkable incidents in Scripture were engraved and formed into a book, their influence in this way being made to bear on the illiterate.

The first complete printed Bible, sometimes known as the "Mazarin," because a copy happened to be found in Cardinal Mazarin's library, was the work of Fust, or Faust. It was printed in Latin and offered for sale in 1455. Wishing to keep the art of printing a secret, Faust passed the copies off as manuscript at first. He came to Paris with a stock, which he sold at various prices, according to the means of his customers. The King bought a copy for seven hundred crowns, the Archbishop of Paris another for four hundred, and some were disposed of at as low a figure as sixty. Their cheapness and uniformity of lettering raised suspicion; stories got abroad, and the capital letters in red were alleged to be done with his blood. Fust was apprehended, and, to save himself from the flames, had to reveal the art of printing.—*John Sutherland, in the British Workman.*

### THE CHURCH AND DISSENT.

BY REV. C. GORE.

No serious Christian can contemplate the existing divisions of Christendom without the gravest searchings of heart. The evil is so tremendous, the hindrance to the spread and deepening of Christianity so profound, that a thoughtful man is apt to resent lamentations over it, or schemes for remedying it, because they seem almost necessarily superficial; and to regard it as a burden to be borne mostly in silence, or to find expression only in prayer. If he sees no present prospect of corporate re-union, he remembers that in the old Jerusalem the mark of the Divine approval was set on those who, if they could not remedy the social evils, at least had felt them. "Set a mark," says the Word of God to Gabriel, "on the foreheads of the men that sigh and that cry for the abominations which be done in the midst thereof." It may well be that God will heal our ills, as He healed in a great measure those of Israel, through the profound humiliation of all parts of Christendom. Deeply set evils do not yield to superficial treatment. But in spite of the peril of superficial treatment, I must try to approach the subject of "our divisions" and their remedies. When an Anglican Churchman thinks of re-union, two great classes of Christians from whom he is separated present themselves chiefly to his mind—the magnificent communion of Rome on the one hand, and on the other the various Nonconformist bodies. The heart of anyone must beat with excitement and joy at the mere thought of ministering in any way to the re-union of the Anglican Church with the great apostolic see of Rome—(cheers, and cries of "No, no," and hisses)—with its unique traditions—(renewed cries of "No, no,")—and its world-wide privilege of Christian communion. The same thrill of joy must come over one at the prospect of seeing the breach healed which separates us from Nonconformists. (Applause.) All the more because the Anglican Church will be conscious how much responsibility for disunion we have incurred in both directions. But our first generous impulse towards re-union at any cost is checked by respect for what we know of the truth and our obligation towards it. It is "peace in the truth" that we are to seek. We cannot, for the sake of fellowship with Rome, submit to accept terms which we do not believe to correspond to the original apostolic truth—(hear, hear)—nor for the sake of fellowship with Nonconformists abandon what we believe to be a part of the Apostolic deposit for which we are responsible. (Applause.) The obligation to drive away "erroneous and strange doctrines" significantly in our ordination service precedes and controls the obligation to set forward quietness, peace, and love among all Christian people. Here is my central point, then. As one says to an individual: You will best do your duty to society and help others by developing your own faculty in being true to yourself.

To thine own self be true,  
And it must follow as the night the day,  
Thou canst not then be false to any man.

So we say to societies of men; so we say to our Anglican Society—"Do not evacuate thyself, but realize thyself. Promote re-union by being such a Church as may make all Christian men desire thy fellowship." Now the Anglican Church has, as all men recognize, a peculiar position and genius. This who believe in Providence know to be not an accident, but God's gift to us. It has been noted equally by foreign Catholics and foreign Protestants, who, because of this special position of ours, have seen in us a body with remarkable opportunities as a mediating power in a divided Christendom. Now, our opportunities lie in this: that we have combined the tradition of the Catholic Church with that

special appeal to Scripture which was the strong point of the sixteenth-century Reformation. We have retained the Catholic tradition in creed, in sacraments, in liturgy, in the apostolic succession of the ministry through the episcopate, and we have prevented this original Catholic tradition from becoming corrupted or unduly narrowed, according to the constant tendency of tradition to one-sidedness and accretion, by restoring and emphasizing the appeal to Scripture as the unceasing criterion of Catholic faith, "so that whatsoever is not read therein, nor may be proved thereby, is not to be required of any man that it should be believed as an article of the faith." (Applause.) It is this combination of two main elements in the Christian religion—tradition and Scripture—which is the characteristic distinction of the Anglican Church, and it is along the lines of fidelity to this characteristic that lies our duty and our opportunity. Thus, as against Rome, it is worth while maintaining the Scriptural aspect. We could individually obtain the Roman Communion by submitting to the doctrine, for instance, of the Treasury of Merits, of the Immaculate Conception of Mary, and the infallibility of the Pope. As in fact these doctrines did not belong to the original Christian faith, so no candid inquirer can reasonably ever pretend to find them certified in the New Testament. Now, this appeal to the New Testament, as the final criterion of what belongs to the faith of our salvation, is the essential for maintaining the Catholic Church not only in purity, but also in its original largeness. Rome has narrowed the Catholic Church along lines effectual in their own way, but along lines which are narrower than the original limits. We are trustees for humanity and the future, to keep open the Catholic Church, to exhibit her before the eyes of men as wide and inclusive as she originally was, without the hindrance presented by dogmas contrary to historical truth, free inquiry, and legitimate liberty. We must maintain, I say, the Scriptural appeal, though it prevents us from submitting to the claim of Rome. On the other hand, we must maintain the whole fabric of the tradition that is really and historically Catholic. There is an original apostolic tradition and doctrine, committed in apostolic days to the Churches, adequately represented in the Nicene and Apostles' Creeds, a verified but frank enquiry in Scripture. Again, the Apostles, acting under Christ's intention and in His spirit, devoted themselves to the spread of a visible society or Church, intended to be universal and permanent to the end, as the house of redemption, grace, and "the pillar and ground of the truth." Once more, as part of this visible society, the Apostles, again acting for Christ, instituted a system of social worship and sacraments as the only covenanted means by which the life of Christ was to be perpetuated in the society; lastly, as the link of continuity in this society down the ages, the Apostles for Christ instituted the "Apostolic succession," i.e., that succession in the Christian ministry which secures in each age and part of the Christian society stewards of the Divine gift of grace and truth, appointed by succession from the Apostolic fount, representing, so far as their ministerial commission goes, God the giver and not man the receiver. These four elements—the Catholic Creed and Scripture, the visible Church, the sacraments, the Apostolic ministry—we are bound to maintain unimpaired. (Applause.) Of course I should think differently if I thought that, for instance, the Apostolic succession was, like the Papacy, a later accretion of original Christianity. But I am convinced on the contrary by the most candid study I can give the matter. I have discussed this at length in an article on the Ministry of the Christian Church. It cannot, clearly, be discussed as a matter of historical evidence in a fraction of twenty minutes. But I would say this. How anyone who with an open mind reads the Acts, the Pastoral Epistles, the Epistle of Ignatius, the Epistle of Clement, and the record of the second century tradition as represented by Hegesippus and Irenæus—a body of literature that can be read through in a few hours—can doubt the immense strength of the doctrine of the Apostolic succession I am at a loss to imagine. (Hear, hear.) Once again, then, we must maintain the four Catholic elements which I have enumerated above, and amongst these the Apostolic succession of the ministry through the episcopate, which alone can be shown to have possessed the authority to confer valid orders. Now, as the maintenance of the Scriptural appeal precludes a hope of immediate re-union with Rome, so the maintenance of the Apostolic succession precludes the hope (if it otherwise existed) of rapid re-union with the Nonconformist bodies as well. We cannot admit Nonconformist ministers as validly ordained ministers of the Word and sacraments. (Applause.) If there are some Anglicans who, with nothing but amiable motives, would desire to do this, I would ask them to consider two points only. (1) Are they seriously prepared, in their own principles, to contemplate a step which—whatever would be gained by it—must inevitably cut them off

from communion with the whole of the vast proportion of Anglican Churchmen in Britain, America, and the Colonies taken together, who by no stretch of the imagination can be conceived as likely to accept the ministry of persons whom they believe to be not so rightly ordained as to admit of their celebrating a valid Eucharist? Could the fact of such a measure in the way of possible re-union appreciably weigh against the certain loss in the way of disunion and destruction of what has always constituted the Anglican glory? (2) Are they serious in their appeal to the Caroline divines? I find myself in the most profound general agreement with those divines, but I am not prepared to accept them as infallible in all their views, any more than any other school of great theologians. (Hear, hear.) However, if others appeal unto these Cæsars, let them go. It is true that many of these would have admitted the position of Presbyterian ministers in foreign countries where ex-hypothesis episcopacy could not be had consistently with an open Bible. That exception to these general principles of the necessity of episcopal ordination which they unwillingly made does not apply to Anglican Nonconformists, and, in fact, these very people, in their dealings with separated Christians at home, assuredly did not take a view of them which erred on the side of favour. If I were a Dissenter, I had rather be dealt with by a modern High Churchman than by a Caroline Bishop. (Laughter.) I resume then: We cannot admit Nonconformist ministers as on an equality of title in the ministry with those who have been episcopally ordained. Granted this, it follows also that we cannot attempt corporate recognition at all, because to admit them on an inferior basis is a proposal which they on their side from their own principles would rightly regard as an insult. (Hear, hear.) For example, it would be felt as an insult to recognize their ministry as part of the ministry of the English Church, but on an inferior grade, so that they could not celebrate the Communion without episcopal ordination to the priesthood, in fact, as a sort of irregular diaconate. This, I say, or a similar half-measure, would—apart from other considerations of a very grave sort—only aggravate matters by intruding a fresh element of exacerbation. Positively, then, how are we to work towards re-union? I reply, primarily by making our Church of England such as gradually will incline Christianly-disposed people to desire communion with her. We shall make our catholicity manifest by promoting the understanding of the doctrine, and giving repeatedly, as we also ask for, positive and clear explanations of what we mean—positive and clear explanations I say, not negations and vague platitudes. We shall exalt the best human and social ministry of the sacraments, and bring out the idea of the Church as the family of God, in which the appointed stewards minister to each in due season; we shall exalt the idea of worship as embodied in the central service of the Eucharist. Next we shall emphasize the appeal to Scripture as the restraint on the arbitrary teaching of the clergy. We shall press it home that the clergy may not say "the Church this and that" unless they can convince reasonably attentive people that what they are teaching really admits of being "taught out of Scripture," or, for example, on behalf of the Eucharist as the chief Christian service, there is no doubt about the validity of the appeal to Scripture. Thirdly, in view of an age of science and criticism, we shall repudiate with eagerness all obscurantism and welcome all legitimate research into our sacred records. We may be sure that if criticism will demand of us some change of views as to some of the documents of the Bible, it will not impair the historical value of those records of the New Testament with which our faith is bound up, or reduce the value of the Bible as a whole, as certainly the Word of God in its several stages of deliverance. Lastly, in a democratic age, we shall consider the constitutional, untyrannical character of early Christian institutions, and not shrink from recognizing that the episcopate and ministry of the Church have been encrusted with forms of mediæval feudalism and English aristocracy which may be well suffered to drop off by a gradual restoration of more constitutional action of the Church as a whole. For example, it is quite certain that the laity (legitimately so described, not the ratepayers) ought to have more control over Church appointments. If the Church of England will become more manifestly catholic, scriptural, scientific, constitutional, we cannot doubt she will attract more and more the best spirit of the future; she may appear as the true mother of the people, and act, therefore, as a real centre of unification. Meanwhile, let us not be in a hurry. We cannot complain if Romans do not recognize our catholic character when, for example, we for so long have displaced the Eucharist from its true position. We cannot complain of Dissenters as if mere schism accounted for their existence, when, in fact, it was to an extent it is difficult to exaggerate the sin of our Church which caused separation to seem right to purer consciences in the past; when, in fact, it is to Nonconformists that we owe, in many parts of

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the country, the revival and maintenance of the very ideas of religion; when, once more, God's Spirit has so manifestly blessed their spiritual life. (Applause.) Let us never forget that a belief in certain conditions of valid Church ministry is not in any logical connection with the quite unjustifiable denial that God can act, and has acted, in irregular channels. God is not tied to His sacraments, even though as men, if we knew the truth, we are bound to seek this fellowship in accordance with His covenant, and only so. I say then, let us of the Church of England be true to our own principles and position; let us become more truly the representatives of the household of God for English people, and the children will naturally desire the fellowship of the family. Meanwhile let us not insult our Nonconformist brethren by imagining that evils of long standing can be remedied at once. They, too, have a history and an experience? they, too, must be true to it. This I can recognize, although I believe that in proportion as the English Church on her side comes to represent the Church more adequately, in proportion as they on their side are led to re-examine the basis of the Christian covenant, such a spectacle and such an inquiry will lead in time to a widespread desire among Nonconformists for communion in a Church constituted according to Catholic order, and not the mere result of reaction and protest against admitted evils. One word in conclusion. Rightly to estimate the position of Nonconformists will lead us to respect them. We ought not to tolerate the least tendency to contempt or ridicule. The best remedy for such a peril lies in knowing them. Let every clergyman regard it as his duty to have, if it may be so, at least one friend counted among his religious friends who is a Nonconformist. The thought of him will check the tendency to acrimony which the general attitude of opposition engenders. Let us know the Nonconformists socially and personally, as friends, and religious friends—none the less religious friends because we think their religious ideas are defective, for we in our turn have much to learn from them. Such personal friendship and occasional intercourse is a far better means of promoting reunion than attempts at official recognition on the borderland of religious effort, which is almost sure to promote heart-burnings where it cannot extend to the inner shrine of ministry. Let us have fellowship—fellowship in the home, the university, the political platform, the social platform, the sphere of private religion; this will dissipate prejudice and lead us towards, in company with other efforts, a large development of reunion in the one Church on the basis, not of our Anglicanism simply, but of the institutions, the creed, and the worship that are really Catholic, the inalienable heritage of the children of men.

## Home & Foreign Church News

FROM OUR OWN CORRESPONDENTS.

### TORONTO.

*Church Boys' Brigade.*—On Sunday morning the Boys' Brigade, accompanied by the band, marched to St. Saviour's Church, East Toronto. A very hearty service was rendered, and a most able and practical sermon was preached by the Rev. Mr. Geoghegan, of St. Peter's Church, Hamilton. In the evening the Rev. Mr. Geoghegan preached a very thoughtful and instructive sermon in St. Barnabas' Church, Toronto.

*St. Bartholomew's Church Sunday School.*—Mr. H. Guest Collins, late supt. of this school, paid us a kindly visit on Sunday, 19th August, and in addressing the scholars spoke of his new field of labour in the Southern States. Mr. Collins is now organist of St. David's, Austin, Texas, and is also Professor in the University there and the Institution for the Blind.

### NIAGARA.

*St. Catharines.*—*St. Barnabas.*—Rev. C. H. Shutt, rector of this church, arrived home from Europe recently, and the members of the parish gathered in the Sunday school building to bid him welcome. Mr. Shutt must have felt flattered as well as pleased at the cordiality of the greeting extended to him. He occupies a warm place in the hearts of his people, and they were all there, as well as a number from other congregations. Mr. E. A. Lancaster, on behalf of the parishioners, presented the rev. gentleman with this address:

To Rev. Charles H. Shutt, M.A., rector of St. Barnabas:

REV. AND DEAR SIR,—Your friends, and the members of St. Barnabas' congregation, desire to extend to you their heartiest welcome on your safe return to your family and our dear little church and parish. You were followed on your long journey to, and absence in, Europe, by our prayers and good wishes

for your safe return, and we cannot doubt but that your trip has been pleasant and beneficial to you in many ways.

We trust you will continue to guard and look after our congregation and parish, with, if possible, increasing interest hereafter, in which your efforts will be strengthened and sustained loyally by all of us who have the pleasure and gratification of being under your charge.

Signed on behalf of the congregation,

E. A. LANCASTER,

F. P. WAITE,

Church Wardens.

August 15th, 1894.

Mr. Shutt made an appropriate and feeling reply, thanking those present for the kind manner in which he had been received back again, and trusting that the pleasant and harmonious bond of union existing between pastor and people would be still further strengthened and intensified in the future. He referred to the gratifying progress and development of the St. Barnabas', and urged upon the people increased zeal and interest in the work of the church.

The boy choir of St. Matthias' Church, Toronto, under the charge of Rev. F. G. Plummer, sang sweetly at intervals during the evening, and the ladies dispensed a bountiful supply of refreshments, and on the following Sunday, 19th, the surpliced choir was increased to 40 voices by the arrival, the previous day, of a further contingent of 12 adult members of the St. Matthias' Church from Toronto, who took part in both services on Sunday, when the church was packed. Chairs had to be placed along the middle aisle. The effect produced in this pretty church, with its high, open-timbered roof, was grand, and will long be remembered by those present. The Rev. F. G. Plummer preached in the morning and the rector in the evening, most effectively to the delighted congregations, and the male choir who so kindly came over from Toronto at their own expense to do honour to the rector on his return, were hospitably entertained afterwards by a number of the congregation. The St. Matthias' choir, with Mr. Plummer in charge, have promised to come over again and assist at the Harvest Festival to take place in the autumn. The wisdom of erecting the new and commodious church (all seats of which are free) is made evident by the gradual increase of the attendance at the various services.

*GUELPH.*—*St. George's.*—The Bible Association and the Band of Hope in connection with this church, have just held their annual picnics. There was a very large attendance at both; they all appeared to have had a jolly good time. The harvest thanksgiving service of this church will also be held on September 27th.

### HURON.

*INGERSOLL.*—At the regular monthly meeting of the Church Woman's Guild of St. James' Church, the following resolution was passed:—That we, the members of the Church Woman's Guild, regret with sincere sorrow and deep sense of loss, the departure of our friend and rector, Rev. J. H. Moorehouse.

*St. James'.*—The Christian Endeavour Society in connection with this church presented Mr. and Mrs. Moorehouse with a handsome gift and an address expressing deep regret at his departure. The Kings' Daughters also presented Mr. Moorehouse with a handsome and valuable chair, and an address expressing deep regret at his departure. The teachers of the Sunday school also presented him with a farewell offering, as a token of personal regard as a memorial to record his faithful labours in the S. S. and the esteem of the staff who worked under him. He was also presented with a purse containing a sum of money contributed by the members of the congregation. It is quite evident Mr. Moorehouse is most highly esteemed by the members of this congregation, and his services in all departments of Church work greatly appreciated.

### ALGOMA.

On Friday evening, Aug. 10th, while the clergyman in charge of Warren was going to Sturgeon Falls to conduct services on the following Sunday, he met the Rev. R. F. Nie, B.A., of Woodlands, Manitoba. Mr. Nie remained with him over Sunday and administered the Holy Communion at Sturgeon Falls and Cache Bay. In the evening he took the organ at Sturgeon Falls. Mr. Nie preached three times that day. His sermons were eloquent, earnest and instructive. On Tuesday he visited Warren, intending to administer the Holy Communion that evening, but on account of the storm there was no communion service. A few gathered, and Mr. Nie addressed them. Three years ago Mr. Nie, as a student from Wycliffe College, took charge of Warren for a few months, and his many friends were glad to see and hear him again. All welcomed him, and wish that he would visit them again.

### BRIEF MENTION.

A steam bicycle has made its appearance in Germany.

In the days of Columbus only seven metals were known to exist. Now there are fifty-one.

Nectarines are as easily grown as oleanders, are very ornamental and bear young.

The Bishop of Fredericton, N.B. accompanied by Mrs. Kingdon and Miss Kingdon, is enjoying a few weeks vacation at Metis, Que.

At Corunna, Spain, is the oldest lighthouse in the world. It was built nearly eighteen hundred years ago.

The Rev. N. H. Martin has been appointed to St. Luke's Church, Philipsburg, N. J.

Marietta Holly, known as "Josiah Allan's Wife," talks into a phonograph, and her words are then copied by a typewriter.

His Lordship the Bishop of Montreal has arrived at Bishop's Court on his return from a visiting tour in the Gatineau and Upper Ottawa district.

Caracci was the father of the pathetic Italian school. The Ecce Homos and Mater Dolorosas date from that time.

The Rev. Canon Burke, of St. Thomas' Church, Belleville, is confined to his bed with pleurisy.

The Rev. Rural Dean Bliss, of Eganville, is spending a fortnight's vacation at Cacouna, Que.

Poisonous snakes are so numerous in Venezuela that a snake bite is almost as common there as in India.

The Rev. S. Baring-Gould, of London, Eng., passed through Toronto last week on his way to Japan.

France claims to have invented artesian wells in 1462, but they were in common use in China in the eleventh century.

The Rev. H. Grasset Baldwin, of the Church of the Ascension, Toronto, and Mrs. Baldwin, are at Penetanguishene.

The flattening of the poles of Jupiter can be seen through the telescope.

The Rev. J. R. Shields Boyd, B.A., curate of All Saints', Toronto, and his family, are spending a holiday in Muskoka.

The song of the wild bird is usually a succession of three or four notes, continued during the same interval, mostly without interruption.

The Rev. Canon Sweeney, D.D., rector of St. Philip's Church, Toronto, is visiting Col. Sweeney, Cote St. Antoine, Montreal.

Only one marble statue of the human figure with eyelashes is known. It is the sleeping Ariadne, one of the gems of the Vatican, and was found in 1503.

The Ven. Archdeacon Winter, of York Factory, Hudson Bay, is en route to England, accompanied by Mrs. Winter and family.

Paper has been made in China from time immemorial. Outside of China it was made at Samarkand, in Turkestan, A.D. 750.

The Rev. R. F. Nie, B.A., of Woodlands, Man., is in Toronto. His address until the end of the month will be Wycliffe College.

The smallest book in the world contains 884 pages, weighs 44 grains and requires a strong magnifying glass to read.

Dog rose was so called by the Greeks from a belief that the root cured the bite of a mad dog.

The Bishop of Quebec has returned from his pastoral visits to Gaspé and Labrador, and on the 9th September will ordain his eldest son to the diaconate.

The Rev. Roger S. W. Howard, B.A., late curate of All Saints' Church, Windsor, Ont., entered last week upon his duties as rector of the parish of Mooretown, Courtright, and Corunna.

The longest run without a stop of a passenger train in England, is from London to Crewe—on the L. & N.W. Ry.—a distance of 158 miles.

The Brampton Conservator says that the Rev. G. B. Morley is suffering from a protracted illness caused, in all probability, by overwork.

The Rev. E. Softley, Jr., late of Hensall, Ont., requests that all his correspondence be addressed to him at Blandford, county of Lunenburg, Nova Scotia.

At the funeral of an unmarried woman in Brazil, scarlet is the mourning hue. The coffin, the hearse, the trappings of the horses and the livery of the driver must be scarlet.

The Rev. R. A. Byrn, at one time a resident of Toronto, now curate of Donnybrook, has been appointed to the summer chaplaincy at St. Blasien by the C. and C.C.S.

Very few plants are better adapted as house plants than the india rubber. Do not allow them to become very dry at any time, else the leaves on the lower part of the stem will soon turn yellow and drop off.



The Rev. R. M. Webster, who has been in charge of St. John's, Port Arthur, for the last nine months, preached his farewell sermon on Sunday evening, 12th inst., to a large and attentive congregation.

Wooten, the famous country place of the late George W. Childs, is now occupied by George W. Childs-Drexel, who purchased it after Mr. Childs' death.

The Bishop of Calgary has formed the northern part of the diocese into a deanery to be known as the Edmonton deanery, and has appointed the Rev. Alfred Stunden, B.A., rector of All Saints', Edmonton, the first Rural Dean.

The Rev. A. G. Pinkham, brother of the Bishop of Saskatchewan and Calgary, and rector of Grand Island, Nebraska, is visiting in Winnipeg. Mr. Pinkham was formerly rector of St. James' and Headingly.

The present visit of the Archbishop of Ontario to England is partly for the benefit of his health, and partly for the purpose of consulting with the Archbishop of Canterbury and the Bishop of Durham as to the appointment of a provost for Trinity College.

There died in Nice a few days ago Michael Gambetta, an uncle of the statesman Gambetta. He was 90 years old. His death is said to have been due to the sudden announcement of the murder of President Carnot. With him the famous name is said to have died out.

The Rev. W. A. Burman's parish index, designed to facilitate the work of clergymen in keeping an accurate record of all persons coming within their sphere of work, has been so favourably received that the first edition issued by R. D. Richardson, of Winnipeg, has been exhausted, and a second edition is now being prepared.

The Rev. W. J. Taylor, rector of St. Mary's, who is at present in England, has occupied several of the most prominent pulpits in that land for the Colonial and Continental Church Society, pleading the needs of the newer dioceses of Canada. This society has greatly helped the Canadian Church; it was recently that the diocese of Huron voluntarily resigned the grant made to it.

Canon Tristram, of Durham, will publish his work on "Eastern Customs in Bible Lands" early in September. Thomas Whittaker has arranged for the American edition, which will be issued immediately.

Charlotte M. Yonge has another historical novel nearly ready. Its title will be "The Cook and the Captive," dealing with an interesting period of medieval French history. Thomas Whittaker will publish the American edition.

#### THE CHURCH IN THE UNITED STATES.

(From our own special correspondent).

Bishop Morris, of Oregon, has intimated his desire to resign for one year more without the aid of a coadjutor Bishop.

The Domestic and Foreign Mission Society asks additional help in view of a probable deficiency.

The Bishop of Maryland (Dr. Paret) has just written a stinging letter against revivals.

Floods and strikes have so crippled the missions in the Diocese of Spokane that it is impossible now to support the mission. The Bishop has appealed for help, and he should be given all the money he wants.

The Standing Committee will act as the Ecclesiastical Authority during the absence abroad of the Bishop of Long Island.

The Church of the Transfiguration, Norfolk, has been consecrated by the presiding Bishop.

The Bishop of Western New York laid the cornerstone of St. Paul's, Holley, on July 28th.

The Rev. J. Nelson Jones has been deposed from the priesthood for causes not affecting his moral character.

The degree of Doctor of Divinity is still being showered upon our clergy. It is now considered an honour *not* to be a D.D.

The Honourable M. M. Strong, Chancellor of the Diocese of Milwaukee, died July 20th. R. I. P.

The Church Club of Indiana is now in working order.

Commencement Week at the University of the South was a glorious success.

All the Theological Colleges will open in September, with a full complement of students.

The Rev. Dr. Jefferis, President of Washington College, Tacoma, is visiting in the East.

Mrs. Alice Lippincott has left \$5,000 to the rector of Trinity Church, Princeton, N.J.

The appointment of the Rev. Hudson Stuck, rector of Grace Church, Cuero, to the vacant Deanery of St. Matthew's Cathedral, Dallas, Western Texas, has been well received. The three lately appointed Deans are all very able men. The new Dean of Western Texas should be heard from again.

The corner stone of the Buffalo Church Home has been laid by the Bishop of Western New York.

Some of our Bishops are refusing to accept priests who are members of the Confraternity of the Blessed Sacrament.

#### PREFERMENTS.

The Rev. C. R. Kuyk, Rector of St. Luke's, Newtown, Va.

The Rev. F. Steed, Rector of the Church of the Nativity, Crafton, Pa.

The Rev. J. B. Dunn, Rector of Trinity Church, South Boston, Mass.

The Rev. P. Matthews, Rector of Christ Church, Springfield, Southern Ohio.

The Rev. W. H. Hawken, Rector of the Church of the Redeemer, Addison, N.Y.

The Very Rev. Hudson Stuck, Dean of Western Texas.

The Rev. W. N. Weble, Rector of Grace Church, Lyons, N.Y.

Mr. Charles H. Evans, of St. Paul, Minn., sailed for Japan on August 27th. He goes out to work under the Bishop of Japan (Dr. McKim) as the representative of the Brotherhood of St. Andrew. "May the Great God bless him" is the prayer of every Brotherhood man.

The following are the most recent statistics available, but they will show our readers the gigantic strides which the sister Church is making in the United States. The total contributions for year 1893-1894, \$18,342,122.56; number of clergy, 4,369; candidates for orders, 480; postulants, 246; lay readers, 1,495; parishes and missions, 5,872; infant baptisms, 48,083; adult baptisms, 11,899; confirmed, 42,410; present number of communicants, 577,814; increase for one year, 21,674; increase per cent., .04; marriages, 16,955; burials, 32,866; members of the Episcopate, 84; Sunday school teachers, 44,371; Sunday school scholars, 404,822; parish schools, 405; parish scholars, 10,120.

### British and Foreign.

Bishop Tucker has arrived safe and well at Mombasa.

The Bishop of Honduras is to arrive in England on a short visit in a few weeks.

The Archbishop of Canterbury writes to say that he has very great pleasure in becoming a patron of the Church of England Temperance Benefit Societies.

John Jacob Astor is about to erect a memorial chapel to the memory of his father, the late William Astor, in New York City.

Church people contribute more than three-quarters of the sum annually raised on Hospital Sunday. They will be glad to hear that this year nearly £42,000 are available for distribution in England.

The Committee of the Additional Curates Society have received a further anonymous donation of £500 in response to their special appeal for money to meet the deficit (£10,498) in the Society's funds. The total amount received towards this, including the above-mentioned sum, is £4,450.

The degree of D.D. *honoris causa* was conferred by Trinity College, Hartford, U.S.A., at its last Commencement, on the Rev. Canon Churton, Fellow of King's College, Cambridge, and on Bishop Hall, of Vermont.

The Bishops of Grahamstown and of Bloemfontein have taken to conferring hoods on clergymen who have passed their examinations for priests' orders in these dioceses. The hoods are of black stuff edged with white silk.

The appeal of the three residentiary Canons of the Cathedral, Inverness, against the decision of the Bishop, who supported the Provost in his refusal to summon a statutory meeting of the Chapter, will be heard before the Episcopal Synod on September the 7th, in the Chapter-house of Edinburgh Cathedral.

LAS ANIMAS.—The Rev. R. S. Radcliffe, rector of the Church of the Ascension, Pueblo, has been appointed missionary-in-charge here and now holds services the third Sunday of each month. The church has taken a new and earnest start, and the old debt is being rapidly paid off. When this is accomplished the building will be renovated and an effort made to obtain a rector.

The Rev. C. Arthur Lane, whose books have had an extensive American circulation, received by U.S. mail recently a pressing episcopal invitation to spend nine months on this side of the Atlantic, and deliver courses of picture lectures on Church History in the principal cities, including New York, Philadelphia,

Boston, Albany, Chicago, Cincinnati, Nashville, St. Louis, Memphis, Louisville, New Orleans, Mobile, Atlanta, Savannah, Charleston, Jacksonville, and many others. The invitation was not in any way solicited, and came as a great surprise to Mr. Lane. His English engagements prevent any immediate outcome of the proposal, but he has offered to put himself at the disposal of the American House of Bishops from September, 1895, to May, 1896.

An interesting archaeological discovery has been made in one of the burial caves of the Mashonans. The "find" is an elaborately carved bowl, which from the material (a peculiar hard wood not known in the country), the delicacy of the carving, and the subjects treated (which include the signs of the Zodiac), points to a previous occupation of Mashonaland, possibly by Arabs.

INDIA.—It is announced that the Bishop of Madras has nominated the Archdeacon of Madras to the Bishopric of Tinnevely. The Ven. William Weston Elwes graduated at Trinity, Cambridge, in 1866. He was ordained deacon in 1867, and held a curacy at Holy Trinity, Tunbridge Wells, under the late Canon Hoare till 1870. In that year he went out to India, and he has since held several chaplaincies in the Madras diocese. He was appointed chaplain of St. George's Cathedral, Madras, in 1891, and Archdeacon last year. The *Record* says that the Bishop designate has warmly interested himself in C.M.S. work.

The Revs. Canon Carter and A. W. Robinson, the English missionaries, have arrived in Tasmania. They have commenced work, and it is their intention to conduct two or more retreats for the clergy. After having strengthened the Church in Tasmania, by special invitation they will visit the majority of the Australian dioceses. The Primate is to be asked to welcome these good priests to Sydney. It is doubtful if in any part of the Empire a mission is more sadly required than in the Sydney diocese. The people do not deny the faith, but they are indifferent. Day by day one has to meet men who in former days were faithful Churchmen. Not that they now lead evil lives or dislike the Church, but they have been shocked by the condition of some of our supposed High Church clergy. What with jealousy, strife, and slander, many grow weary, and some, alas, give up in despair. Here are poor people (not of necessity poor in temporal matters) longing to open their grief, but to whom may they go? It does appear that the people have lost faith in the clergy, and there is now a general reign of mistrust. We have two or more faithful priests, but from their peculiar positions they are not able to provide what is required.

It is always a matter for regret when Churchmen go out of their way to deepen and widen the rifts within the Church, which are the outcome of party feelings. Churchmen, remembering that their Church is "one o'er all the earth," should rather strive to obliterate such divisions as unfortunately exist, so that—once again to quote Mr. Stone's well-known and popular hymn—"the great Church victorious shall be the Church at rest." When we think of these things, we cannot but feel much distress at the action of some Canadian Churchmen in going out of their way to establish a Canadian Church Missionary Association. Hitherto Canadian Churchmen of all schools of thought have given their contributions to a Board of Missions, on which they were all represented, and which has, we believe, dealt perfectly impartially with the great Church Societies, which have done, and are doing, so much for missionary work in Canada. The Church has been united in carrying on the work; henceforth it is, if these Churchmen have their way, to be the exact opposite. The step is one which will, if it succeeds, divide and distract the sympathies of Church people in such a way as will, we fear, sadly hamper the progress of the work which they ought to have at heart. The Bishop of Toronto, at his recent Synod, condemned the attempt to divide the missionary work of the Canadian Church, and, in the face of this, it might be thought that the movement would collapse. We hope it will, for if it does not, it will inevitably force the friends of the S.P.G. to form themselves also into a rival and antagonistic missionary organization.

Cloyne Cathedral, which has just been re-opened after the carrying out of extensive alterations, is one of the oldest in Ireland. It is believed to have been erected in the twelfth century, although the exact date is not known. It bears traces of great antiquity in the rude and archaic nature of the carvings on some of its stonework. Like many other Irish cathedrals, it has its round tower, a structure of more than the average height of those relics of a former age. It has also what is not to be found elsewhere in Ireland, the walls of the ancient Fire House. The choir alone has been the part of the building which



innati, Nashville, St. Louis, New Orleans, Mobile, N. Jacksonville, and was not in any way a surprise to Mr. Lane. A recent and immediate offer has been offered to put the American House of May, 1896.

A discovery has been made of the Mashona. The carved bowl, which is of wood not known to the carving, and the signs of the occupation of Mashona.

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has from the first been used as the place of worship, the spacious and lofty nave not having been ever so used—a practice in keeping with the old cathedral custom. In pre-Reformation times, and for a considerable time after the Reformation, the choir extended to a screen at the east of the transept arches. This was still the choir in the time of Bishop Berkeley; but the Chapter records contain entries which show that very soon after Bishop Berkeley's time—about the year 1770—the ancient choir-screen, with "the great arch," was taken down, and the present screen, taking in the transept arches, was erected. The interior of the structure has been much improved and beautified by the changes; £1,200 have been spent and further funds are needed to complete the work of restoration and improvement.

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 Opening Sentences.

SIR,—It has been the custom in some churches, during special seasons, for the choir and congregation to sing one of the opening sentences, e.g., "I will arise and go to my Father." This custom might be rendered even more effective, should the minister first say "with a loud voice" the sentence preceding: "Repent ye, for the kingdom of heaven is at hand;" the sentence then next following, viz., "I will arise and go to my Father" would thus be the antiphon or response, and would give a fine emphasis to such seasons as Advent or Lent, as well as to any particular occasion when the preacher desires to urge the necessity for repentance. L. S. T. St. Bartholomew's Day, 1894.

Thanks.

SIR,—Through the columns of your excellent paper I desire to thank all those who have so well contributed towards the Building Fund of our proposed new church. Since my last acknowledgment I have only received \$1 from Mrs. Lisle of Sharbot Lake. The Bishop of Niagara writes, "Aid will be wisely because reasonably bestowed on those who are not financially strong, and are seeking to do their best under the pressure of their position." Surely there are many readers of the CANADIAN CHURCHMAN who can and will help us in this our time of need. I may say that the church is now too small to receive our present congregation. As members of the same Church, let each do what is in our power to advance, by word, thought and action, her spiritual interest throughout the world. Any offerings addressed to me at the Milton P.O. will be most thankfully received, and acknowledged through the columns of your paper. P. T. MIGNOT, rector of Milton and Hornby. Milton, Aug. 20th, 1894.

Our Church is Misrepresented.

SIR,—In your last week's issue I stated that the Ontario system of public instruction is secular, with the Bible pilloried in it—read, but not taught. Far better not to have that Holy Book in our public schools, than to have it, as it is now, practically ignored by not being taught. Imagine the absurdity of reading but not teaching, grammar, arithmetic, history, etc. Again, not only is the Holy Bible, of which Holy Church is the Keeper and Witness, shelved, but in the so-called History of England taught in our Ontario public schools, our Church is misrepresented. Let any one take the trouble of carefully examining that History, and he will see, among many other misstatements, that the Church of England is said to be an offshoot of Rome, and began its career in the reign of Henry the 8th. This erroneous statement is not expressed in explicit terms, but covertly and insidiously. What mental distress the gentleman that compiled that History must have had in adapting the facts of English History to suit Rome and the sects. Schism, not the Government, is responsible for this state of affairs, which must be remedied. Are the authorities of the Church, those whom Christ commissioned to teach what He commanded, tamely to look on, and see, year by year, thousands of the children of the Church taught in schools where the Bible is tabooed and the Church caricatured. Permit me to thank you for your remarks on "Religion and Education," well worthy of the thoughtful consideration of all. A. SLEMMONT, Baysville.

House of Laymen.

SIR,—Mr. Symons, I see in a letter in your issue of 16th, asks me to explain my meaning in following sentence in a letter recently published by you: "There is no 'raison d'etre' for a House of Laymen in this country as there is in England." This expression should hardly need any explanation, and certainly not to Mr. Symons. He is not ignorant of the fact that until the House of Laymen was instituted in England, laymen were not represented at all in the General Church Assembly. The Upper House of Convocation included only Bishops of dioceses. The Lower House included Suffragan Bishops, Deans, Archdeacons and other clerical dignitaries, such as Proctors, who are elected. No layman had a seat in either house. The House of Laymen as now constituted have not the powers of either of the other houses, and (I speak under correction) can do nothing more than make recommendations. In Canada we laymen have all the powers in Synod of our clerical brethren, and if more union and co-operation is desirable, it is in Synod and not outside it that it should be looked for. An occasional consultation might perhaps be desirable, but any separate house of laymen with regular sessions seems to me inadvisable. CHAS. J. BLOMFIELD.

On the Progress of the Church of England in Canada.

SIR,—Noticing the interest that has developed in this matter shown by the correspondence not only in the Church papers, but also in many of the daily papers, with frequent allusion to the report of the committee appointed by the Synod of Huron to investigate the causes which retard the growth of the Church of England in this diocese from being as rapid as could be wished—and that the "parish officials" be enjoined to afford the committee all aid and assistance possible, and to suggest some means of furthering the aggressive work of the Church in this diocese—now feeling a deep interest in this matter, as all Churchmen must, and having been a close attendant on the Synod, I feel that a review of the matter may be of interest to your readers. I will endeavour to give this from such notes—recollections and other sources of information as may be obtainable—and will be glad if any of the committee will correct any errors I may commit. At the Synod of 1892, the Bishop in his charge, while congratulating the diocese on its prosperity, mentioned the discrepancy between the Government census giving the Church membership as 110,919 and the Diocesan statistics only 59,414, a difference of over 51,000. Mr. Shaw-Wood moved that a committee be appointed to investigate into the causes that prevented the Church making the progress it should, and in his address gave as his opinion that the pew system was a very important factor, in which opinion the writer heartily agrees, and for this both clergy and laity are in fault. Consider that in London the census gives over 4,000 more than the Diocesan report. I have heard many say "they belonged to the Church, but could not attend, not having a seat and many too poor. An instance occurred of a lady visitor taking a seat being asked out, as it was a proprietary pew; she of course walked out of the so-named "House of God." This motion was received in silence without a seconder, until a lay delegate in "charity" seconded it, not agreeing with the mover's opinions. It was then referred to a committee by the Bishop, consisting of Dean Innes (Chairman), Archdeacon Marsh and others. In my next I propose to give the result in the Synod of 1893. REVIEWER. Huron, Aug. 17th, 1894.

A Change of Men.

SIR,—I quite agree with Mr. Blomfield's suggestions made in his capital reform letter which appeared in your paper of July 12th. "The meetings of the Synod are too short, in consequence of which quite a lot of unfinished business is neglected from one Synod to another. We are running in grooves and dropping into ruts. We need new men to knock us off the track and to lift us out of the ruts. A jolt over the rocks and a bolt against a stump would wake us up, and at least make us know that we are alive. We need new men in the Synod. Almost invariably the same men are on the committees, the same men delegates to the Toronto and Provincial Synod, the same orators on temperance, missions, publication, and Sunday schools. Are there not other men—men from the country parishes and missions, whose wisdom and experience would be valuable? We would not mar the beautiful sameness of the Synod by discarding a brother who has been in the habit for it has been so often, it is a habit,) of attending, but do not others have some wisdom and could they not help the business of the Synod? Let us then have some new men at the Synod. It would break the monotony of the roll-call to have some new names inserted. It would be refreshing to meet these strangers from the country at the Synod. What

if they did say and do something that was unusual—and what if they provoked some hot discussions? The whole public felt the deepest interest in the proceedings of the Synod during the times of Rev. Dr. Lett, Mr. Samuel Blake and Col. Denison. They made it warm. The Synod is too cold. It is so cold it feels like it were dead. We are too unanimous. A little difference, a little discussion, a little division would be good. Peace is a good thing, but let us not have the peace of inertia. The rocks and the hillside have that kind of peace and they are moss-covered. We do not want the peace of indifference and ignorance. They who sleep have that peace, and the only evidence of their vitality is a snore and a frightful dream. The same men make the motions. Are there not other brethren in the Church who have brains and tongue? Then why not encourage them to stand up and say something and take a part in the business proceedings. Let some new men come to the Synod, and by their motions, reports, speeches, and, if need be, by their blunders, let them lift these moss-covered stones and start them rolling. By their strange thunder let them wake up the sleepers and set them going, and by their bugle-blast let them disturb the peace of indifference. Let there be brought to the Synod a battalion of new men, raw recruits, and let them fire away, fore and aft, flank and fusilade. These members need not fear that they will butcher the English language. The old mother-tongue can stand it. They need not sit still for fear they will make mistakes. If the object be a good one the mistakes in grammar and rhetoric will not hurt it. They need not dread the criticism of others. There are hundreds of men, who could be named, who, if some of them would attend the Synod, would thrill that body and infuse new life into it. I hope Mr. Blomfield's hints will be carried out. PHILIP TOCQUE. July 16th.

Family Reading.

The Yellow Gown.

Buttercup color was her print gown,  
How strangely rare, how quaintly fair!  
She walked in the woods that skirt the town,  
And I met her there—

At eve, as I loitered up and down,  
All alone, and a little forlorn;—  
And lo! as she passed, her yellow gown  
Was caught by a thorn.

Unmannerly sweet of the old crooked bough!  
I paused and bent it, to let her go;  
The gown was torn—can you wonder how,  
When my heart beat so?

For what could I do near a cheek so fair,  
Near eyes assuring so true a soul,  
Near the dear gown's quaintness, but then and there  
Love the perfect whole?

It was so. The first of love's fine content,  
The first half smile, the first half frown,  
The meeting of hands o'er the little rent  
In the yellow gown!

Love's Mastery: Or the Gower Family.

"It is a beautiful place, Miss Stella, dear," nurse said, just before the carriage stopped; and Tracy opened his large earnest eyes yet wider, and smiled one of his sweet wondering smiles as he took in the first glance of sister's beautiful country home.

There had been so small an amount of bustle and fatigue in the transition, and the child had borne it with such extreme equanimity, that he seemed very far less tired than any one had dreaded and imagined. Indeed, as he told Stella, when at last he was comfortably established on the couch in his own room, it only seemed as though he had had a very long plain dream, in which everything had gone on nicely, different from most dreams, and which, now that she was sitting there, looking at him, and smiling just as she used to do, seemed to have ended in reality, and as if it was going to last.

"I daresay you have dreamed about it very often, darling," Stella answered, looking down to hide the tears which would come to her eyes when Tracy spoke in that way.

"Yes, all night long, and sometimes all day too. You never seem to have left me altogether, Stella, though you have been away."

"My own darling, we are not going to leave one



another any more now, Tracy dearest, God has been so good; so very good to us."

"Yes, that is just what I meant," Tracy said softly. "I felt so sure that He was with us both, loving us just the same although we were separated; and I knew that He would make it all right and happy at last: and so He has."

There was silence for some moments; and then servants came in with Tracy's early tea. Stella said that she should have some with him, and still be ready for her dinner, which she always had with her sister now.

Twilight was creeping on, and the little boy was lying by himself for the first few minutes since he had entered his new home. The door of the room softly opened; and Tracy heard the rustling of silks, such as he had been accustomed to, night after night, in Belgrave-square; and then the tall graceful form of his elder sister crossed the apartment, and stayed itself beside the couch. Her face was turned away from the little light which the spring evening afforded; and Tracy could not see his sister's countenance. But, instead of the bygone cold and formal greeting, Lora seated herself on the low stool which Stella had not long quitted, and Tracy felt a gentle hand upon his forehead and a soft warm kiss upon his lips. O could it be Lora? "Little Tracy," she said, "I am very glad to welcome you, my darling."

"O sister, sister!" the child exclaimed. He had no recollections of past waywardness, not even an unkind or bitter thought wherewith to reproach himself, as poor Stella often had, when touched to the heart by Lora's altered bearing. He could only take his sister's hand and cover it with kisses.

Lora could hardly trust herself to speak; but she went on, "Tracy dear, I know that I have not always been to you what I ought to have been; but I think you will find it different now," she murmured.

"O sister, what is there that you have not done for me and given me that *could* be done or thought of?" he exclaimed, interrupting her.

"But I want you to love me now, Tracy."

"O sister, I have loved you all along, only now I shall love you better, dearer, more than ever; and kisses were showered again, and tear-drops mingled with them, while Lora's eyes filled too.

Stella came into the room just then, and, kneeling down beside them, pushed her little hand between the two already clasped; and Lora received that night the first instalment of the affection which it was henceforth to be her life's aim to secure and strengthen. They sat together for some minutes, Stella and Tracy too quietly content to speak, and then a loud dinner-bell sounded.

"We must be going, Stella dear. Ah! you do not know who is coming to dinner this evening, who I daresay is already come."

"Who, dear Lora?"

"Miss Lyon. She called this afternoon; and, as you were out, I asked her in the most unceremonious manner possible to come to dinner. She said 'Yes,' directly, which I thought very friendly on her part."

"May I see Miss Lyon?" Tracy asked.

"Have you not seen enough for one day, dear? What do you think, Stella?"

"You will go to bed, my darling. You had better wait till to-morrow. We shall come and say good-night, you know."

"Yes, that will be best," said Tracy, acquiescently; and nurse came into the room as the sisters left it.

"I could not see him first by daylight; I thought it better so," Lora said, as they went down to the drawing-room. "I am afraid the poor child will be terribly shocked."

Stella could never answer when her sister made allusion to her altered appearance. She did feel that, although perhaps not shocked, Tracy would be sadly grieved at the change.

And yet how very far more than was lost had been gained to them since their last meeting! If only the terrible cloud of the previous afternoon had not overshadowed her, how wondrously happy Stella would have been!

Eight weeks passed away, and Croombe was in the full glory and splendour of July.

Lady Trevannion had returned home some time; Somerset, tempted by a pressing invitation from Captain Symonds, had accompanied him on a

month's yachting, and wrote the most cheerful letters imaginable, telling of perfect health and wonderfully-recovered strength.

Life at Croombe went on very smoothly and tranquilly externally. The terrible ghost of contagion now effectually banished, there was a return of formal calls and courtesies; but there had been as yet no guests staying in the house: Lora's heart sickened at the thought; and the plea of a brother's prolonged absence was a convenient and effectual excuse.

Hope deferred, if that faint struggling gleam which would force itself into consciousness might indeed be called hope, was fast giving way to the dull dead blank of hope extinguished; for, since the afternoon when, coming to her home to claim his dear one, and meeting in exchange with a cold repulse, Lora had heard not a whisper of her former lover.

If people remarked or guessed at all—and it was not likely that so many interested and speculating tongues would remain entirely idle—it was given forth that, shocked by the loss of her outward charms, Captain Flamank had availed himself of but slender excuse to renounce the proud and stately lady of his former love. Some believed the report; others questioned it; but none of their whisperings reached the ears of Miss Gower in her sequestered ancestral home. Even Lady Trevannion asked no questions; and Somerset made but one allusion to the matter, which, meeting with no response, had not been repeated.

So that, as alone she had inflicted it, alone Lora had to bear the rankling of that blighting, unhealing wound. Sometimes, when the longing to hear even the sound of his name once more seemed to be too strong to be resisted, Lora would well-nigh make up her mind to unbosom her heart to Stella, in whose steadfast love and sympathy she would meet at least with interest and compassion.

But a feeling which was now becoming very akin to shame and self-reproach held her back, and sealed her lips on the subject ever present to her heart. And all the time the little true friend and sister was narrowly watching her opportunity, anxiously seeking for the faint spark of hope, which, once communicated, would, she knew, speedily bring back the one so sorely missed to the vacant and expectant home circle.

(To be Continued.)

#### A Good Appetite

Always accompanies good health, and an absence of appetite is an indication of something wrong. The universal testimony given by those who have used Hood's Sarsaparilla, as to its merits in restoring the appetite, and as a purifier of the blood, constitutes the strongest recommendation that can be urged for any medicine.

Hoods Pills cure all liver ills, biliousness, jaundice, indigestion, sick headache. 25c.

#### The Culture of Courtesy in Children.

"Manners make the man" is a saying that our experience verifies daily. The man who is rough and brusque in manner repels us; we may be conscious of his good qualities and excuse him by saying he is "a rough diamond," yet that roughness is unpleasant. The sarcastic man, again, is a dreaded enemy to timid folk; his sarcasms may be clever, his jokes witty, yet when they are aimed at ourselves we shrink from them. On the other hand, how popular is the gentle-mannered, kindly-natured man, quick to sympathize with others, willing to help the weak.

When we consider that "manner" is as much an acquired art as music or painting—for we are not born with a ready-made manner—how essential should be the cultivation of pleasing manners, by which we obtain the love of our fellow-men and from which they derive so much benefit.

With all parents self-discipline is so necessary before child-culture commences, an ounce of practice being worth a pound of precept. Parents are very apt to expect and exact nice manners from their children, oblivious of the fact that in their own conduct so much is to be desired. We meet in society people who appear to be most

charming, and so they are when they put on their "company manners." See them in the family circle, and our opinion quickly changes. Rude remarks, unkind speeches, inelegant attitudes are there the order of the day. Who can wonder then that the children of such parents also have "company manners"? Children differ widely in disposition; they inherit certain characteristics which can be rightly guided, but not eradicated, yet their manners are purely a matter of training. If children are invariably treated with the respect due to them, they unconsciously adopt gentle, polite ways. Why should we address a child, because it is our own, without courtesy? Ought not our love for it make us doubly gracious? "Kindly do this, or that," or "May I trouble you?" as a prelude to a request will cause it to be more readily obeyed than an abrupt command. A little loving apology for interrupting some favourite employment would be met by cheerful looks instead of sulky glances. Yet grown-up people call a child away from its play or story-book, quite forgetful of the apology which is both advisable and polite.

Manners are the outward symbol of a pure heart. "Be courteous" is a command we too readily forget. If we accustom our children from infancy to gentle words, they will in their turn speak gently to others; and this gentleness often involves some self-sacrifice, so in cultivating a minor grace they acquire a greater. We are so much the creatures of habit, thus obeying the laws of Nature in its regular recurrence of events. We give up today our own will, or we soften for another some roughness on life's pathway; to-morrow the task will be lighter to us, gradually we shall not even regard it as a task at all.

In a nursery, it will be observed, the child who is most popular is the unselfish one; the favourite schoolboy-brother is he who is gentle to the little ones, polite to his sisters; and when he is older he continues thoughtful for their pleasures, sympathetic to their interests. These qualities took root in the politeness of baby days. In the nursery should be taught, where they are most quickly acquired, "good manners," pretty habits at table, quick raising of hats, opening of a door, and ready running of an errand. It is nurse who can teach "please" and "thank you," who rules that a boy must never thump a girl, who guides small people to little sacrifices of self-will; therefore, how very careful mothers should be in the selection of a nurse.

If we dissect the niceties of life, how small they are, yet how necessary! We shudder to see Germans eating peas with a knife, the expectations of Russians disgust us! and yet these are merely outer customs. Were we to put Chinese chopsticks in the hands of our little ones, they would quickly become expert in their use. Our children learn as we teach. No act is too trifling to be over-looked, and the small reflects on the large.

If you visit a nursery and find the little inhabitants at tea, it can be very fairly guessed what kind of children they are. An orderly party, with tiny fingers daintily manipulating bread and jam or cautiously raising a cup to thirsty lips, with pinafores clean and tablecloths spotless—in such a nursery the order of the tea-table is only typical of the moral control pervading the lives of the children. For to be clean and neat and tidy as a child but foreshadows the idea in adult life that "cleanliness is next to godliness;" to a pure heart a clean body and orderly surroundings are essential.

And to the first teachings in our nurseries may be traced many faults in our later years. A person of slatternly habits is almost certain to possess a disorderly mind. A clumsy, noisy boy develops into a rough, unpolished man. The lazy child grows into an indolent individual who loses the good things of life, being too inert to grasp them as they glide past him.

For mothers this is a serious thought, as in their hand lies the primary training of children, and mothers do not always realize the grave responsibility that rests on them. The helpless infant given to them—how do they prepare him to face life's battle when he begins his school career at seven years of age? Many a fine will be saved him if he has learnt to be neat and orderly, many a bruise and black eye avoided if he can cheerfully "give and take" among his comrades, many an imposition escaped if he is atten-



en they put on their hem in the family kly changes. Rude legant attitudes are ho can wonder then its also have "com-ffer widely in dis-characteristics which eradicated, yet their training. If child- the respect due to gentle, polite ways. l, because it is our t not our love for "Kindly do this, 'ou?" as a prelude more readily obeyed A little loving favourite employ- l looks instead of people call a child ok, quite forgetful visable and polite. bol of a pure heart. we too readily for- ren from infancy their turn speak nes. often involves ting a minor grace so much the crea- laws of Nature in s. We give up to- for another some to-morrow the task we shall not even

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tive and obedient; and yet these are lessons better acquired in the nursery than elsewhere, and conjointly with them the "good manners" so attractive in men and women, and more especially in children. Think it over, mothers, and to the natural graces of your little ones add the crowning one of courtesy to all with whom they come in contact.

Rev. Geo. M. Adams, D.D.,

Auburndale, Mass., writes: "I recommend K. D.C. very strongly; in my case it has proved singularly efficient; when I could find nothing else to give relief it was a prompt remedy. I should be unwilling to be without it.

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

#### The Light that is Felt.

A tender child of summers three,  
Seeking her little bed at night,  
Paused on the dark stairs timidly,  
"O, mother, take my hand," said she,  
"And then the dark will all be light."

We older children grope our way  
From dark behind to dark before;  
And only when our hands we lay,  
Dear Lord, in Thine, the night is day,  
And there is darkness nevermore.

Reach downward to the sunless days,  
Wherein our guides are blind as we,  
And faith is small and hope delays;  
Take Thou the hands of prayer we raise,  
And let us feel the light of Thee.

—John G. Whittier

K.D.C. pills tone and regulate the liver.

#### Temperance in all Things.

Temperance is the corner stone of health, and health is the foundation of beauty. The brainiest men and the most beautiful women in history were as temperate as camels. When Napoleon began to look like a gourmand his defeat began. Renan was one of the few great men with a great stomach. He had the appearance of a human mollusk, but he worked like a giant and lived like a stoic for more than a generation in a few classrooms of the College of France. George Eliot was not a beauty, but her brains made her the first woman of the century, and she is said to have lived on tea and toasted muffins. Marcus Aurelius Antonius, one of the wisest men of Rome and one of the grandest characters in history, ruled with love an empire reaching from Scotland to the Sahara and from the Atlantic to the Euphrates, and lived as simply as a peasant. The beauties of the French salons ate fruits and greens and drank soups and milk. Empress Elizabeth of Austria, the loveliest sovereign of Europe, "lived in the saddle and the sunshine," and the gray heads in the Paris museums say of the radiant Diane de Poitiers that she took a dozen walks a day to keep her flesh down and a dozen oranges to keep her colour up.

It is diet and not drugs that improves a bad complexion and preserves a good one.

—Let the young housekeeper who feels herself demeaned by looking into such prosaic matters as the family marketing, take pattern by the Princess of Bulgaria. It has long been worthy of note that men and women descendant from a long line of royalty, will not hesitate to do many things which those of lower station would consider entirely beneath them. If the young housekeeper really has at heart the good and comfort of the man she has married, she will not permit herself to fall into the way of ordering her meals from the men who come daily for orders. The Princess of Bulgaria goes every week to the market and makes her own purchases. She is accompanied by no retinue. The only people who follow in her train are admiring subjects whom she has endeared to herself by her simplicity.

Is your digestion weakened by la grippe? Use K.D.C.

#### Christ's Sunshine in the Heart.

When we want light in our rooms, we unbar the shutters and let in the sunshine; dark rooms are unwholesome. In like manner, every one who wants to be happy—and happy also under all circumstances—should keep his heart-windows wide open towards heaven. Let the warm rays of Christ's countenance shine in! It will scatter the chilling mists of doubt; it will turn tears into rainbows.

One of the happiest Christians that I know is happy on a very small income, and in spite of some very sharp trials. The secret of happiness is not in the size of one's house, or in the number of one's butterfly friends; the fountain of peace and joy is in the heart. As long as that keeps sweet and pure and satisfied with God's will, there is not much danger of acid words from the lips or of scowling clouds on the brow. Some excuse their morose temper or their gloomy despondencies by the plea of poor health, whereas much of their dyspepsias or other ailments may be the result of sheer worry and peevishness. The medicine they need cannot be got from the doctor or the drug store. A large draught of the Bible taken every morning, a throwing open of the heart's windows to the promises of the Master, a few words of honest prayer, a deed or two of kindness to the next person you meet, will do more to brighten your countenance and help your digestion than all the drugs of the doctors. If you want to get your aches and your trials out of sight, hide them under your mercies.

The glory of Jesus Christ as the Great Physician and Health-bringer is that He deals with the *soul*, and with the body through the soul. The real *Marah* that embitters life is commonly a sour, selfish, unbelieving, unsanctified *heart*. There's the seat of the disease. Discontent and despondency gnaw out the core of the faith, and starve every grace. They never remove one sorrow and they kill a hundred joys. They disgrace our religion, disgust the world, and displease and dishonour the Christ we pretend to serve. Even when we are on a cross of providential trials, discontent may mingle a cup of vinegar and gall to make the suffering more bitter. On the other hand, a cross may be the means of lifting a true, brave, Christ-loving soul up higher, into the sweet sunshine of His countenance.

Bear in mind, my friend, that your happiness or your misery is very much of your own making. You cannot create spiritual sunlight any more than you can create the morning star; but you can put your soul where *Christ is shining*. Keep a clear conscience. Keep a good stock of God's promises within reach. Keep a nightingale of hope in your soul that can sing away the dark hours when they do come. Keep a good, robust faith that can draw honey out of rocks and oil out of the flinty rock. Never spend a day without trying to do something good; and then, keeping step with your Master, march on towards heaven, over any road, however rough, and against any head-winds that blow.

K.D.C. pills tone and regulate the bowels.

#### How Much Dost Thou Owe?

How much dost thou owe?" is an awkward question for some of us to meet; not that there are no honest debtors whose debts are their misfortunes, not their faults. Many such there undoubtedly are. But are there not hosts of dishonest debtors whose debts are the result of their extravagance or dissipation? and who twist and turn and quibble in every possible way in order to escape their obligations. Yet these people too take up the cry of justice, and would feign pass for upright Christians and honourable men. Now we might as well face the certain fact once for all. No one can be an honest man, much less a sincere Christian, who does not make every responsible effort to pay his lawful debts.

What is one bound to do in order to pay one's debts? You are not bound to starve yourself or your family, but you are bound to live on the very verge of poverty until your lawful debts are paid. The most rigid retrenchment must be

observed, and all superfluities, even the least, should be cut off.

Justice in the abstract is a great thing to talk about, but common honesty is the real thing to practice. How much dost thou owe? and when are you going to pay? are the practical questions that every debtor should put to his own conscience. Remember that there is a supreme day of reckoning appointed for all debtors, and if you appear before that dread tribunal with the burden of debt upon your soul, "You shall be cast into prison," and in the words of the Lord Jesus: "Amen, I say unto you, thou shalt not go out from thence until thou repay the last farthing."—*Churchman*.

#### How a Child should Sit.

In sitting, the child must be provided with a comfortable chair, adapted to his size and height, writes Elizabeth Robinson Scovil in a very valuable article on "The Physical Culture of Children" in the September *Ladies' Home Journal*. He should be made to sit well back in it, and not on the edge, when he has to occupy it for any length of time. The back should, if possible, give support to the small of the back as well as the shoulders. In working at a desk it should be of such a height that he can easily see his work when sitting erect by bending his head, instead of inclining the body at the hip joints. The upright position helps to expand the chest and keep the shoulders in their proper place. Its use soon becomes habitual if it is insisted upon.

In walking, the heel should not be brought down too firmly. A part of the weight of the body belongs upon the toes, and when a due proportion is thrown there it gives an elasticity to the gait which is lost when it is not properly distributed. Walking with the heels raised from the ground is a good exercise, although a fatiguing one. Hopping on each foot alternately is another. Dancing is a valuable accomplishment for children. The consciousness of being able to dance well gives ease and self-possession to many a young man and woman who would otherwise be bashful and awkward. Little people usually delight in the rhythmical motion, and if it is not combined with late hours it does them nothing but good.

#### Buying the Bell.

How much depends upon the church bell? There is a subtle influence in the musical peal of a sweet tone bell that touches the heart and charms the soul. Buying the bell is an event that should be met with more than ordinary thought—with a special thought for the service required. Right here it seems apropos to speak of the bells calculated to give the best service, and do the most good. The Buckeye Bells, Peals and Chimes are the most noted. They received the highest award at the World's Fair, and the Gold Medal at the Midwinter Exposition, for tone, workmanship, and hangings. They have just furnished the finest chimes of fifteen bells in New England, to the First Congregational Church, Nashua, N.H., and are now making a chime of twelve bells for St. Luke's Church, Jamestown, N.Y. If your church needs a new bell, it will pay to get a Buckeye. For price and particulars, send to the makers—E. W. Vanduzen Co., Cincinnati, O.

—An interesting addition has just been made to the furniture of St. Paul's Cathedral, London, in the shape of two colossal bronze candelabra, copies of famous originals at Ghent. A curious history attaches to them. Cardinal Wolsey, when in the heyday of his power, set about preparing a sumptuous tomb for himself in the Wolsey (now the Albert) chapel at St. George's, Windsor. Before it was completed his fall came. The sarcophagus—of black marble—intended for the cardinal, ultimately became the resting-place of Nelson in the crypt of St. Paul's. The four giant candelabra by Torregiano, designed for the corners of Wolsey's sepulchre, were presented by Henry VIII. to old St. Paul's. Being covered with gold-leaf, they were valuable, and a century later they were sold by Cromwell to the authorities of Ghent Cathedral, where they have remained ever since.



## Upper Canada College.

W. H. Beatty, barrister, Toronto, President of the Upper Canada College Old Boys' Association, has given the College two open scholarships, one for fifth form work of \$150, tenable in the sixth form, and one in the fourth form of \$100, tenable in the fifth form. Any boy, whether he is connected with the College or not, can compete. The examinations for this year will be held on Oct. 2nd, 3rd, and 4th. In subsequent years the examinations will be held in June.

## In Memoriam of the Miners.

We are pleased to learn that a very imposing monument is to be erected at Springhill Mines, Nova Scotia, and we cheerfully give space for a picture of the beautiful statue that has been designed by Fred. B. Gullett & Son, of Toronto. The monument consists of a granite pedestal 15 feet high, which will be surmounted by the statue of a miner 8 feet high, sculptured in the best Vermont Italian marble; on the pedestal are engraved the names of the 125 victims of the disaster. The statue is well posed and has given fine scope for the ability of the sculptor, and is conceded to have added to the high reputation which Messrs. Gullett have won. The monument will cost about \$3,000, and it is to be unveiled on the 11th of Sept. in the presence of thousands of people. The disaster which it will commemorate is thus described by one of the miners in a letter written on the 19th inst. to Mr. Gullett:—The explosion which occurred here was said to have been caused by a shot being fired in an extremely dusty section of the mine, which is said to have set fire to the dust. Firing explosives in mines in Nova Scotia is now a thing of the past. Being one of the first to enter the mine, I noticed at a certain place a number of dead bodies, all lying together. All had run a long distance, but on reaching this place, where the smoke and after-damp hung, they fell and died. The roof had caved in, and there were fallen timbers everywhere. Little boys lay dead in each other's arms. One looked in vain for a living being. The mine had become a gloomy tomb, with dead on every side and in every direction.

## Know what You Mean, and Mean what You do.

In the Holy Communion we join with Christ who pleads on high the Sacrifice which He offered when He died upon the Cross. We also kneel to take the Body and Blood of Christ, that He may dwell in us, and we may dwell in Him.

The ruin of much religion and devotion is due to vagueness. Even those who are in earnest lose much by not putting before them clearly what they wish to gain and to do. They have a general sort of wish to "get good," or to "be good." But they forget that everything is made up of parts, and that the completeness of the whole depends on the way in which the parts are seen to and cared for.

Each Communion is of great importance. Who can tell what each might be if turned to full account! It is the coming before God in closest union with the One Mediator, to show the Lord's death before Him who gave His Son to die for our salvation. It is the receiving into ourselves the presence of the Saviour, to live in us, making us strong and glad in holiness. Each time we come is meant to bring us more of all that God has to give. It is meant to bind us into closer oneness with Christ, and make His life in us more fully the power of the life we live on earth.

We should look carefully into our hearts and lives. We should search out our needs, know our trials and temptations and difficulties, and set before us what we mean to ask for. We should be able to spread forth, one by one, all things for which we seek pardon, or strength, or courage. We should tell ourselves and tell God for what

ends we pray, that Christ may come with new power to abide in us. What evil do we wish Him to break the power of? What faults do we wish Him to overcome? What virtues do we wish Him to impart from Himself? If we are clear about these things, and are true in heart, there will be meaning in our worship; we shall know for what we have drawn near to God, we shall not have to mourn that our Communion seem to bring us no blessing.

And when we go back to our place in the world's work, we shall be sure that He who is true has kept His word. We shall thank God and take courage; we shall feel bound to guard with care, and to use with earnest will, the new treasure of Divine power entrusted to us. We shall go forth in the strength of the Lord God, in earnest so to profit by what is made ours, that we may be prepared to receive a fuller blessing in our next Com-



munion, which will prepare us to rise to yet greater heights.

Two hundred dollars ill spent for other cures, five dollars well spent for K.D.C.

## Unrivalled in Attractiveness.

The phenomenal success of the Toronto Industrial Fair, which will be held this year from the 3rd to the 15th of September, is due mainly to the fact that the management always keeps faith with the public. Whatever is announced is always presented—and the people know that they are sure to get their money's worth. This season the display will be unusually extensive and varied. In live stock, manufactures, dairy products—in fact, all the staple departments—the entries are much more numerous than ever before. Some entirely novel and brilliant spectacular features have been secured, which will prove irresistible attractions and fully sustain the reputation of the Exhibition for presenting the latest and most alluring forms of popular entertainment. The vivid realism of the fire-works spectacle, "The Siege of Algiers," is beyond description. The reputation of the Fair, extending far and wide beyond the boundaries of the Dominion, and the cheap fares on the railroads, will attract large throngs of visitors. Entries in the leading departments must be in before August 11th.

The people quickly recognize merit, and this is the reason the sales of Hood's Sarsaparilla are continually increasing. Hood's is "on top."

## Hints to Housekeepers.

**FRIED VEGETABLE MARROW.**—Take a small marrow, peel it, and remove the seeds; cut it in slices, and place in boiling water until tender, but not soft; drain off the water and dry in a cloth. Dip the pieces in batter, and fry a nice golden brown. Dish in a circle, with fried parsley in the centre.

**WALNUT CATSUP.**—Prepare the nuts as for pickle, and when they have been dried in the air put them in a mortar and pound well. Add one quart of vinegar for each dozen nuts, and stir together every day for a week. Then put them in a bag and press out all the liquor, to every quart of which add a teaspoonful of powdered cloves or garlic. Boil between fifteen and twenty minutes, then bottle tightly.

**CUCUMBER CATSUP.**—Take twelve fine large cucumbers, pare off the rind, scrape out the seed and a little of the rind near the seed, and add to these four large onions chopped fine; strain off the liquor from the seed and onions, and add to them four tablespoonfuls of salt and three tablespoonfuls of ground black pepper; add four pints of the best vinegar, and cork and seal in bottles.

**DRESSING QUICK AND EASY.**—A new method of making mayonnaise sauce that saves one the trouble and caution of carefully dropping the oil, is to stir the juice of half a lemon into the yolks of two eggs until the mixture thickens; then add a gill of oil, a teaspoonful at a time, adding salt to taste and a little tarragon vinegar.

My feet were so badly swollen that I could not wear my shoes. I got Yellow Oil, and to my astonishment it gave instant relief, and two bottles completely cured me. Mrs. W. G. McKay, Berwick, Ont.

**SALAD MACEDOINE.**—When you have a fresh variety of vegetables, canned or fresh, take a little of each, some string beans, some peas, some asparagus tips, boiled carrot and a couple of boiled potatoes; if to this you add celery root, boiled in salted water and cut into wheels, you have a macedoine salad, which you arrange, dress and place on ice two hours before serving.

**PLUM CUSTARD.**—Stone and stew a pint of plums. Lay them in the bottom of a pudding dish, sprinkle with sugar, and pour over them a cream made by cooking together until thick and smooth two cups of milk and two tablespoonfuls of flour, and adding to this after it comes from the fire a tablespoonful of butter and the yolks of three eggs beaten light. Bake the cream-covered plums ten minutes, cover them with a meringue made of the whites of the eggs beaten with three tablespoonfuls of powdered sugar, brown lightly, and eat cold with cream.

**DAMSON JAM.**—Stone damsons, weigh them, and stew for twenty minutes. Add then half a pound of sugar for every pound of fruit, and cook together slowly an hour longer, or until the jam is the desired consistency. Put up hot in small jars.

**DUTCH LETTUCE.**—Prepare two heads of lettuce and cover with cold water. Cut one-fourth pound of ham into small pieces and fry brown; while hot, add two tablespoons of vinegar. Beat one egg very light, add two tablespoons of sour cream and stir into the ham until it thickens. Pour, while boiling hot, over the lettuce, mix carefully with a fork, and serve at once.

Dr. Fowler's Extract of Wild Strawberry cures Diarrhoea, Dysentery, Cramps, Colic, Cholera Morbus, Cholera Infantum, and all looseness of the bowels. Never travel without it. Price 85c.

**IODINE.**—Can be painted on with a camel's hair brush, when there is slight soreness of the chest, or an enlarged gland in the neck or groin. It is rapidly absorbed and should not be repeated if the skin is tender. If it smarts too intensely to be borne, it can be washed off with ammonia. Sometimes there is no smarting.

Some people laugh to show their pretty teeth. The use of Ivory White Tooth Powder makes people laugh more than ever. It's so nice. Price 25c. Sold by druggists.



Children's Department.

Tommy's Surprise.

Grandmamma Venner was taking her after-dinner nap, and Tommy was tired of keeping still. So he thought he would go into the kitchen and find Susan, who would surely have the dishes washed, and be ready to tell him a story. But no!—when he opened the door, Susan stood at the table beating eggs for frosting as fast as ever she could, and there was a delicious smell of hot fruit-cake in the air.

"Why, Susan," said Tommy, "I never knew that you baked cake in the afternoon!"

"Don't speak so loud, Master Tommy," said Susan. "Sure it's your Grandmamma's birthday cake, an' I had to wait till she was slapin' afore I could begin."

"Is it grandmamma's birthday?" asked Tommy, opening his eyes wide. Then he added in an injured tone; "Why didn't she tell me? I wanted to give her a present."

"I shouldn't wonder but she'd clean forgotten it herself, Master Tommy. Old folks don't make such a fuss over birthdays as little boys—they've had too many of 'em."

But Tommy could scarcely be comforted.

"If I'd only known, I could have sent home to papa for something," he mused. "I haven't got anything here but my new ball, and she wouldn't care for that."

He went out upon the porch, and stood looking wistfully away over the garden, the green fields beyond, and farther still, the shady woods. Suddenly his face brightened.

"I can go and get her some wild-flowers," he said to himself. She likes 'em better than the garden ones—I heard her say so."

He ran swiftly down the long path, clambered over the stile, and sped away over the smoothly-mown meadow grass.

Susan finished frosting her cake,

Headaches, Dizzy

Spells and faintness have been my afflictions for 22 years. Often I would fall in a sudden faint and several times narrowly escaped being burnt on the stove. No medicine gave me more than a few days relief, and I laughed when a friend urged me to try Hood's Sarsaparilla. But I took it and in six months I was free from all headache trouble, faintness or dizziness. I am now perfectly well. I cannot say too much in praise of Hood's Sarsaparilla. It is worth its weight in gold to me. MRS. R. H. HANES, Paris, Ont.



Mrs. R. H. Hanes. It is worth its weight in gold to me. MRS. R. H. HANES, Paris, Ont.

Hood's Sarsaparilla Cures

Hood's Pills are the best. 25c. per box.

DEATH.

August 1<sup>th</sup>, at Crouch End, England, James Waugh, Esq., aged 73.

and had set it on a high shelf where grandmamma would never think of looking. Then she tied on a clean apron, and sat down with her knitting. By and by grandmamma came out of her bedroom.

"Tommy!" said she, but there was no answer. A picture book lay open on the table.

"Poor little soul!" said grandmamma, "he must have gone out to play. I suppose it was dull for him."

She read the newspaper for awhile, then she called,—

"Susan!"

"Yes'm."

"Do you know where Tommy is?"

"No'm I don't. He was out in the kitchen nigh three quarters of an hour ago. I hain't laid eyes on him since."

"That's strange," said grandmamma, a little anxiously. She went to the door, and spoke to Jonas, who was working in the garden.

"Jonas, have you seen Tommy anywhere?"

"Not jes' lately," answered Jonas, leaning on his spade.

"I can't see—"

"Now Mis' Venner," interrupted Jonas, "don't you go worryin' over that boy. He'll turn up all right. There won't nothin' hurt him. He's as spry as a cricket, and as chippey as a squirrel in a corn-patch."

Grandmamma went back to her easy-chair, but somehow she was not quite easy in her mind, and she lost her place so many times that she at length laid down her newspaper altogether. The old clock seemed to tick so slowly that she thought it must be running down. She wound it up, but that made no difference. When after a time, it struck four, she felt that she could wait no longer.

"I must ask Jonas to go and look for him," she said.

Just then there was a noise at the window, as if somebody were climbing upon the bench that stood outside, and, in a moment a clear voice cried,—

"Hello, grandmamma!"

There was Tommy, clinging to the ledge with one hand, and holding up a great bunch of blue harebells in the other. But, instead of looking glad, grandmamma's face turned suddenly white, and she leaned back in her chair as if she were going to faint.

"Grandma!" cried Tommy, "what is the matter?"

Jonas heard him, and dropping his spade came hurrying to the open door.

Grandmamma pointed to the flowers, and then she and Jonas looked at each other for almost a minute without speaking.

"The Rattlesnake Ledge!" gasped Jonas at last.

"What is it, grandma?" said Tommy, almost crying.

"Come here, darling," said grandmamma, gently. "Where did you find the flowers?"

"Way over on the hill beyond the woods, grandma. They're for your birthday,—don't you like them? 'Twas real hard getting them, too. I had to climb over the rocks, and once—just think!—I 'most put my hand on a big snake, and he made such a funny noise. I never knew snakes made a noise before."

"The land sakes!" cried Jonas. But grandmamma only lifted the boy, blue-bells and all, and rocked back and forth with him in her arms.

"Grandma," said Tommy, "I thought you'd be 'sprised, but I didn't want you to be so perfectly 'stonished."

"Darling," said grandmamma, "I knew where you had been as soon as I saw the flowers, for they grow only in that one place about here, and nobody goes to pick them any more, because of the dreadful rattlesnakes. If one of them had bitten my little boy, he would have died. We have much to be thankful for."

Tommy was quite sober for a good while. That night, when he was ready for bed, he asked,—

"Grandmamma, I wasn't to blame about running into danger, because I didn't know any better than to go there."

"No, dear."

"If I had known better—"

"Then you would have been to blame. Some people pray, 'Lead us not into temptation,' and then run right where they know temptation lies. That is not the right way to do, is it, Tommy?"

"No, grandma. I understand! I'm to keep my eyes open and do the best I know how, and then pray to God to help still more."

"That's it," said grandmamma.

Tommy's Fright.

Mother was busy in her kitchen making a rich plum cake. Beside the table sat her little boy, resting his face between his hands and watching her with round eyes.

"What a lot of currants, raisins, sugar and candied-peel mother's got there," he was thinking; "and she has only given me a wee little taste of them."

"Mother," he began presently. But mother was beating up eggs, and did not seem to hear him. "Mother," he said again, and louder than before.

But still mother did not notice him. Click-click, click-click went her fork against the basin as she beat the eggs into a pale yellow froth. It was pretty, very pretty, the little boy could see; but still it did not please him. He wanted more raisins and another taste of the sweet candied peel lying on the table so temptingly near him.

"Oh, I am so hungry!" he whined out in pitiful tones, rubbing his knuckles in his eyes and trying to squeeze out a tear. "So, so hungry!" Then, at last, mother stopped her click-click, and put down her basin of eggs. She looked in surprise at his fat rosy face.

"Oh, Tommy, Tommy," she said, laughing merrily, "I don't think you

know what hunger means. Why, my little man, it's not an hour since you made a hearty breakfast. But come, I want you to be useful. Run to the larder, and you see a pat of butter there on a blue plate. It's on the lowest shelf, so you can tiptoe and reach it quite easily."

"Yes, movver," Tommy said, not too willingly. But he scrambled down from his high chair, ran across the kitchen, and through the little red-tiled scullery out into the back yard where stood the larder. He unbuttoned the door, and the first thing he saw was the butter, just where mother said it was.

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keepers. —Take a small marble seeds; cut it in water until tender, but dry and dry in a cloth. Fry a nice golden fried parsley in the... the nuts as for been dried in the air pound well. Add one ten nuts, and stir to... Then put them in liquor, to every quart of powdered cloves or and twenty minutes, twelve fine large scrape out the seed the seed, and add to ped fine; strain off d onions, and add to salt and three table-pper; add four pints and seal in bottles. —A new method of that saves one the lly dropping the oil, emon into the yolks thicken; then add time, adding salt to regar. llen that I could not w Oil, and to my as- lief, and two bottles W. G. MCKAY, Ber- you have a fresh or fresh, take a little some peas, some and a couple of boil- d celery root, boiled wheels, you have a arrange, dress and serving. stew a pint of plums. adding dish, sprinkle m a cream made by nd smooth two cups ls of flour, and add- m the fire a table- yolks of three eggs n-covered plums ten eringue made of the h three tablespo- n lightly, and eat sons, weigh them, 3. Add then half a d of fruit, and cook er, or until the jam ut up hot in small two heads of lettuce . Cut one-fourth ces and fry brown; s of vinegar. Beat tablepoons of sour until it thickens. r the lettuce, mix e at once. ld Strawberry cures ps, Colic, Cholera and all looseness of out it. Price 85c. with a camel's hair reness of the chest, ck or groin. It is t be repeated if the oo intensely to be h ammonia. Some- their pretty teeth. th Powder makes It's so nice. Price



But there, a little way off, was something else that Tommy was much more pleased to see—a large deep stone basin, into which mother had poured only yesterday a quantity of winter pears, stewed in rich plum-coloured syrup. The very thought of them made the little boy's mouth water, and his longing for goodies returned in full force. He was not tall enough to look into the basin, but quick as thought he tip-toed and thrust in his hand.

"I'll take out a pear and eat it up fast," he thought; "mover can't see me."

But how disappointed he was! The basin was empty. No, not quite though; lying at the bottom was something hard and cold.

What could it be? Something nice to eat, no doubt, for mother was making all sorts of goodies for Christmas. Tommy felt it; such a queer-shaped thing it seemed.

"I will see it," he thought; and tip-toeing higher than ever, he spread out his short fat fingers ready to grasp the thing.

But the next instant he uttered a piercing scream; his fingers were caught, and gripped fast. "Oh! oh! oh!" he roared, till mother, in alarm, ran out to see what was the matter.

Quickly she set free his poor tortured hand, and carried him, all trembling and sobbing, back into the kitchen.

"Tell me, my poor little man," she said, when she had bathed his hurt fingers in warm water and soothed and comforted him on her lap, "tell me how you came to go to that basin at all? The butter was not there; I told you it was on a blue plate."

Tommy hung his head, and, bursting into tears again, told mother all he had done.

"I'm welly, welly sorry," he said; "I sought you couldn't see me."

"Oh, Tommy, Tommy," mother replied sorrowfully, and wiping away his tears, "you forget, dear, that though mother could not see you, there was, as your little verse says—

'One who saw the thing you did;  
From whom no action can be hid.'

Ask Him to forgive you, and to help you never to do a thing you would be ashamed for mother to see."

"Yes, mover," Tommy answered, with a big trembling sigh. "But what," he asked, clinging closer to her, "what was that drefful thing?"

"Only a poor little lobster, dear," mother said, smiling down into his face. "I bought one this morning, and put it in the basin until I could find time to see after it."

—It is not what the best men do, but what they are, that constitutes their truest benefaction to their fellow-men. Certainly, in our own little sphere, it is not the most active people to whom we owe the most. Among the common people whom we know, it is not necessarily those who are busiest, not those who, meteor-like, are ever on the rush after some visible change and work. It is the lives like the stars, which simply pour down on us the calm light of their bright, faithful being, up to which we look, and out of which we look, and out of which we gather the deepest calm and courage.

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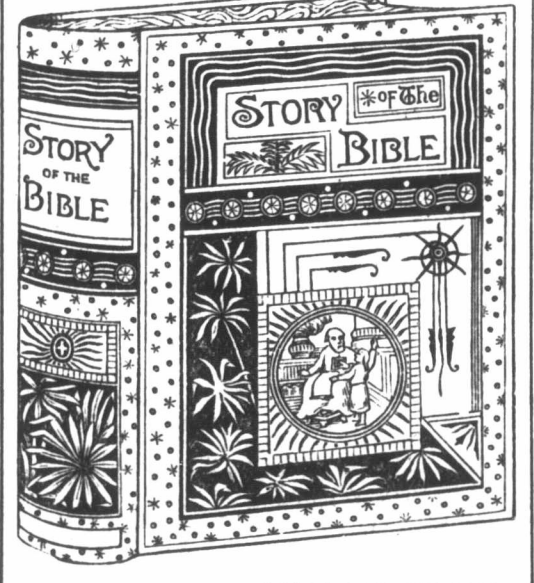
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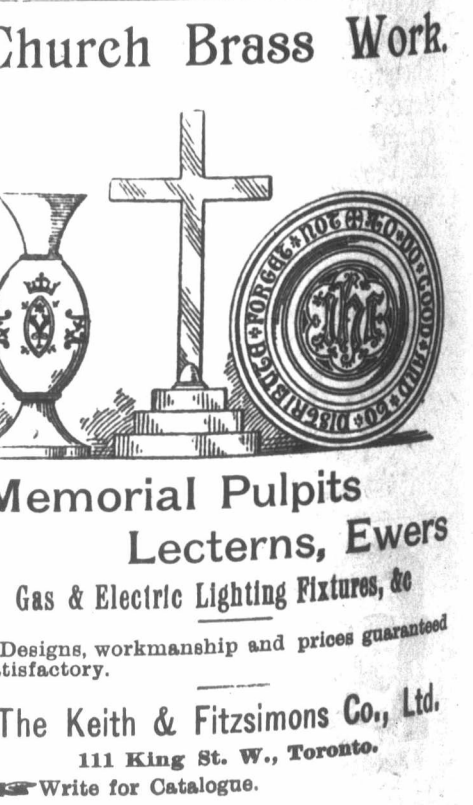
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