

April 26, 1894.

# Canadian Churchman

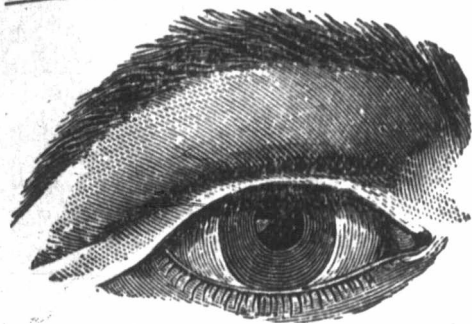
AND DOMINION CHURCHMAN.

A Church of England Weekly Family Newspaper.

Vol. 20.]

TORONTO, CANADA, THURSDAY, MAY 3, 1894.

[No. 18.]



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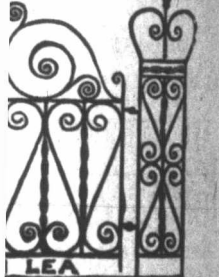
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AGENTS.—The Rev. W. H. Wadleigh is the only gentleman travelling authorized to collect subscriptions for the CANADIAN CHURCHMAN.

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## Lessons for Sundays and Holy Days.

May 6—SUNDAY AFTER ASCENSION.  
Morning.—Deut. 30. Luke 23, v. 26 to 50, 24 v. 13.  
Evening.—Deut. 34, or Jos. 1. 1 Thess. 3.

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.

"WOMEN ARE INSTRUCTED BY NATURE"—an old Sanscrit proverb has it—"but men obtain learning by books." There is much truth in this view of feminine intuition, as regards many important matters, and the point is well illustrated by Dr. Chatzner in the *Asiatic Quarterly Review*, on "The Hebrew Woman." "She, a child of nature, without books to learn from, or teachers to be instructed by, acquired merely by instinct more knowledge as to what is good and useful and beautiful than many a lady can boast of at the present day." Then he refers to Gen. xxx. 14, Prov. xxxi. 20, etc.

A COLOSSAL FORTUNE has been accumulated by the celebrated continental family of Esterhazy. It is said that "it would take a syndicate of a dozen Rothschilds and Vanderbilts to buy up the senior line of the Esterhazys." They own a score or more of castles, three score towns and 440 villages! The foundation of this enormous wealth was laid centuries ago, when a generous Esterhazy led his compatriots against the Turks, and expended his fortune in the war. The fathers of sons slain in these battles bequeathed tracts of their own lands to the leader of the army: and modern increase of land value has done the rest. A case of "unearned increment"?

SEMI-SACRED ROMANCES—trenching on the sacred narrative itself—are not all destined to be as popular or as edifying as *Ben Hur*. Mlle. Corelli's new work, *Barabbas*, comes in for a very

severe handling in *Church Times* on account of its numerous perversions and distortions of the Bible story—albeit very well intentioned so far as the authoress meant. Other religious journals pronounce it "a great and profoundly religious work"!

A NOBLE-HEARTED LAYMAN must be Mr. Berners of Woolverstone Park, near Ipswich. He has devised and established an *absolutely free* "house of rest" for five or six overworked parsons, where they have a separate common home for the time being in a lovely locality, and are treated in every respect as the generous squire's *honoured guests*. This is a use of wealth not unlike Araunah's.

"MERE PAWNS"—says the *Rock*—are emperors and princes in the game which the papal power is engaged in playing upon the chessboard of Europe. In one place the Republic is played against the monarchists, in another an emperor is played, the people at large, and so on, as the apparent exigencies arise. The losing character of the game, however, consists in this—it overreaches itself. Neither princes nor people are ignorant of the fact of this duplicity—it is too impudent, too glaring, to be overlooked. France, Austria, and Russia can easily compare notes!

"CATHOLIC TRACTS."—So it has come to this: the dignified hierarchy of the "Italian Mission" descends from its pedestal, and condescends to utilize a Protestant engine against the Protestants. The *Banner of Truth* and *Catholic Times* call attention to the work of the "Ransomers" in Ireland, their principle being "that the guild should not rest satisfied until the country is deluged with Catholic tracts. There must not be a waiting-room, railway carriage, bus or train that is not littered with Catholic tracts."

LAY PREACHERS have become a very "live issue" recently in Old Country Church circles. Even the York Convocation took the matter up seriously and discussed the question gravely. Strange to say, most of the opposition to the idea emanated from laymen. One point seems to be acknowledged as a factor under the practice—the Holy Eucharist, as *exclusively a priest's function*, will be proportionately exalted.

"DIVIDE AND CONQUER" seems to be the motto of the Roman propaganda in the N. W. Highlands, if we may judge from a paragraph in the *Rock* Scotch correspondence. "The action of the Free Church in favour of disestablishment is a great assistance to Roman Catholics and Atheists all over Scotland, whose interests must ever identify them with all that tends to destroy national Protestant churches. Their aim must ever be to drive a *wedge of dissension* into the union of classes, nations, and religions, which will enable them to destroy them piecemeal. Experience has taught that a national Protestant Church is an insuperable barrier to them."

"LIBERAL EVANGELICALS" is a term used to distinguish those who, while clinging to the principles called "evangelical" in the main, vary some details of Church methods, adopting customs formerly looked upon with suspicion. They make use of surpliced choirs, the surplice in preaching, cassocks, coloured stoles, choral service, choral processions, worship towards the East, altar crosses and flowers, banners, frontals, etc. It

appears from the conference of the "Church Association" in Yorkshire lately that this section of the party has gained a dominating influence already, and is increasing.

CANONS "CUTTING BOTH WAYS."—Manchester Cathedral is one of those places where annual resistance is made to what are considered Romanizing innovations. This year, at the vestry, allegations were made against the orthodoxy of the Bishop of Chester and Canon Knox-Little as preachers, and the "Canons" of 1604 were invoked to condemn them. The Dean, who presided, took a facetious tone and reminded the objectors that these same Canons required him to wear a cope, a certain style of "doublet," and a special type of nightcap! He quoted—apparently with good effect—"sauce for the goose," etc.

INTER-COMMUNION between Greek Catholics and German "Old Catholics" is likely to be the outcome of the special commission of Bishops and theologians recently in session in St. Petersburg. According to the *Guardian*, the idea of absolute union or absorption is not contemplated, but the commission is prepared to report to the Holy Synod in favour of inter-communion. The *Guardian* remarks, "Such a settlement, if arrived at, will reflect the greatest credit on the great national Russian Orthodox Church, and will be an historical step towards the reunion of Christendom which all churches, both in the West and East, ought not only to desire but to labour for."

SPECIMEN OF HIGHER CRITICISM.—Some of the late Dr. Hatch's theories as to the early Church were ridiculously wild and based on very slim foundations. It appears from a *Guardian* editorial that Dr. H. based his theory of "reordination" on a translation of an Asiatic inscription in Greek published in a French book, and used by Dr. H. as *bona fide* in an article in the *Dictionary of Christian Antiquities*. Mr. Gore criticized his theory, but fell into the same trap as to the translation of the passage. In 1890, however, Mr. Hogarth discovered that these great critics had made a mistake, and the genuine translation led Dr. H.'s theory down to the ground, without a shred of support!

## THE ANGLICAN CHURCH IN PALESTINE.

From Canada to India seems a "far cry," and those who are intent upon pushing Church work in Algoma or Athabasca find it rather difficult to realize that they may be expected to take a practical interest in the other side of the world. Sometimes the question of "Domestic" and "Foreign" becomes, to the individual, the family circle, the parish or the diocese, a rather "burning" one, and it is not easy to decide just how much of our duty lies in North America, and how much in Central Asia, for instance. Still there are considerations in some quarters of the "Foreign Field" which will become *paramount* at times: some, perhaps, which should *always* be paramount. Perhaps the only unquestioned occupant of this latter class is the mission work of the Holy Land. We are too apt to consider that part of the world as embalmed for us in "sweet spices and ointments" of sacred memories and associations, so that it seems almost sacrilege to touch it. The following letter which we have

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received direct—with a private note, which we greatly value—from

BISHOP BLYTH HIMSELF,

will show our readers that the Holy Land just now demands our most earnest and special attention, on account of the peculiar importance and significance of the work now being done there by the agency of the Anglican Communion—a work which no other Communion seems so fitted to accomplish "gracefully" as well as successfully. The presence of the Turkish oppressor makes it impossible for the "Ancient Churches of the East" to make any attack upon heathenism in the East. We are sure that our readers, after reading Bishop Blyth's letter, will feel that this unique office of the British Catholic Church in these days is being discharged effectively by one who is specially qualified to represent our Communion in

THE "MOTHER CITY" OF CHRISTENDOM.

To the Editor Canadian Churchman:—

SIR,—I have completed to-day the seventh year of my episcopate. If this is a position of difficulty and anxiety, it is surely one of unique hope and interest. May I not say that we touch Church prospects in these lands which can claim a promised success? When I entered upon my work I was advised by a sensible Churchman that if I could only make the position more tenable to my successor, I should have done a solid day's work. I have always kept his wise thoughts steadily in view. But in a field where already "the reaper" is close upon the heels of "the sower," encouragement is not solely of the future. Looking back seven years I think the consciousness of the Church will testify to her own just appreciation of the position of churches episcopally represented at this Mother City: that there is less sentiment about them, and a better acquaintance with them. There is manifestly a general growth of interest in the Holy Land, all the world over. There is, I think, a truer intelligence of the catholic mission of this bishopric; the prejudice against its revival is disappearing before the knowledge of facts. And there are points of promise in the position of legitimate missionary enterprise (notably in medical work), which are healthier indications in the older missions. As to general progress—I found 25 clergy, there are now 57, with whatever work that increase may indicate. I have also chaplaincies, and Jewish missions in my own hands, which, thank God, are most encouraging to me.

Let me now state my claim upon the Church. This is a bishopric of representation of one communion in the Bible Lands, and I am the only Bishop of ours in this charge. The commission of Christ is twofold, to the Jews and to the Gentiles. The missionary Bishops of the churches of the Gentiles, in many a field of foreign labour, are a noble brotherhood, leading noble forces. The one Anglican Bishop in Christ's commission to the Jews needs both men and means. About 100,000 Jews have entered Palestine during the last few years, of whom 65,000 have come within the last seven years; and the arrival of a vaster host is imminent. No one can possibly forecast the next seven years of Jewish immigration. With £200 a month, new at my disposal, I am occupying three missionary centres, and aiding much independent work, and some of that of the older societies which they cannot touch. Jewish missions, equally with some Gentile missions, have a claim on every parish, and on every Churchman. But no single Bishop can put forward a universal claim, as I may. I ask those who own the obligation of our Lord's command, now once more coming into such prominence, to send to Messrs. Coutts and Co. just such aid as they can afford, for the work in my charge on their behalf. I ask it of the laymen of the Church, and I ask it of my brother clergy. I claim it on Christ's service for the unprecedented openings in the land of His own personal mission, and in Egypt.

I do not open another seven years' work without plans. Will the Church deny the means requisite? It is from individuals that there must be the answer.

G. F. POPHAM BLYTH.  
Anglican Bishop in Jerusalem and the East.  
Jerusalem, March 25th, 1894.

GOOD FRIDAY COLLECTIONS

have been,—very appropriately—designated by many rectors in Canada to the special purpose of enlightening the Jewish people—carrying back to them the light which we have received originally from them. Surely if anywhere in the world, "Jerusalem and all Judea" are the places wherein

we should seek to do the work, so that the sacred ground may be cleared as soon as possible from the presence of "Jew, Turk, infidel and heretic,"—by their conversion, one and all, to Christianity. For such a work a mere Good Friday collection can hardly suffice. We trust that our readers will con Bishop Blyth's letter closely, and make up their mind to have

A HAND IN THIS WORK!

There is a good prospect of the mistakes of the past in Church efforts in the East being thoroughly obliterated, and a grand work carried on in this place. The "Catholic Mission" now there in Bishop Blyth's charge is a very different affair from that nondescript combination of Anglicanism and Lutheranism which so staggered the Church's faithful sons fifty or sixty years ago. Over 100,000 Jews have immigrated to and settled in Palestine within a few years, and the "arrival of a vaster herd is imminent." What an occasion is there for the exercise of that missionary ardour for which our Church has become so gloriously renowned. Possessed of great means, opportunities and influences, she ought to enter and occupy this ground earnestly. We can do our part in the great work by strengthening the hands of those who are so devoted to its execution by personal service in the actual field itself. We cannot be there, but we can send there!

#### REVIEWS.

THE EUCHARISTIC OFFERING.—Spiritual Instructions upon the Office of Holy Communion, together with helps for the carrying out of the same. By Rev. G. H. S. Walpole, M.A., with preface by Rev. Morgan Dix, D.C.L. Small 8vo., pp. 193. London: Skeffington & Son; Toronto: Rowsell & Hutchison.

Professor Walpole has done a most meritorious piece of work in providing this hand-book for the faithful. It is clear and scholarly in diction, accurately arranged with a definite aim, and full of the purest devotional feeling. Its plan is wholly unlike the usual companion to the altar, and is better supplied with instruction, adaptations for the communicant, and material for devout meditation. There is a reality in its language and a simplicity that fits it for those whose heart is truly in earnest, and a habitual use of it would educate the willing and lead onwards to the highest blessings of gratitude and grace. It is a gem of printing and publishing, and should have a large sale and a wide use among those who are educated to read, to meditate, and to value the Holy Eucharist.

THE HIGHER CRITICISM.—Part I., by H. L. Hastings, is part of the Anti-Infidel Library, published at the Scriptural Tract Repository (London), and takes as its special theme the want of positive conclusions in this much-praised form of research. The closely printed pages of the small brochure are clearly and agreeably written, and the criticism of the Higher Criticism is fair and brilliant. It costs only 10 cents, and the clergy may often find it most useful among the more intelligent in their congregations. It may be taken up and read when a large volume would only be respectfully laid aside for a more convenient season.

#### ASCENSIONTIDE APPEAL, 1894.

To the rev. the Clergy and the Laity of the Church of England in Canada:

"I will not see your face except your brother be with you." Thus spake the man whom his brethren, moved with envy, had sold into Egypt. Exalted now to the right hand of Pharaoh, with all the power of a mighty empire under his control, he lays down the terms on which he will receive them and protect them.

To-day a greater than Joseph is speaking to us, whom He is not ashamed to call His brethren. He to whom, as our brother, all power in heaven and earth is given—He who is now ascended to the right hand of God—is speaking to us through His Church. Let us note carefully what He says,

"Him that cometh unto me I will in no wise cast out."

Yet there are conditions. He will receive us, but not alone. He will receive us, but not if we forget our brother, whom we might bring with us if we would.

The determination, "I will not see your face except your brother be with you," is the outcome of no mere human love such as prompted Joseph's mind. Much less is it the decision of a capricious will. It is the necessary condition of that boundless love which brought the Saviour down from heaven.

He came to be our brother, that He might make us His brethren.

He came to seek us—to bring us with Him to His Father's home—that where He is there we might be forever with Him.

But where He is we cannot be unless we have His likeness—unless, like Him, we in our degree seek out our brother and bring him with us to Jesus in His Church, the kingdom of God on earth.

"Him that cometh to me I will in no wise cast out." Yet there are conditions.

"I will not see your face except your brother be with you." Words like these comfort us again and again as we read the Holy Scriptures, and as the years go by they settle down in our hearts with increasing force.

The effect, too, is showing itself. For the desire and the effort to bring our brother with us, that he may share our good things in the Church, is plainly visible in all our congregations.

The two great annual appeals for Foreign Missions at Epiphany, and for Domestic Missions at Ascensiontide, are falling upon hearts already warm for their reception.

The willing mind may be clearly read in the reports of our Domestic and Foreign Missionary Society, which is so co-extensive with the Church in this ecclesiastical province.

It was but eight years ago, in 1886, that the first triennial report was issued. The amount then received for domestic missions was \$26,507. In 1889 this sum had increased to \$45,574, and in 1892 the last triennial report showed that \$65,720 had been given for the work in Algoma and the Northwest.

These facts afford a strong foundation, on which we may stand with courage and hopefulness, as we face the future and examine the larger claims which it already presents, and which we have declared, before God and the world, our readiness to meet.

All the dioceses in the Dominion of Canada are now united into one consolidated whole. The old distinction between East and West has disappeared. The great Northwest and Old Canada in the east are a unit. We have always had communion with them, but now we are one with them in our ecclesiastical government and laws, one with them as being the same family in the same home. Their interests and aims and work are ours—ours, not simply theirs, in which we may or may not aid them, as we see fit; ours, not simply theirs, which we may regard as ours, only if we are pleased to do so.

They are our interests and our aims and our work now as much as theirs.

They, indeed, are on the ground, and we are still in eastern Canada, but we are no longer separated; we are one—one in faith, and discipline, and worship—one in the work which is set before us. This much, at least, has been proclaimed by the consolidation of our Church, and, in some degree, already provided for in the constitution of our General Synod.

Nothing so strengthens the bonds of union as a noble task undertaken with a noble aim; and it may be that the godly union and concord for which we have been praying, sometimes with doubting minds, is at length to be afforded to us, now that our hearts are widening in their sympathies, and our prayers and aims are linked together before God.

May it not have been that the face of the Lord was turned away from us, that He has withheld the light of His countenance from us, because our brother was not with us; because we were alone, receiving aid and offering none; because our own interests and our own advancement, as parishes and dioceses, engaged all our efforts, and we offered no prayers, we gave no money, and we did no work, either for the heathen in foreign lands, or for our own kindred, or for the Indians in our own Dominion?

Into Algoma and the Northwest—to possess the land which the Lord God of our fathers hath given us—our brothers and our sons are pressing. We miss them from their place in the home, and from our side in the church. We cannot forget them. As the high priest of Israel, when he stood before the Lord, bore emblazoned on his breast the names of the twelve tribes, so their names, the names of the absent, are still presented, day by day, before the family altar.

Their letters tell us how they fare, and how hard it is to keep alive the old habits of devotion—how easy it is to forget there, where no "church-going bell" ever sends its deep music through the echoing

air, Christmas of festival and God. How they best can sweet compul no longer be that each we the Church fr What wonder indifference "tasted of th To these, sunk in indiff it is our first large offering that our exile Next to our strong claim brotherhood hearts of our When, in 1 he claimed it England's kin to Elizabeth' session of the evangelize th abandoned. In 1659, mariner, set "mighty and Sir Richard clergyman, witness to th Son," in the to enter. The chart the Word of ists, but an according to England. The names and O'Mears of Bompas, time, tell us sion of the I ways and tr ing grounds, and tepees. Moreover, Indians' ter We have obl and its unde by every ob them partak of Christ. temporal w bestow upo There is, live and die it is said; simpler fai them to dot content in t their whole can find no be our own Continent, or Brahmar are not ha mental dist They are that they h their souls Moreover was the gre it is the ar keep educa enough as they may l in the ima should com Christ died out hope? It is urg every form outgrown to be lost. It is, in crushed th None no that they perish eve the ignora from the i God? If they thereby fo from those benefit of The stat we gladly leave the not accept true infer let us add



air, Christmas, Lent, and Easter—the sacred round of festival and fast that bind the circling years to God. How much, unconsciously, we owe to them they best can tell who are far removed from their sweet compulsion—for whom the weeks as they pass no longer bear with them the message from God that each week bears to us. What wonder if, when the Church forgets them, they forget the Church! What wonder if they settle down to a contented indifference that is pitiful in men who have once "tasted of the powers of the world to come"!

To these, our dear brethren in Christ, whether sunk in indifference or still alive to God—to these it is our first duty to minister; for these we ask large offerings, that the bishops may devise means that our exiles be not lost to the Church.

Next to our sons and brothers, the Indians have a strong claim upon us. The hope of winning them for brotherhood in Christ inspired the adventurous hearts of our forefathers.

When, in 1497, Cabot discovered North America, he claimed it for England's Church as well as for England's king. Through the troubled years, down to Elizabeth's reign, it was impossible to take possession of the land, and no effort could be made to evangelize the Indians; yet the hope was never abandoned.

In 1659, Sir Humphrey Gilbert, Christian and mariner, set sail to carry God's Word into these "mighty and vast countries."

Sir Richard Grenville's expedition had on board a clergyman, who lost no opportunity of "bearing witness to the true God and Jesus Christ, His only Son," in the native villages which he was permitted to enter.

The charters of the first settlements required that the Word of God be preached, not only to the colonists, but among the savages bordering on them, according to the rites and doctrines of the Church of England.

The names of Eliot and Moore, in the past; of Givins, and O'Meara, and Horden, in the recent past; and of Bompas, and Young, and Reeve, in the present time, tell us of noble lives consecrated to the conversion of the Indians, devoted to their training in the ways and truths of Christianity, on their own hunting grounds, in the dark forest, and in their tents and tepees.

Moreover, we have forced ourselves into the Indians' territory, once their undivided possession. We have obliged them to share with us its resources and its undeveloped wealth. Surely we are bound by every obligation recognized among men to make them partakers with us in the unsearchable riches of Christ. If they have surrendered to us their temporal wealth, is it a great matter if we should bestow upon them spiritual blessings?

There is, we know, a charity that would let them live and die Christless. "They are happy enough," it is said; "leave them to their simple life and simpler faith. Why disturb them? Why teach them to doubt what they once believed, and were content in believing?" But they are not satisfied—their whole being is dissatisfied—it is restless—it can find no rest—they are not happy, whether they be our own Indians, or the savages of the Dark Continent, or the cultured professors of Buddhism or Brahmanism, or the followers of Mahomet—they are not happy. Their own writings tell of their mental distress, their weariness, their hopelessness.

They are not happy. How could they be, seeing that they have been made in the image of God, and their souls can find no rest except in Him?

Moreover, the argument has a bad history; it was the great argument used by the slave-holders; it is the argument still used by those who would keep education from the people:—"They are happy enough as they are." Is any such happiness as they may have suited for men who have been made in the image of God? Is it not pitiful that Christians should consider any whom God loves and for whom Christ died as happy in a life without God and without hope?

It is urged, again, that there is a germ of truth in every form of religion, and that we Christians have outgrown the superstition that to be a heathen is to be lost.

It is, indeed, most true that the load which once crushed the hearts of Christians has been thrown off.

None now misread the truth of God by teaching that they to whom the Gospel is not preached must perish everlastingly; but how can God's mercy to the ignorant afford any ground to us for withholding from the ignorant the glad tidings of the mercy of God?

If they have some part of the truth, do they thereby forfeit their right to have the whole of it from those to whom God has entrusted it for the benefit of all?

The statement that "there is truth in all religions" we gladly admit, but the inference that we should leave the follower of these religions alone we can not accept. That is not the true inference. The true inference is this: Since they have a little truth let us add to it; let us show them that the truth

they have is only preparatory for the fuller truth which God has revealed to us for the very purpose that we should spread it throughout the world.

The fact that Christ died for all men is sufficient to establish the right of all men to know it, and it is the duty of all who believe the fact to propagate the knowledge of it. "If a great inheritance is left to a man, is it not a matter of common honesty for those who know to tell him?" and since it is God's pleasure that men should know the love of Christ, not by direct revelation, but through the ministry of their fellow-men, our duty is clear.

Our own annals in recent times afford touching illustrations of the conscious unhappiness of the Indians; of the sense of loss through their ignorance of God; of their yearning after the light and truth entrusted to Christians.

A few instances will deeply move our souls, and prompt us to generous offerings on this, our one day in all the year for aiding our Church's work among the Indians.

In 1852, the Indians of York Fort sent to one of our missionary societies a petition concluding thus, "Long have we cried for help. Will you not take pity on us and on our ignorant wives and helpless children, many of whom are still unbaptized?"

In 1867, the Thompson River Indians, a tribe numbering 1,500, sent to our mission at Yale a large deputation headed by Sashiatan, a chief of great repute and influence, a warrior, too, noted for his prowess; and gathering round the church steps, their heads uncovered, they besought the missionary to come among them and to live with them, to be their father, teacher, and guide to a better way than any they yet had known.

In 1878, Dr. Fauquier, the first Bishop of Algoma, found at Nepigon a band of Indians who had been waiting for thirty years for a missionary to come to them. In 1848, their old chief had been promised a teacher of the English Church. Twenty years the old man had lived after the promise, and died in the faith of it, every year looking, but in vain, for a teacher to come. His last charge to his people was that they should not join any other religion, but wait for the "English Black Coat," who would surely come.

True it is that in every nation he that feareth God and worketh righteousness is *accepted* of Him, but Christianity is more than a revelation of truth; it is a power—it is the power of God unto salvation.

"Did your fathers know of these things?" asked the Beconna Chief, as David Livingstone reasoned with him of righteousness, temperance, and judgment to come.

"Did your fathers know these things?" "Yes," replied David Livingstone. "Why did they not come and tell my fathers?" The great missionary was speechless.

Yet it is a question which must be answered— which must be met by every man who, having "freely received," deliberately refuses "freely to give."

"I will not see your face except your brother be with you" was the stern reply of Joseph to his brethren. "I will not see your face except your brother be with you" may be the condition of our acceptance.

Brethren! is it a hard condition? Is it unfair? Beloved, if God so loved us, we ought also to love one another. He gave Himself for us. Shall we not cheerfully give of that which He has entrusted to us, in order that we may bring our brother with us?

NOTE.—It is recommended that the offerings for this purpose be sent at as early a date as possible to the secretary-treasurer of each diocese, to be by him transmitted to Rev. Canon Mockridge, D.D., secretary-treasurer of the society, Toronto.

The secretary-treasurer in each diocese, to whom all moneys are to be sent, is as follows:

- Nova Scotia.—Rev. Canon Partridge, Halifax, N.S.
  - Quebec.—George Lamson, Esq., Quebec.
  - Toronto.—D. Kemp, Esq., Merchants Bank building, Toronto, Ont.
  - Fredericton.—A. P. Tippet, Esq., St. John, N.B.
  - Montreal.—Rev. Canon Empson, Montreal.
  - Huron.—J. M. McWhinney, Esq., London, Ont.
  - Ontario.—R. V. Rogers, Esq., Kingston, Ont.
  - Niagara.—J. J. Mason, Esq., Hamilton, Ont.
  - Algoma.—D. Kemp, Esq., Synod Office, Toronto.
- Toronto, April 17th, 1894.

JOYOUS RELIGION.

"I will greatly rejoice in the Lord, my soul shall be joyful in my God; for He hath clothed me with the garments of salvation, He hath covered me with the robe of righteousness, as a bridegroom decketh himself with ornaments, and as a bride adorneth herself with her jewels."—Isaiah lxi. 10.

To the attentive worshipper there is always a ring of joyfulness in all the services of our Church. No doubt they are sometimes solemn. There is always a confession of, and sorrow for, sin expressed in clear and impressive language, but there is no sadness in our religion. Even by the grave a tone of hope is to

be heard above all else. In this the Church is fully in harmony with God's Word. In the Tabernacle and Temple services it is true there were solemn confessions of sin, especially on the great Day of Atonement. The dread consequences of the breach of God's command were faithfully depicted in the bleeding sacrifices. Still God's people were bidden to assemble that they might rejoice before the Lord, and trained choristers led the praises of the worshippers. In the prophets there are many denunciations of woe upon impenitence, with frequent solemn warnings against backsliding and sin, yet my text is one of many expressions of gladness and joy with which the writings of the prophets abound. God's great purpose with regard to man is to give joy. If this were clear in the Old Testament, far more distinctly do we see it in the New. True, the life of Jesus was full of suffering, but He came with the deliberate purpose of suffering that we might rejoice, finding peace and happiness even in the midst of trials and sorrows. The Apostles suffered constantly and greatly. It ever has been the case that the blood of martyrs is the seed of the Church, but they never deemed these sufferings meritorious or part of their religion. They never willingly sought them, but avoided them if, without a breach of fidelity to their Master, they could do so. They faced persecution fearlessly, for they recognized that all sufferings and gloom were distinctly part of our human existence arising from our human surroundings, and that it was not the actual sufferings but the patient reliance on God engendered thereby that work the peaceable fruits of righteousness. We nowhere find that Christ or His Apostles condemn innocent pleasure. The first miracle our Saviour wrought was to prevent the marriage feast being marred by the want of wine.

On the other hand, the Christian is nowhere promised an exemption from sorrows, for they are to be looked upon as evidences, not of God's anger, but rather of love. We are bidden to face these trials in the path of duty cheerfully. With passionate earnestness we are warned not to flinch from duty or yield to temptation because of these trials. Over and over again is it indicated "in the world ye shall have tribulation;" yet this is not done so as to depress or to convey an idea that endurance is meritorious, but only to show the offset, the wealth of love and sympathy that it will elicit from our Saviour, how powerfully it will draw us to Him, and our trials throw us upon God, so as to render the allurements of the world less potent, and the eternal glories to be revealed more real to us, thus causing a deep joyousness to irradiate our lives and penetrate the gloomiest day of disappointment and care. The religion of God is sunshine, like the beneficent Author Himself. The clouds which dim our horizon are entirely earth-born. It is true that this bright sunshine shows the stains in our lives, over which we must weep; but it also shows us the perfect work of Christ until we can exultingly sing "I will greatly rejoice in the Lord, my soul shall be joyful in my God; for He hath clothed me with the garments of salvation, He hath covered me with the robe of righteousness, as a bridegroom decketh himself with ornaments, and as a bride adorneth herself with jewels." Mourning gives place to laughter and gladness of heart chases the tears from our eyes. With all these so plainly set before us in God's Word, clearly manifested, too, in the lives of His Saints, it is passing strange that myriads should be duped to believe in a system full of gloom and self-mortification. Satan is no fool. He knows that man must have a religion, however loudly men, with whom the wish is father of the thought, may deny it. He knows that it is of little use to openly oppose Christianity. Efforts in that direction have never been very successful, so he perverts it and furnishes a counterfeit. He has raised up a mysterious system which gives us, instead of the glorious freedom of the sons of God, a shrinking fear which causes its devotees to cringe and cower, regarding God as an irate Being ready to destroy them; which teaches us that each holiest one, instead of being a bright centre of light, love, and helpful sympathy, is one who shuts himself in a gloomy dungeon, practising the most revolting self-tortures, personal dirtiness, &c. Instead of cultivating the joy of the Holy Ghost, it bids them wrap themselves in gloom. Instead of insisting upon a living power, which will enable us to subdue the flesh and keep it under, an indwelling of God's Holy Spirit as a means of godly life, it advocates prisons and penances. Instead of pointing to the burst tomb, the ascending Jesus triumphant over death and the powers of Hell, the glorious High Priest ever pleading for us at the right hand of God, full of sympathy, ever ready to help and to bless, holding out the robe of righteousness wherewith to cover ourselves, pouring out upon us the fruit of His one, all-sufficient sacrifice, the marvellous unction from on high which has carried so many myriads of saints triumphantly through life, and is able to sustain us even to the end—this system stays at the unspeakable agony in the garden, the crown of thorns, the terrible Cross. God forbid that we should ever cease to reflect on this our



Saviour's sufferings for us! Oh! that we more often realised the terrible penalty that He bore for us, the exceeding sinfulness of the sins which crucified our Lord. Oh! that we threw ourselves more frequently in deep sorrow and true penitence at the foot of the Cross, loathing ourselves for so often harbouring those very sins which drove the nails through His hands, but casting ourselves there not to lie wallowing in unbroken grief, but rather to realize afresh the power of that sacrifice not only to blot out our sins but to save us from our sins, that we may arise from the contemplation saddened at our own weakness and folly, but joying in the salvation of our God.

The glorious Gospel of God is like the thrush which, after a storm, when the setting sun illumines the face of Nature, pours a richer, fuller strain of praise. It enables us to rejoice even in trouble, realizing what our Saviour so earnestly impresses upon us, the loving fatherhood of God, so that we are sure all must be well. Jesus turned water into wine. By His teaching and example the water of trivial duties and daily cares, the patient endurance of daily strife and burden, are converted into the wine of God's service. But many Christians convert the wine of God's Gospel into vinegar, making religion as sour and unsavoury as possible. It is not with them the living power, controlling, sanctifying the whole existence, but a severe drastic purge to cleanse the soul, and the more nauseous the better. My text contains God's plan of salvation. I solemnly ask you, Is it more than a mere theological doctrine? I would have two points printed indelibly on your hearts by God the Holy Spirit. The one that Jesus is the only source of life, light, and liberty; and that having grasped that and found Him our all in all, we must be willing to spend and be spent in spreading the knowledge of this salvation, letting the world see that the new life in it is so bright and joyous that it is incomparably the most precious possession we can obtain. Don't chill young hearts by giving the impression that religion means a sanctimonious melancholy. Let them see that to choose for Christ does not mean giving up all brightness and pleasure, but substituting substance for reality—luscious fruit for dead sea apples, which fable says were tempting to the eye, but full of ashes when bitten.—Rock.

#### WHY DO WE KEEP THE FIRST DAY OF THE WEEK, SUNDAY, AS A HOLY DAY, AND NOT THE SEVENTH OR SATURDAY?

BY THE RT. REV. G. F. SEYMOUR, D.D., LL.D.

The great festival of Easter, which has just passed, suggests this question, and we answer, We have made the change from the seventh day to the first day, from Saturday to Sunday, on the authority of the One, Holy, Catholic, and Apostolic Church of Christ.

With one consent, all branches of the historic Church, as they emerge from the past, are united in their practice in substituting the day on which Christ rose from the dead, the day on which the Holy Ghost descended and baptized the first believers on Christ, as the day to be set apart as holy unto the Lord, instead of the seventh day, as specified in the Decalogue.

The change is one of detail, not of principle. We cannot conceive of the Church of God "ordaining anything contrary to God's Word written." This the whole Catholic Church as the Body of Christ has never done. Universal tradition has never contradicted, and cannot contradict, Holy Scripture or itself. Individual branches of the Church may give the lie to the Bible and tradition, as does the Church of Rome, for example, in the later ages in the matter of the government of the Church. Christ constituted that government as a corporation of equals under Himself, as the supreme and only Head; the Roman branch of the Church has changed the principle of this polity from the corporation of a number of equals into an absolute monarchy. This revolution strikes at the fundamental principle established by the Divine Master in Person, and with His parting words to His disciples, and by the universal practice of the Church without exception in the first ages, and in these later days, with the sole exception of modern Romanism bearing witness against itself, that its present polity is a flat contradiction to God's written Word (St. Matt. xxviii. 18) and universal tradition.

The change from the seventh day to the first is, as we have said, a change in detail simply and not of principle. The principle laid down in the fourth commandment of God's moral law is, that one-seventh part of man's time is to be set apart and dedicated to God. The detail under that principle was the specification of the seventh, or last seventh of the seven portions into which time was divided, as the one to be observed. The principle is obeyed just as sacredly and fully when the first seventh of the seven portions is kept, as when the seventh of the seven portions is regarded as the Lord's Day. The universal tradition of the Church, therefore, in

giving us, Christians, the first day as our holy day, instead of the seventh day, as God gave to the Jews, does not in the slightest degree touch the principle of the moral law; it only affects a detail, and the authority is the same which makes the substitution as is that which published the original law; it is the voice of God which speaks in universal tradition as well as in the written Word. To assert that the Church is the witness and keeper of Holy Scripture is to claim for her all the authority which is necessary for her to bear witness to the will of God in changing the detail of the time for keeping the Sabbath from the seventh day to the first.

Which is the greater concession to the authority of the Church, to allow that she can tell us what is the Word of God, and what is not, or to follow her in changing a detail as to the observance of the Sabbath?

It is one of the paradoxes of this enlightened age, that men, who boast that they are guided by reason and not by caprice and prejudice and passion, will accept the Bible as the Word of God on the authority of the historic Church, and on no other authority can they successfully rest its divine claim, and will also accept the first day of the week in substitution for the original appointment of the seventh on the sole authority of the Church, since no other ground for the change can possibly be maintained, and yet will refuse that authority when it bears witness to the summary of truths necessary to salvation as formulated in the creed, the Episcopal government of the Church as constituted in bishops, priests, and deacons, the liturgic form of worship, and the observance of Lent and of the festivals and fasts of the Christian Year. Surely the greater includes the less. If the Church, the historic Church, which comes to us in her great branches, is to be listened to and obeyed when she tells us what is the Word of God, and when she tells us that we must supersede a detail of the moral law recorded by the finger of God on a table of stone, then let those who refuse to hear the very same Church when she tells us to believe the fundamental verities of the Gospel gathered together and arranged in the creed, to accept the government of the episcopate with its two subordinate orders, to use precomposed forms for worship and the ministration of sacraments, and to observe the times and seasons which present Christ to us, and the benefits which He bestows upon us, then we say, let such as refuse to hear the Church in these minor matters, while they obey her in the greater, tell us why? Let them explain this gross, this glaring inconsistency.

We venture to suggest that in large part the explanation is not far to seek. However unpalatable it may be, to set it down in black and white, still it is profitable to do so; and accordingly we make bold to say that the great majority of those who refuse the authority of the Church of God in polity, creed, sacraments, worship and practice, while they accept the Bible as the Word of God, and observe the first day of the week instead of the seventh, cannot tell why they do so. They have never been forced to consider what answer they should give were their belief in the Holy Scriptures challenged, or their fidelity to the claims of Sunday called in question.

Suppose every one who reads this article were to ask the question of himself. Why do I accept the book proposed to me as the Word of God to be such? And secondly, Why do I keep the first day of the week as holy, which God nowhere in His Word commands one to observe, and entirely disregard His repeated injunctions to hallow the seventh day? When one has answered these questions as only they can be answered, then he will be in a fair way to become a Churchman; then he will be a sturdy and successful opponent of the claims of modern Romanism, and then he will be, or will soon be, must be, a true Catholic.

### Home & Foreign Church News

FROM OUR OWN CORRESPONDENTS.

#### MONTREAL.

MONTREAL.—His Excellency the Governor-General reviewed the First Montreal Company of the Boys' Brigade in the hall of St. Jude's Church at 6 p.m. last Thursday. Lady Aberdeen was also present. A large number of people enthusiastically cheered the party on its arrival. The Governor-General is the honorary president of the Boys' Brigade. In his short address he expressed his thanks for the welcome and expressions of loyalty they had received. He spoke some very kind words to the boys. They were, he said, the pioneers of the movement in Canada. The movement was bound to grow and would accomplish much good. He urged the boys to stick to their drill work. He also read extracts from the *Boys' Brigade Magazine*, telling how a boy might lead a Christian life. The true Christian boy gets up in the morning when he

is called, without stopping to think how cold it is. To be a real Christian is the manliest thing in life. The boys went through their drill under Capt. Effiot and Drill Instructor Waugh, R. N. His Excellency praised them especially for their good appearance, and promised to present a bronze medal to the boy who behaved best between now and next winter. His Excellency noted the medals already won by Masters Paratt, Waugh and Damant, of the brigade. With hearty cheers for the Earl and Lady Aberdeen and Queen Victoria, the gathering dispersed.

*Christ Church Cathedral.*—The Rev. Edmund Wood preached to a large congregation of the members of St. George's Society, in the Cathedral, on Sunday evening, April 22nd. Speaking on the text Philipians, iv. 8-9, he said the injunctions contained therein were essential to the foundation of a complete Christian character to-day as of old. Referring to the legend of St. George and the dragon, he asked if the whole work of religion was not a hand to hand warfare with a dragon of sin. Let their religion be the foundation of their character, and there would be a grand superstructure of true patriotism. It was right they should remember the motherland, which was worthy of all their pride; secure from invasion, prolific in produce, of tiny extent but of tremendous influence, a speck upon the map of the world, but an emperor in the councils of the world, the school of the wise and the home of the free. But her safety and strength lay in her adhesion to the Gospel of Christ, to the grand principles of morality, charity, and godliness. Let her hold fast to these things and her future greatness was assured. In conclusion, the teacher touched upon the need for active charity. The services closed with "God Save the Queen," and the benediction.

*Outremont Church.*—At the close of the services Sunday evening, April 22nd, the members and friends of the Church, meeting in the school house, Outremont, presented Mr. James Thompson, B.A., with six volumes of the "Speakers' Commentary," and a sum of money. Mr. Thompson has had charge of the services here in connection with the Theological College for the last year, and by his untiring energy won a number of friends, and as he leaves for a new field of labour, this opportunity was taken to show him that his services were appreciated.

#### ONTARIO.

*Ordination.*—The Archbishop of Ontario will (D.V.) hold a general ordination on Sunday, June 10th (3rd after Trinity), in St. George's Cathedral, Kingston. Candidates are requested to communicate at once with the Ven. Archdeacon of Kingston, the rector, Brockville, who will receive their papers and supply all necessary information.

*BANCROFT.*—Our people here have many things to be grateful for. Mr. George Jarman has just presented the Church of St. John the Evangelist with a beautiful new chancel organ as a thank-offering for his successful winter in the lumber camp. Carleton Place has just contributed the sum of \$90 toward the Mission House Debt.

#### TORONTO.

The eighth annual meeting of the Woman's Auxiliary to Missions of the Diocese of Toronto opened Wednesday morning in St. James' school house. There were nearly 500 delegates present from Toronto and other places in the diocese. Among those from outside places—

Allandale, Miss Allingham, Mrs. Godden; Alliston, Mrs. H. Wright; Bailieboro', Mrs. Boyd; Barrie, Mrs. Sandford, Mrs. Morris, Mrs. Callaghan; Banda, Miss Millie Playter; Bradford, Mrs. Dewson, Mrs. Barnerd, Miss Potts; Mrs. Turner; Bolton, Mrs. Oxtou, Mrs. Alexander; Brighton, Mrs. Clarke; Bowmanville, Mrs. M. Robin; Brampton, Mrs. Walsh, Miss Scott, Miss Wilson; Campbellford, Mrs. Ingles, Mrs. Colville, Miss Birdie Mason; Churchill, Mrs. Wilson, Mrs. Robinson; Cobourg, Mrs. Eyre, Mrs. Wilson, Miss Thomas; Colborne, Mrs. Webb, Mrs. Davidson, Mrs. Carey; Collingwood, Mrs. Lindsay, Mrs. Leesk; Columbus, Miss Howden; Brooklin, Mrs. Brown, Mrs. Harris; Creemore, Miss Grundy; Dixie, Mrs. Cook, Mrs. Mallough; Duntroon, Mrs. Lindsay, Miss Hamilton, Miss Little; Eglinton, Mrs. Robson, Mrs. Bescoby, Mrs. Anderson; Emily, Mrs. Best; Innisfil, Mrs. Murphy; Islington, Mrs. Strong, Mrs. Tremayne, Mrs. Cotton; King, Mrs. Brown, Mrs. Keefer, Mrs. Gillnam; Lindsay, Mrs. T. Walters, Mrs. Milne; Loydstown, Mrs. Van Horne, Mrs. Armstrong, Miss Manning; Millbrook, Mrs. Bland, Miss Turner; Mimico, Mrs. Adamson, Mrs. Brown, Mrs. Telfer; Norwood, Miss Gibson; Orillia, Mrs. Robertson, Mrs. Tisdale, Mrs. Warren, Mrs. Haywood, Misses Stewart, M. Evans, A. Evans, Mrs. Muir; Omeme, Mrs. Stephenson, Miss Johnson, Mrs. Curry; Peterboro', Mrs. G. A. Smith, Mrs. Best.

Miss Kirkpatrick, Miss Chamb, Miss Logan, Mrs. W. Reec Bridges; Ricci, Mrs. Cooper, Miss Lillie (Mrs. D. A. S), Mrs. Quennel Sutton West, Miss Langsta, Mrs. Clemenc, Stretton; V. Keefer, Miss Mrs. Hicks, Mrs. Charles Junior bra, Barrie, Miss Brampton, M by; Cobourg, Holland La, Murphy; Kin F. E. Thoms, market, Mrs Omeme, Mi Mrs. Bullen, Thornhill, Mi The Misses F Elsie Helliwe

Wednesday tory nature. dent, occupi Cummings a was celebrat ing, and in the sermon b Both services

The reports were read an most satisfac digest:—Nur branches, 4; t 86, making a bership, 8,000 the year 196 2,981 good se ties of grocer sionary statu The total rev \$10,690.48, w does not incl out to the mi spent in thei The number 2,550 monthl 7,200.

Thursday's the attendan previous day session was a dent of St. J ject, "How made more I in the discu bourg), Mrs. Stewart (Ori Broughall an five points which, like a auxiliary, wa

After luncheon, the n election t surer read s about them, the work of t a paper ent gave in it a the missiona of England on "Missior ed," which w animated, a pressed by th all, in openir should not d money exper ary purposes nics, and ti tion, the Mrs. Broug ments were keeping ma manufacture ing part in Hope; Miss Miss Wood, chell and a r

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nk how cold it is. The best thing in life is to drill under Capt. ...

ev. Edmund Wood of the members of the Federal, on Sunday ...

ose of the services members and friends school house, Outre- ...

f Ontario will (D.V.) Sunday, June 10th ...

ave many things to man has just pre- Evangelist with a ...

the Woman's Aux- of Toronto opened ...

rs. Godden; Alliston, Mrs. Boyd; Barrie, ...

Miss Kirkpatrick, Mrs. Fitzgerald, Miss Halliday' Miss Chamberlain; Port Hope, Mrs. G. F. Blake' ...

Junior branch—Alliston, Miss May Livingstone; Barrie, Miss W. T. Crasford; Bolton, Mrs. Rowe; ...

Wednesday's sessions were largely of a prepara- tory nature. Mrs. Williamson, the diocesan president, occupied the chair, and Mrs. Willoughby ...

The reports of the different diocesan officers, which were read and adopted during the afternoon, were most satisfactory, as will be seen by the following digest:—Number of new adult branches, 10; junior ...

Thursday's Proceedings.—At Thursday's sessions the attendance was even larger than at those of the previous day. The principal event of the morning ...

After luncheon, which was served in the school- house, the nomination of officers took place by ballot, the election to be held next day. The Diocesan Treasurer read a paper, "Our Annual Pledges, and all about Them," in which she gave a general sketch ...

The public missionary meeting held in the Pavilion in the evening was in many ways remarkable. It was, as the Bishop of Toronto said in his opening address, the largest missionary meeting ever held ...

"overflow" part of it consisting of several dozen boys who looked in the upper storey windows, as in the days of anti-Sunday street car meetings. The central part of the ground floor was reserved for the junior branches of the auxiliary, there being several hundred children in this part. In the gallery were seated the members of the Woman's Auxiliary. ...

The first address was that of Canon Sweeny on Northwest and British Columbia missions. Canon Sweeny's remarks were addressed primarily to the children, and he described in simple terms the scenes depicted in the splendid series of limelight views which formed the great attraction to the children. He first took up the Diocese of Rupert's Land, showing typical dwellings, trading posts, etc., and giving views of Bishop Anderson's early experiences, which would give to his youthful, and for that matter his older, hearers, a clearer conception of the hardships to be undergone in pioneer mission work than could be obtained from the reading of a score of books. ...

Rev. Canon Mockridge interpreted a series of views in foreign mission fields, beginning at Jerusalem, passing to India, where he exhibited pictures illustrative of Zenana work, on the importance of which he laid stress, going thence to Africa and Zanzibar, showing scenes in the Zambesi Territory, Liberia, &c. He next illustrated the work in Borneo, and finished with reference to Japan and India. Mr. Allan Sullivan spoke on the mission work in the Algoma district.

The officers of the auxiliary appeared somewhat anxious before the meeting as to its success, fearing that they were undertaking too much, but they must have felt more than pleased when they were forced to devise means to accommodate all who thronged to attend the meeting.

The annual meeting of the Woman's Auxiliary of Toronto diocese came to a close Friday afternoon after a most successful session. The election of officers was held, resulting in the re-election of the old Board of Management, with a few exceptions. The officers for the coming year are:—Hon. President, Mrs. Sweetman; President, Mrs. Williamson; Vice-Presidents, Mrs. Davidson and Mrs. DuMoulin; Diocesan Treasurer, Mrs. Willoughby Cummings, 44 Dewson street, Toronto; Dorcas Secretary, Mrs. Banks; Treasurer, Mrs. Grindlay, 561 Jarvis street; Convener Dorcas Committee, Mrs. Cayley; Convener Literature, Mrs. E. G. Helliwell; Secretaries junior branches, Mrs. Forsythe Grant and Miss Tilley; Secretary-Treasurer Literature Committee, Mrs. Hodgins, 96 Pembroke street; Treasurer "extra-cent-a-day" fund, Mrs. T. W. Howard; editor Leaflet, Mrs. Williamson. The result of the ballot taken on Thursday in reference to the designation of life membership money was declared to be that it should be devoted to the building of a hospital for the Indians of the Lesser Slave Lake district. ...

Mrs. Ingles, Toronto, read a paper on "Missionary Literature," and Mrs. Gibbs of Port Arthur gave an informal address on missionary work, paying particular attention to the work in Algoma. Miss Tilley, Toronto, gave an account of "The Business Part of a Missionary Meeting and How to Conduct it," dealing with her subject in a bright and amusing manner

that put her hearers in great good humour. After luncheon the proceedings were principally of a farewell nature and were of great interest. The "thank offerings" received amounted to over \$157, and included one item of twenty-five cents, accompanied by a letter in the childish hand of the small girl who sent it, explaining that it was a thank offering for a new baby brother that had come to their house. It is interesting to notice that, including these thank offerings, the collections taken up at the services and the missionary meeting in connection with the auxiliary meeting have been \$388, which is more than has been contributed at any previous meeting of the auxiliary.

The farewell to missionary workers was probably the most impressive feature of the whole meeting. Six ladies who are about to set out to engage in mission work in widely-separated fields of labor were introduced to the meeting and were received with a degree of warmth that must have shown them that the interest taken in their work by the members of the auxiliary was deep and earnest. These outgoing missionaries are:—Mrs. Young, who returns to Athabasca; Miss Brown, who returns to the Piegan Reserve; Miss Paterson and Mrs. Kennedy, President of the Bolton Auxiliary, who go to Japan to work with Rev. J. C. Waller, formerly of Toronto; Miss Trent, who goes to Japan to work with Rev. Cooper Robinson, also formerly of Toronto, and Miss Margaret Durnell, who goes to the Lesser Slave Lake District in the N.W.T.

During the afternoon a life membership was presented to Miss Muttelbury and an honorary life membership to Mrs. Robertson, who was the originator of the life membership idea. It was with evident regret that the hundreds of ladies who have attended the meeting of the auxiliary shook hands all round and separated to their homes.

Miss Lizzie A. Dixon acknowledges with thanks the receipt of the following amounts for Rev. J. G. Brick, Peace River, Athabasca:—Anonymous, Toronto, \$1; Mr. G. Wilgress, Cobourg, \$7; A continued friend, \$5; Mrs. J. McPherson, Rama, \$2; H. M., Montreal, \$1; Trinity S. S., Simcoe, \$40; St. Mark's S.S., Niagara-on-the-Lake, \$8; Sarah Clifford, London, Ont., \$10; Bowmanville W.A., \$10; Mrs. Des Brisey, Stratford, life membership W.A., \$25; Dr. Howitt, Toronto, \$5; Miss Twohy, Hamilton, \$5; Miss H. Twohy, Hamilton, \$10; A friend, Hamilton, \$5; St. Jude's W.A., Oakville, \$10; St. John's S. S., Portsmouth, \$11; Anonymous, Toronto, \$2; J. Humphreys, Scarboro', \$5.

St. Bartholomew.—A social took place last Wednesday evening in the school house, at which Prof. Wm. Clarke gave a most interesting lecture on English Literature and the English People. During the evening a gold medal was presented to Miss H. Jerreat, who for 10 years has been a pupil in the Sunday school, not missing once during that time.

SWANSEA.—St. Olave's.—The Lord Bishop of Toronto paid a visit to St. Olave's on Sunday, April 15th, for the purpose of holding a confirmation service. There was a large turn out of people who came to witness the very interesting service. It was indeed a red letter day for St. Olave's, for the little church was well filled with visitors. Ten candidates were presented by the incumbent, Rev. Henry Softley, for the apostolic rite. His Lordship gave a very excellent and practical discourse, which was listened to with profound attention. The service was very bright and hearty, and some choice music was well rendered for the occasion by the organist, Miss Softley, one very marked feature in the service being that the "Amen" were sung by the congregation. The following Sunday there was a celebration of the Holy Communion, the Rev. R. Howard of Huron diocese being the preacher and celebrant. At this service 22 received the Holy Communion, including five of the newly confirmed. It is very gratifying to know that St. Olave's Mission is steadily growing and the attendance at the services are increasing in numbers. May many more be daily added to the Church of such as shall be saved.

HURON.

LONDON.—St. John the Evangelist.—St. John's pulpit was occupied at morning service on Sunday, the 22nd April, by the Rev. Mr. Rogers, missionary agent from the Diocese of Rupert's Land, who gave a most forcible address, showing the great need for help from the older churches in Canada, in that large and sparsely settled diocese. His appeal was liberally responded to, as the sum of \$128 was placed on the plates, in the form of cards placed in all the pews, and members asked by the rev. gentleman to fill in name, address and amount subscribed, who would be called upon, in due course, by ladies who had kindly offered to collect the same. This plan is a novel one, but as recently shown, an excellent one. This was the largest collection made in any of the city churches.



## ALGOMA.

PORT ARTHUR.—*St. John's*.—This little church is waking up from its lethargy. Two bright, enthusiastic services were held on Easter Day, the psalms being chanted beautifully at both. The choir stalls were filled, numbering 20. There were a great many communicants. The holy table was bright with flowers. In the evening, when the church was crowded, in addition to the organ, there was an orchestra of violins and cornets. The offertories morning and evening amounted to \$525. An equally cheerful service is contemplated for the evening of Ascension Day.

## RUPERT'S LAND.

Rupert's Land is the fifth diocese in Canada for number of clergy—over eighty.

WINNIPEG, during June, will be a city of conferences, conventions and synods. The synod meets there in June, also the Methodist conference, Sunday school convention, etc. Already the Methodists have published the list of special (attractions) preachers who will occupy the Methodist pulpits. We hope a fitting service will be held in connection with the synod. Eighty clergy in vestments in the chancel of Holy Trinity Church, with a plain choral service, would make a good impression on the people of Winnipeg, and through the press on the people of the diocese. The lay delegates would go home and tell their friends of such a service.

*St. John's College*.—There is a debt of \$45,000 on *St. John's College*, and \$12,500 on the *Ladies' College*, that in the present critical state of education threaten to affect seriously the usefulness of our Church institutions. Any donations in aid of them would strengthen the Church and the cause of religious education.

BIRTLE.—The Rev. C. Wood, late of Souris, has been appointed rector of *St. George's*, Birtle.

Confirmed in the diocese last year, 1,356.

## NEW WESTMINSTER.

NEW WESTMINSTER.—*Appointments*.—The Rev. A. Sheldrick has been appointed to the rectory of *Holy Trinity Cathedral*. Rev. H. H. Gowan, curate of *Holy Trinity*, to the rectory of *St. Barnabas*. Rev. E. P. Flewelling, rector of *St. Paul's*, Vancouver, to the incumbency of *Kamloops*.

*St. Barnabas*.—The executive committee of the diocese met on Mar. 5th and constituted the new parish. In such hard times as at present it is no light matter for a district to start out to support itself as a parish, but good hope and faith are not wanting, and God's blessing will be earnestly prayed for to give success to the efforts of the people. The Easter services were crowded; there were 84 communicants. Great improvement has been made on the Church lot during the past month. On two Saturday afternoons upward of twenty men assembled with axes, picks, saws and shovels, and worked with such a will that many of the unsightly logs and stumps which cumbered the ground are now no more. The ladies did their part by providing on each occasion a most bountiful supper, which the workers attacked and cleared away even more rapidly than they had done the stumps.

*St. Paul's*.—Confirmation was held in this church, when six candidates were presented to the Bishop for the laying on of hands. An attempt is being made by the parishioners to raise funds for the purchase of the property to the south of the church. The building was erected three years ago by Rev. E. P. Flewelling, and has been occupied by him as a rectory, the parish paying rent for it. If purchased, the Canon of Synod will be carried out, which stipulates that "a clergy-house or rectory shall be provided by the parishioners for the incumbent of the parish." It is hoped that the attempt to raise funds will be successful.

PENTICTON.—The Lenten and Easter service of this parish were well attended. The Church people here owe a debt of gratitude to Mr. Ellis for building the church, and also to an English lady who, in conjunction with him, contributes liberally towards the support of regular services. It is very encouraging to find people in this out-of-the-way district taking such an active interest in Church matters.

TRENANT.—The Bishop visited this parish on the 7th ult. and held a confirmation service. Among the latest gifts to the church may be mentioned an altar-kneeler, 14 feet long, in handsome pattern and colourings, made and presented by Mrs. Richards, of Nevers Square, London, S. W. This generous gift practically completes the equipment of the sanctuary of our little church.

VANCOUVER.—Easter Sunday large congregations

attended all the services; there were 151 communicants.

## British and Foreign.

Bishop Stuart, of Waiapu, has arrived in England.

Churchmen in the Diocese of Norwich are taking steps to have next year's Church Congress held at Norwich.

The Archbishop of Armagh has just become one of the numerous patrons of the Church Army.

*St. Paul's Cathedral* has just contributed towards the Church Army Samaritan Office for destitute but deserving city clerks.

The Church House has received a legacy of £1,000, under the will of the late Rev. Dr. Samuel Kettlewell of Eastbourne, who died on November 2, 1893.

Most cheering are the accounts received from Malta, where the work of the Mildmay Sisters has been blessed by the conversion of several soldiers.

By desire of the Bishop of Durham, the Church Army have just sent one of their colportage and mission vans into his Lordship's Diocese. This makes the seventh van which the Society has now at work in different dioceses.

The deadly climate of Africa has so affected Bishop Hornby, of Nyasaland, who was consecrated little more than a year ago for work in connection with the Universities' Mission in the interior of Africa, that he is returning home invalided.

The Rev. J. B. and Mrs. Hollins and the Rev. D. M. Wilson have left England for Palestine. Mr. Wilson is a brother of the Rev. C. T. Wilson, late of Uganda, and now stationed at Jerusalem.

Amongst other munificent bequests, the late Mr. Samuel Weston, yarn merchant, Manchester, has left £50,000 to the Bishop of Manchester for Church purposes within his diocese as he may think best.

The Bishop of Durham will contribute a preface to the volume of sermons on social subjects which is to be published shortly by Mr. Elliot Stock, under the title of "Lombard Street in Lent."

At the Metropolitan Tabernacle, it was announced that Mr. Thomas Spurgeon had decided to accept the invitation which has been accorded to him to fill the pulpit which for so many years has been associated with the name of his distinguished father, the late Mr. C. H. Spurgeon.

The contemplated conference between Mr. J. M. Flad, the superintendent of the Abyssinian Mission, and the native agents, has been arranged. Mr. Flad left Korntal on March 3rd, to meet them at Monkullo, on the frontiers of the country, where they had already arrived.

It is stated that trustees of the living of *Holy Trinity*, Hull, have given an invitation to the Bishop of Melbourne (Dr. F. F. Goe) to accept the living of *Holy Trinity*, but he will not, it is supposed, care to relinquish his bishopric. The Bishop was once the vicar of *Christ Church*, Hull.

The visit of the Rev. Dr. Paton, the New Hebrides missionary to Liverpool, where he preached twice on Sunday, has been very successful financially. Last week he received—among other substantial donations—£1,000 from an anonymous friend. This is to be applied to the building of the new mission ship on which Dr. Paton has set his heart.

Canon Knox-Little, who has been in residence at Worcester during the last month, was taken ill on the evening of Easter Day, after preaching in the cathedral, and he has been advised to take entire rest for several months.

In view of the fact revealed by the recent census that upwards of 300,000 persons in Birmingham do not attend any place of worship, the Council of the Evangelical Free Churches in that city has resolved to take steps to "federate and utilize" lay agency, with a view to reach non-churchgoers.

Archdeacon Crowther, of Niger, son of the late Bishop Crowther, has written to the Archbishop of Canterbury in regard to the position of Church affairs in these parts. For himself and his colleagues, he submits to any arrangements which may be made for the Episcopal supervision of the work on the Delta. This submission is qualified by a reference

to the present arrangement as "temporary," and by a hope that the "cherished idea" of certain Delta congregations, with regard to the appointment of an independent native bishop, will in due season be realized.

The Bishop of Lichfield in recommending the organization and work of the Brotherhood of *St. Andrew* to his diocese, says he rejoices "to think that there is a prospect of our receiving from the sister Church in America the gift of so sound an organization." Bishop Anson has offered to give any help he can towards the establishment of branches in the diocese.

Miss Charlotte M. Yonge is writing a series of articles on "Reminiscences of John Keble" in the *Illustrated Church News*. To Churchfolk generally, as well as to those in particular who take an interest in all that concerns the leaders of the Tractarian movement, these articles will no doubt prove especially attractive, as no living writer is so well qualified as Miss Yonge to deal with the subject.

The Synod has decided by a vote of 181 to 97 that no change shall be made in the Canon which prohibits crosses from being on or behind the Communion table in the churches in the Church of Ireland. There was a long debate on the subject, which resulted in a division on a call for a "vote by orders." The above numbers are distributed as follows: Clergy for the retention of the Canon in its present condition, 126; laity on the same side, 55; clergy for an addition to the Canon forbidding crosses in the chancel or in apparent connection with the Communion table, 81; laity on the same side, 66.

*The Church of Ireland*.—According to the report of the representative body of the Church of Ireland, in the year 1892 the receipts had fallen below the level of the years before, but in 1893 the receipts both from voluntary contributions and from the interest on investments increased. The total contributions from voluntary sources were £156,597, being £5,686 over 1892. Since the disestablishment there has been a voluntary subscription of four millions and a quarter. The interest on investments for last year was £300,174, and the income of the Church from all sources £487,681. The total paid out to bishops, clergy, &c., was £380,682, and with additional expenditure on glebes, insurance, income tax, salaries, &c., the total outlay was £421,553, leaving a balance of £66,128 to be added to capital. The total assets of the Church are £7,714,801.

*The Bishop of Bathurst*.—The Bishop of Bathurst has arrived in England by the *R.M.S. Oruba*, for a complete rest ordered by his medical adviser. He took charge of his diocese at the beginning of 1888, and has a good record of work accomplished for his six years' ministration. The diocese is the largest in New South Wales, comprising a population of 122,000 people, of which 62,000 are members of the Anglican Church. During the six years he has had charge the Bishop has travelled 57,604 miles, not including trips he has made outside the diocese. He has confirmed 3,093 persons, and has ordained thirty-nine. The Bishop has been very successful in obtaining a supply of clergymen, and he says the experiment of raising the standard of examinations 90 per cent. has worked very well.

The commission of bishops and theologians, which was appointed last year to consider the question of a union of the Russian Orthodox Church with the Old Catholic Churches, has presented a report, which, if it receive the approval of the Synod, will lead to formal overtures being made to the Old Catholic Bishops of Germany, Holland, and Switzerland. But it distinctly declared that the union sought is of such a kind as would in no way interfere with the entire independence of both sides, what is aimed at being only the settlement of terms of intercommunion. High Churchmen in England express much satisfaction with this intelligence, believing, somewhat prematurely, that it points to the ultimate realization of their fondest hopes. The carrying out of the proposals will certainly tend to the consolidation of part of the forces arrayed against Rome.

## Economy and Strength.

Valuable vegetable remedies are used in the preparation of Hood's Sarsaparilla in such a peculiar manner as to retain the full medicinal value of every ingredient. Thus Hood's Sarsaparilla combines economy and strength, and is the only remedy of which "100 Doses One Dollar" is true. Be sure to get Hood's.

Hood's Pills do not purge, pain or gripe, but act promptly, easily and efficiently.

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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.

Unparalleled.

SIR,—While, of course, not for one moment approving of the "certain Quebec clergyman" on his tactics, yet I think he was strictly within the rubrics when he allowed certain persons who were desirous of being confirmed, to partake of the Holy Communion. With the last paragraph of "W.'s" letter I cannot agree. Such a "dignitary" who administered to a person unwilling to be confirmed ought to be censured. It is this rampant lawlessness which is gnawing the very heart out of the Church. There ought to be discipline. At present there is none. Such things as happened in Hespeler and in Woodstock (some time ago), apart from any matters of doctrine, are certainly contrary to discipline and as a matter of discipline ought to be stopped. In what secular occupations would such insubordination be allowed?

In this place, our clergyman, since he became "saved" a few years ago, has defied the spirit and teaching of the Church; he has set aside many hallowed Church customs and the plain reading of the rubrics, without any pretext whatever. He has even disobeyed the express desire of the Bishop and synod, and yet when it suits his purpose he goes to the "chief pastor of the diocese" and says he must be guided by him. The people are powerless. The Church is losing ground, when with unrivalled advantages she ought to be supreme. N. C. E.

Widows and Orphans' Fund—Diocese of Toronto. To Clergy and Churchwardens.

SIR,—We desire to bring to your notice the present state of the Widows and Orphans' Fund of this diocese, in the hope that you will endeavour to interest some of the wealthier members of your congregation, so that the very small sum, which the widows and orphans are expecting, may not be denied them.

Many appeals have been in vain, but we hope that possibly a plain statement, leaving action to your sense of what is right and Christian charity, may in this case produce the result required.

Table with financial data: MONEY AVAILABLE (Balance \$791 41, Payments from clergy expected 366 00, Donation 50 00, Total \$1,207 41); MONEY REQUIRED (July Pensions \$1,430 00, October " 1,480 00, Total \$2,860 00); Deficit \$1,652 59.

This \$1,652.59 will be required by the 1st of October, 1894. We remain yours, etc., ARTHUR H. BALDWIN, Chairman.

JOHN PEARSON. Synod Office, 20th April, 1894.

God in Bodily Form.

SIR,—The explanation given by Mr. Whatham in your paper of the 19th of April, of Gen. i. 26—"And God said, let us make man in our image, after our likeness," is not a "new explanation"; thousands believe in the appearance of God the Father in human bodily form. Some believe the first chapters of Genesis are allegorical—that the serpent talking—that the tree of life and a tree of knowledge of good and evil—were not material trees bearing material fruit, but an allegory representing the spiritual history of man.

In Matthew iii. 16 and 17, we have, so to speak, a visible manifestation of the Father, Son and Holy Ghost. The Son going out of the water, "the spirit of God descending like a dove, and lighting upon Him," and the voice of the Father saying, "This is my beloved Son, in whom I am well pleased." Christ said, "Whosoever seeth me seeth the Father also." "I and my Father are one." When I pray to God my conception of Him is that He is a Spirit veiled in the shape and form of a man, that Christ the Son in His human nature is sitting at the right hand of the Father as my mediator, my advocate, my intercessor with the Father, and that the Holy Ghost the Comforter is ever present. A clergyman told me

that he saw the Saviour walk across his floor, who said to him, "Thy sins are forgiven thee." I said to him, "Don't you think you were deceived? You may have been labouring at the time under some mental hallucination." He said, "Oh, no no, I was not deceived; I saw Him as plain as I now see you, and heard His voice as distinct and audible as I now hear yours." A lady also informed me that she saw Christ come into her room, and said to her in an audible voice, "Be of good cheer, thy sins are forgiven thee." I said to her, "Was it not fanciful? were you not under a delusion?" She said, "No, I am as certain I saw Christ and heard His voice, as I am of my own existence. I no more doubt of the reality of His presence than I doubt of the rising of the sun to-morrow. I have now the testimony of God's blessed Spirit bearing witness with my spirit that I am a child of God. Then I was enabled to say: 'My soul doth magnify the Lord, and my spirit rejoiceth in God my Saviour.'" We have heard of instances in which God has appeared in the form of a man, as in the days of His flesh, and spoke peace to the troubled soul. "He pardoneth and absolveth all them that truly repent, and unfeignedly believe His Holy Gospel." "Almighty God hath promised forgiveness of sins to all them who with hearty repentance and true faith turn unto Him."

PHILIP TOCQUE.

April 23rd.

Who first says St. Thomas was a Deacon?

SIR,—I am much obliged to "Smilax" for his letter in yours of April 5, but he will observe that he misses the object of my query. I did not ask about the origination of the diaconate as an ecclesiastical order, but only for the earliest authority that connects St. Stephen or any of the seven with the diaconate. The ability to "serve tables" is not a qualification that St. Paul alludes to, and no allusion is elsewhere found in Scripture to St. Stephen's having belonged to the ministry. If we say that the Hellenist widows had been overlooked in "the daily diaconate," or in "the diaconate that was day by day," we present a curious jumble of ideas. The inferential reasoning given by "Smilax" does not touch my question, which is only one of fact, and should easily be answered by one who has access to a good patristic library. JAMES GAMMACK, LL.D.

Does the Church Permit It?

SIR,—If your patience on this question is not exhausted, kindly grant me once more space to reply to "A Church Member's" letter in your issue of 19th April in answer to mine of March 29th. He says, "The stand I have taken is opposition to bigotry and narrow mindedness in the Church and the upholding of broader and more liberal views, etc." As I understand the meaning of bigotry and narrow mindedness, the terms would apply more to himself than to the Church of which he professes to be a member, for she has ever held to the practices and usages that he would have changed to suit his ideas as broader and more liberal. I presume such terms as he applies to his Church are the same as claimed by Anarchists, Socialists, etc., as existing in all civilized forms of governments, that they also would change to suit their broader and more liberal views.

Now, after all I have read of "A Church Member's" opinions of his Church and his ideas of what her services, etc., should be, I have come to the conclusion that if he is, as he claims to be, a good Churchman, I must be a very poor one indeed, for I accept all the doctrines, practices and usages of the Anglican Catholic Church that she has contended for and maintained for centuries, and have no desire to see them altered—to be made broader or more liberal, to suit the views of half-hearted Churchmen of the present day.

For the information of "A Church Member," I would say that I have known Canada since 1836, having served her Majesty during the rebellion of 1837 and 1838, having also been a humble servant of the Church in all these years; therefore I am, I think, able to judge of the injury done to the Church by the non observance of her usages.

Your correspondent would imply that men holding my views are doing a vast injury to the Church, by contending for what he considers non-essential, but let me assure him while we uphold her in these smaller matters, we do not neglect to fully sustain her in all her Catholic and Apostolic teaching; we must leave your readers to judge as to our Churchmanship who are loyal to her in all her ways, or to those who try to belittle her and cavil and raise questions as to all her practices.

"Church Member," referring to Huron says, "What in the name of Christianity have the clergy been doing?" I would ask him what in the name of Christianity have the laity been doing, for it is the Churchmanship that he propounds that retards the progress of the Church of England in Canada far more than what our clergy are doing, for as a body they are true and loyal to their Church. In conclusion, I

would recommend to "A Church Member" to study the 34th article of the Church, but perhaps with him these 39 articles are also looked upon as only part of the bigotry and narrow-mindedness of his Church. Again thanking you for this and past favors of the use of your valuable columns, I am, ONE MORE CHURCHMAN.

BRIEF MENTION.

Phosphorescent fishes light up the dark depths of the ocean.

A Hungarian inventor claims to be able to make from wood pulp a fabric suitable for durable clothing.

John Wesley habitually gave away in charity from one-half to three-fourths of his income.

In Servia and Bulgaria the groom gives the bride a tap with the heel of his own shoe.

The world's supply of diamonds is 20 times greater than it was 30 years ago.

In the early days of the fifteenth century sea captains used globes instead of charts.

It is calculated that every ten days of London fog casts 25,000 people on beds of sickness and kills 2,500.

A London firm is having watches made in Japan by native workmen for western markets.

The Bishop of Huron consecrated the Church of the Ascension, Comber, last week. The Rev. G. Elliott is the incumbent.

The finest tomb in Great Britain is undoubtedly that of the Duke of Hamilton in the grounds of Hamilton palace. It cost £180,000.

One of the rarest literary autographs is that of Fielding, one of whose letters was sold by auction lately in London for £45.

Officials of the Smithsonian Institute have discovered evidences which lead them to believe that the mound builders were the progenitors of the modern Indians.

The Right Rev. Charles Percy Scott, Bishop of Northern China, is now in Canada, on his way to England.

Lord Randolph Churchill is regarded as the most brilliant English conversationalist of the present day.

The first newspaper of the Venetian gazettes were for many years circulated in manuscript, owing to Government regulations.

The Rev. F. E. Roy will assist at the services at Christ Church, London, during the next two months.

The Japanese have 100 national banks, with an aggregate capital of £7,000,000. Of these 69 paid, in 1890, dividends of 10 to 20 per cent.

The manuscript of Pope's translation of the Iliad and Odyssey are preserved in the British Museum, in three large volumes.

On Sunday morning, April 22nd, the Rev. Robert McCosh was formally inducted as rector of Christ Church, Chatham, by the Bishop of Huron.

The barber's trade in Europe dates from the time of Alexander the Great, B.C. 330, who ordered every soldier to shave, lest the beard should give a handle to their enemies.

On Wednesday, April 18th, the Archbishop of Ontario consecrated St. James' Church, Morrisburg, and on Thursday held confirmation in St. Mary Magdalene Church, Napanee.

British engineers are in Egypt endeavouring to make a reservoir for irrigating purposes on the Nile at Assouan, which would submerge the celebrated island and temple of Philae.

The solarometer, a new instrument, designed to do away with the present means for determining latitude and longitude, is being successfully used on North German Lloyd steamers.

The Rev. C. Sydney Goodman, S. A. C., late rector of St. Andrew's, Deloraine, Man., has just been appointed by the Bishop of Nova Scotia rector of St. Paul's Church, Antigonish (with Bayfield), N. S.

Ague is most fatal at Rome, there being 460 deaths in every 10,000 annually in that city from this cause. The ratio in the United States is 240 to 10,000, and in London only two.



In Russia, as in France, Italy and Spain, titles carry no privileges, either official or social.

Chiefly at the expense of Lord Forrester, Canon Residentiary at York, the old historic church at Much Wenlock, Shropshire, has been completely restored.

It is not generally known that Baltimore has become the headquarters of the Spiritualists of the United States. Believers have proposed the erection of a \$1,000,000 church in that city.

Modern study of bird habits reveals the fact that nearly all birds are the friends rather than the enemies of farmers, as they prefer insects and pests to grain and fruit.

Rev. Canon Houston, Iroquois, succeeds to the rectory of Trinity Church, Cornwall, made vacant at the retirement of Rev. Canon Pettit.

Before the enactment of patent laws workmen were put on oath never to reveal the process of manufacture on work on which they were engaged. Visitors were excluded and false operations blinded the artisans themselves.

The Rev. G. Newton, of Strathroy, has been conducting a ten days' mission in his former parish, Bayfield. On Sunday, April 22nd, the Rev. J. T. Kerrin, of Bayfield, conducted the services in St. John's Church, Strathroy.

The nail machine was invented in 1775. At the present day it is estimated that 4,000,000,000 nails are annually made by machinery in Great Britain alone, and from a fourth to a half this number in the United States.

During the past eight or ten years in June a mirage of some unknown city suspended in the air has been observed at Glacier bay, Alaska. It has been photographed, but thus far no one has been able to identify the vision.

Mr. T. Chilcott, who will shortly take charge of the parish of Duck Lake, in the diocese of Saskatchewan, has just passed his second-year examinations at Trinity College, taking a very good standing in all his subjects.

Aristotle was a small man, with a hoarse voice and thin legs. He stammered and was ill at ease in company. He dressed magnificently, was fond of jewellery and was extravagant in his pleasures.

On Thursday, April 19th, at Petewawa, the Rev. Mr. and Mrs. Bliss were the recipients of an address and a beautiful china dinner set of 104 pieces.

Archdeacon Daykin, of Mattawa, makes a fair offer to his congregation. He says that if they will lengthen the stipend he would promise to shorten his sermons.

Rev. Charles Ingham, an Englishman, attached to the American Baptist mission, on the lower Congo, was recently trampled to death by an elephant which he had wounded.

A remarkable archaeological discovery is announced from Treves. In excavating the old Roman walls close to the Moselle, a complete pottery establishment was discovered.

Mrs. Travers Lewis, wife of the Rev. Dr. Lewis, Bishop of Ontario, is at present in Paris, where she still pursues her philanthropic labours in aid of young English women earning their living abroad. Lady Dufferin, who takes a keen interest in her labours, opened the third annual exhibition of pictures and drawings at the Governesses' and Artists' Institute on April 11th.

The Rev. T. S. Cartwright, LL.D., has resigned the rectorship of Trinity parish, Yarmouth, N.S., to take effect on the 31st of May. The vestrymen, in accepting the resignation, expressed their high appreciation of the talents and zeal of the rector, and their best wishes for his success and happiness in his new field of ministerial labour.

### Family Reading.

#### Love's Mastery: Or the Gower Family.

Long ere Stella had left her couch on the following day, Miss Fridell, whose physical strength was fully equal to her mental energy, was up and stirring. She had given her accustomed morning's directions to her housekeeper, driven into D—on a shopping expedition, and finally had

deposited at the rectory, where Mary, very eager, was waiting to receive her.

"Now, dear, you must tell me everything about our darling," she said, gently putting Miss Fridell into her own easy-chair near the fire.

"Everything must be told in a very short time, then, dearest; for, as you know, I receive company this evening, yourself among the number, and my visit this afternoon must not be one of the longest."

"It was good of you to come at all; for you must be tired, kind Miss Fridell. How did your evening pass off? Was it dull and wearisome?"

"Dull! anything but that. It was a splendid affair—making my eyes ache now at the remembrance of the glitter. Nevertheless, I am glad I went; all with whom I came in contact were most gracious and charming—your proud Miss Gower, Mary, as sweet and exquisite a creature, Stella excepted, as it is possible to think of; and her betrothed, all, at least well-nigh all, that a man can or ought to be."

"Then you entered the very-heart of the charmed circle?"

"Yes; thanks to Stella, of course. But it was of her, Mary, that I came to tell you; she, as you know, formed the centre, the resting-point, of my observation and interest. When I first saw the child, she had just come into the room with Captain Flamank, her future brother-in-law; and a sweeter, purer, more beautiful picture than she made, it would be impossible to conceive of. Her dress, like her sister's, was a sparkle of white: I don't know what material, but it was snowily white, and shining just like silver. She was not exactly smiling: I saw her smile only once all through the evening; but there was a light upon her face like a soft summer evening when the sun is setting, and the air perfectly still and calm. It reminded me of that and nothing else. I was looking at her, and thinking just so, when I heard a girl standing near me say to her companion—her companion was that fair, yellow-moustached, *dolce-far-niente* man with the broken arm, whom you know, and the girl one I have frequently seen riding with Mr. and Miss Gower, a tall, rosy, handsome girl she may be considered, only full of herself and nothingness; and she said in a low tone of hidden spite, as my dull ears could detect, 'See, here comes our baby-angel, sublime to-night both in attire and in self-unconsciousness! quite beyond, and out of reach of, such insignificant beings as ourselves. Truly I must retire and hide my diminished head; or eye and heart will be too sorely smitten.' I turned round and scowled at the would-be satirist; but, unfortunately, my scowl was lost, she being too much occupied with her companion. But, as may well be supposed, he answered her—and positively, Mary, I loved the young man for his spirit and good sense—far more effectually than even I would have done.

"It was Mr. Luxmoor," Mary said, interrupting.

"Yes, Luxmoor, that was the name. He turned in the direction of our darling, who could not see him; for we were quite on one side of the apartment, and looked till I thought he would hardly have taken his eyes off her. Then he turned to the girl, who, as I plainly saw, was vexed then to have diverted his attention from herself, and said slowly, 'Yes, you are right—as far removed from us as pure true gold from tinsel, or the flash of the kohi-noor from the foolish glitter of a despicable cut-glass bauble. In truth, as you say, some of us should be careful how we approach her; for the presence of that child has something so pure and saint-like about it, that, unless we can learn and reverence, we had quite better keep ourselves away.' I don't know what he thought of me; but to check the impulse would have been an impossibility. I put out my hand and said, 'Pardon, but I must thank you for those last words: they are so exactly the expression of my own sentiments.' I need not tell you that for the rest of the evening Mr. Luxmoor and I were sworn friends. It was rather a curious introduction for a ball-room; but so it was."

"And the young lady? One of the Miss Rayes' I think it must have been?" Mary inquired.

"O she was thoroughly put down; and, tender-hearted as I am, I could not feel sorry for her. Captain Flamank and Stella came up just then, and spoke—Stella to her so sweetly, and, as it seemed to me, forgivingly; for I am certain, Mary,

that was not the first time she had spited the child. Dancing began soon after that; and my curiously-acquired friend, excusing himself from joining on account of this broken arm of his, and introducing his companion to one of the young Courtenays, who mustered in full strength, came and sat down by me, and, having one idea at least in common, we entered into conversation."

"Matter-of-fact sensible conversation, if you had half of it," Mary remarked; for Miss Fridell paused a moment.

"Nay, he had the lion's share. I supplied an occasional parenthesis, warded off a full stop, and so forth. Yes, he spoke tolerably wisely, more so than from his appearance I would have given him credit for. He is in a giddy and dangerous atmosphere though, poor fellow. Two handsome, well-bred girls, as I could see, last night—how many more I cannot say—deeply in love with his outward fascinations; he, in his innermost heart, pitying, nay despising, their weakness, and wondering whether truth and goodness and sincerity of life are but a name, their reality, if indeed at all existing, to be met with perchance in one among ten thousand. He affects to be tired with the unreality, the pettiness, the misconception of men and things which in the world meets him on every hand; but that there is something nobler, higher, holier, urging his ambition and beckoning him onward, he would fain ignore, or, at least, he has hitherto sought to ignore it. So at least he told me. How far Mr. Luxmoor was in earnest of course I cannot say," Miss Fridell added, with a sigh.

"I know he had a word from you that might help him right if he would only take it, dear Miss Fridell," Mary said, caressing her friend's hand. "I should have liked to hear you talk: it was different from most ball-room conversation, I expect. But you were going to tell me more about Stella: have you time?"

"O yes—about her smiling so beautifully. It was at the supper: Captain Flamank was beside me; and opposite were Mr. Luxmoor and our darling. He had not brought her in. Young Lord Torrington, from Hacombe Castle, was at her side, and pouring all sorts of flattering nonsense in her ear. She listened to it all, as though not listening, with that grave sweet look of hers; and at last, when there was a little pause, turned to her other companion, and said, in a voice which I am sure no one but he and I overheard, 'Mr. Luxmoor, I have found out such a strange mistake of mine this evening. I am so glad, and oh so much obliged!' And then she looked up in his face, and gave that smile. I am sure, whatever it was he had done to oblige her, Mr. Luxmoor must have felt himself amply recompensed by that smile, the only one of the evening. He said quietly, 'Your undisguised content repaid me without a word of thanks, long ago.' I could not catch the whole of the remainder of the conversation, for both spoke low, but presently these words from him: 'My mother, who died when I was a boy, had that book constantly beside her, with one other; and, as you are the only person who in my eyes—forgive my plainness of speech—ever has seemed worthy to bear her the smallest resemblance externally, I thought it possible your tastes might be the same; and I need not tell you how pleased I was when I found my judgment for once correct: although,' he added, with that strange dreamy smile of his, 'I had not exactly intended you to penetrate my secret.' 'Was your mother' . . . Stella asked; but I could not hear the remainder of her sentence. His answer must have been in the affirmative, with a very grave look, which altered his countenance wonderfully; and then I heard no more. There was a stir and a general move around me, in which I was led away; and I scarcely caught sight of my darling again, for I left soon after."

"Lady Trevannion was gracious?"

"O perfectly so."

"And Mr. Gower, you have not mentioned him. Was he as uncompromisingly haughty and reserved as always?"

"He angered me by his cordial chivalrous bearing to every one but his little sister. I don't think he spoke to her the whole evening; but a message, whispered to her by Captain Flamank, as she was standing for a moment by my side, and

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which contained his name, made the child's face pale, and the calm light on her brow cloud over, and take that anxious look which we have noticed every now and then. To his elder sister Mr. Gower was all attention: no lover could have been more devoted, and he is a very fascinating man, Mary, I must confess it. His greeting—for Captain Flamank introduced us—quite won me over; for I will admit, dear, that I shared your prejudices regarding him. Step-brothers, especially where large properties are involved," Miss Fridell continued, "are sometimes hard-hearted; and, though our little one has been so sweetly guarded in never admitting a word against her brother, yet it has been almost impossible not to infer from her very silence that this is no exceptional case."

"And yet it seems incredible. Surely, dear Miss Fridell, if Mr. Gower does not love his little sister, handsome and fascinating though he may be, he is a hard and wicked man."

Miss Fridell rose.

"We are speaking only on surmise, my Mary. Charity exacts that we think no evil."

Mary kissed her friend, and said "Good-bye till evening." She thought within herself that her visit to the Park had expanded that friend's charity to a stretch, for which there was no lawful occasion, at least in her opinion.

(To be continued.)

#### Ascension Day.

He is gone—a cloud of light  
Has received Him from our sight;  
High in Heaven, where eye of men  
Follows not nor angels ken,  
Through the veils of time and space,  
Passed into the Holiest Place;  
All the toil, the sorrow done,  
All the battle fought and won.

He is gone—toward their goal,  
World and Church must onward roll.  
Far behind we leave the past,  
Forward are our glances cast;  
Still His words before us range  
Through the ages as they change;  
Wheresoe'er the truth shall lead,  
He will give us whate'er we need.

#### Manners in Church.

Have you ever, my dear young friends, read in the Prayer Book the service for the Consecration of a church? It is a very solemn and a very beautiful service.

Nowhere else on earth can be found a service so noble, so purely devout as that of the Prayer Book. It is free alike from the weakness of superstition and from the presumption of irreverence.

It should become not only one of the great duties of our life, but a pleasure also to attend the Church service every Lord's Day, if in our power to do so. If necessary we should make a decided effort for this purpose.

And let us remember, whenever we enter the consecrated walls of God's house, that we should carry with us the spirit of "seriousness, affection, and devotion of mind," that we should pray for "grace to prepare our hearts to serve Thee with reverence and godly fear, with an awful apprehension of Thy Divine Majesty, and a deep sense of our own unworthiness." If we thus carry out with sincerity the teaching of the Consecration service, there will be little danger of unworthy manners in the Lord's house.

We are told that a most admirable lady of the Church of England, recently deceased, who lived to be the saintly mother of a large family of blessed children, seldom entered a church without the glow of a very devout and happy feeling appearing in her face. She was herself entirely unconscious of this beautiful expression. But it was observed by her friends, and mentioned after her death.

If we carry with us in our hearts a strong feeling of true devotion as we enter the doors of a church, there can surely be little danger of an irreverent manner.

Nevertheless, although the spirit may be willing, the flesh is weak. We should, therefore, be humbly watchful against every wandering thought and all carelessness of manner. Let us always follow the holy words of the service with unfailing, earnest attention. Let us make all the responses throughout the service in a truly devout spirit,

speaking the words audibly, but in a low, subdued voice. Think, my dear girls, how beautiful are all the responses in the service of our Church! In the Litany we humbly pray, "Spare us, good Lord;" "Good Lord deliver us;" "We beseech Thee to hear us, good Lord;" "Graciously hear us, O Christ; graciously hear us, O Lord Christ." In the Communion service, as the Commandments are proclaimed to us by the clergyman, we very humbly pray, "Lord have mercy upon us, and incline our hearts to keep this Law."

Well would it be for us all, my dear young friends, if we offered these prayers with reverent humility, from the depths of our hearts, on every Lord's Day. They would assuredly bring precious blessings upon our lives.

There are two failings common among young girls, two failings against which you should be especially on your guard in the Lord's house. Girls are often curious; perhaps they watch the people coming into church; perhaps they look curiously at those who occupy this seat or that. Leave all idle curiosity at the church door, dear girls.

Love of dress is also a very common weakness among young girls. Be greatly on your guard against this weakness, my dear children. Leave all thoughts of dress behind you when you go to church. Never be absent from the solemn services of the Lord's house because you have no new dress. Beware of studying the fashions in church. Thoughts more high, and holy, and blessed should ever fill heart and mind in the consecrated House of God.—*Girls' Friendly Magazine.*

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

#### The South Pacific Islands.

The islands of the South Pacific Ocean are very beautiful. There, flowers of brilliant hue, such as we never see in our changeable climate, trees with magnificent foliage, and birds with gorgeous plumage, abound.

Some of the trees bear delicious fruit. The palm tree, with its bare trunk, grows to a great height, and is surmounted by a beautiful crown of leaves, at the base of which grow the cocoa-nuts. Banana and breadfruit trees are plentiful, and ferns grow abundantly and luxuriantly.

Surrounding the islands is, of course, the sea. After crossing the dangerous breakers of surf which dash against the shore, you get into calm water. Then, as you look from the boat into the clear depths of the sea, you behold beautiful scenes. Rocks of coral of various tints, waving seaweed of glowing colours, shell-fish moving slowly along, bearing their shells of curious and graceful form.

The natives of these islands once were very uncivilized; but of late years, since so many Europeans have visited them, they have become quite clever at bartering the fruits and various products of their islands for things of English manufacture, and they are beginning to know the value of money.

A great many missionaries have been sent out from time to time to try and teach the poor savages about God and the Saviour; but it has been, and is, very uphill work, as their language has first to be studied, and Bibles printed for them; but progress is surely though slowly being made, and in time it is hoped that they will all hear and read in their own tongue the blessed news of the Gospel.

#### Bilious from Childhood.

Rev. Benjamin Hills, Pugwash, N.S., writes: "In a word I may say that K.D.C. has helped me more than anything else I have ever used. I had been bilious from childhood; for several years had rarely passed a week without a severe attack of bilious colic, with intense pain at the back of the head. These attacks usually followed my Sunday work. Since I began to use the K.D.C., I have scarcely had any return of biliousness and the attacks have been very light. I have had greater freedom from suffering since I began the use of K.D.C. than for years past. I believe that the occasional use of a bottle of K.D.C. will keep me comparatively free from the old trouble. I thank you for calling my attention to K.D.C. Had I tried it long ago it might have saved me years of suffering. I am glad to recommend it to fellow sufferers."

#### Independent Thinking.

To form the habit of independent thinking it will not suffice to read another man's ideas; but these must be weighed and sifted and tested by an exploration of their premises and consequences. In a word, to read profitably one must read slowly and thoughtfully. From a hastily-perused volume one carries away a vague recollection only of its contents—a gain of no more practical value than the knowledge that in such and such a library may be found such and such a book. Many so-called learned men are helpless when they are away from their book-shelves. Their pretensions would be utterly exploded were they subjected to the test imposed in China on candidates for a literary degree, who are shut up for days together in a cell containing nothing but pen, ink, and paper. It is one thing to know that somebody else knows a thing, and another thing to know it yourself. To know where to look for a thing is not to know it. Only a fact producible at a moment's warning from within the four walls of your skull is veritably your possession; and only a thought which you have struck out for yourself can truthfully be called your own.

#### Life and Happiness.

There is a capacity in every man and woman though it may often lie latent, to draw happiness from life in its various phases; and his or her entire welfare depends very largely upon the degree to which this power exists. To lose faith in it is to be blown about at the mercy of the winds and the waves of life, and at last to be carried away by its current; but to feel it and exert it is to guide the helm and conquer the storm, and bring the boat successfully into port. The man who does this is not the mere pleasure-seeker.

—The Governors of the Corporation of Queen Anne's bounty, at their annual meeting, made their distribution of surplus funds, in grants to meet benefactions on behalf of poor benefices in England and Wales. They were unable to fully respond to all the applications made to them. The benefactions offered were of the value of £48,879. The benefices approved for augmentation were 150 in number, ranging in value from nil to £200 per annum. The total of grants promised was £35,000.

K.D.C. restores the stomach to healthy action.

—What is a broad, shining river bearing ships on its swelling bosom? Many streams joined. What is a stream whirling round the valley mill-wheel? Many brooks joined. What is a brook gliding along its channel lace-edged with blue forget-me-nots? Many brooklets joined. What is a brooklet singing, as it goes, its little song? Many rills joined. And what is a rill with its strip of dainty verdure down the hillside? Many drops joined. What is a drop then? Let rill, brooklet, brook, river, ocean tell. So I blow my trumpet to the drops, and if they answer the rest will.—*Churchman.*

—A few years ago, in one of the low-lying parts of Surrey, a snipe was picked up dead, with a fresh-water mussel firmly attached to the end of its beak. The valves of the shell had closed on the snipe's beak, and the unfortunate bird was thus held prisoner till it died of starvation. Both bird and shell were preserved as a literal example of the biter being bit.

—"There are but ten precepts of the law of God," says Leighton, "and two of them, so far as concerns the outward organ and vent of sins there forbidden, are bestowed upon the tongue (one in the first table and the other in the second), as though it were ready to fly out both against God and man, if not thus bridled."

—There is nothing like courage in misfortune. Next to faith in God and in his overruling providence, a man's faith in himself is his salvation. It is the secret of all power and success. It makes a man strong as the pillared iron or elastic as the springing steel.



## Heart Longings.

If the pleasure of city and country  
And the gems of earth and sea  
Were mine, they could fill, no, never,  
This awful void in me.  
For blossoms and flowers would wither  
And palaces crumble to dust,  
The glare of the jewels weary me,  
And the silver and gold would rust.

If the love of countless thousands  
Of hearts which this world contains  
Was mine, it would bring me nothing  
But heart-aches and weary pains;  
And I at this shrine might worship  
For years, in one single day  
To find all my bright hopes vanished  
And fallen my idol to clay.

Take the shell from the sea and listen!  
Do you hear it moan and sigh?  
Pluck the flower from the field—tho' tended,  
'Twill droop and wither and die.  
As the shell belongs to the ocean,  
And each little flower to the sod,  
So the soul belongs to Heaven  
And the heart to its maker—God.

So my soul may be filled with longings  
And yearnings for things to be;  
But God and His dear love only  
Can fill this void in me.  
Yes safe from the world and its turmoil,  
I and my heart may be,  
Forever and ever in Jesus,  
And Jesus forever in me.

## Things Worth Remembering.

One who has learned to be hospitable in the best sense has also learned the secret of good fellowship with all mankind.

Mr. Ruskin says that the things to be desired for man in a healthy state are that he should not see dreams, but realities; that he should not destroy life, but save it; and that he should not be rich, but content.

Saving for saving's sake, without any special aim or end to accomplish, soon begets the vice of avarice, and turns a man into a miser; but saving for worthy objects and noble designs exalts the character and makes the life a world-wide blessing.

Knowledge and character, like material possessions, are ours not only to have but to give; but, unlike them, the more we give of them the more we have. The miser's heap grows smaller if he shares it with another; but the knowledge that is shared knows no decline, and character, like the fragrance of a flower, is for ever giving itself out in both conscious and unconscious influence, and gaining by what it gives.

Take an hour of exercise to every pound of food. We are not nourished by what we eat, but by what we digest. Every hour you steal from digestion will be reclaimed by indigestion. Beware of the wrath of a patient stomach! He who controls his appetite with regard to the quality of his food may safely indulge it with regard to quantity. The oftener you eat the oftener you will repent it. Dyspepsia is a poor pedestrian; walk at the rate of four miles an hour and you will soon leave her behind.

It is in the home, if anywhere, that social instincts can be wisely developed and guided and that the best preparation for social welfare can be made. The very qualities that enable brothers and sisters to live happily together also fit them to live happily with their fellow-men in after life.

Happiness is the very light and sun of the whole animated universe; and where she is not it were better that nothing should be. Without her, wisdom is but a shadow, virtue a name; she is their sovereign mistress; for her alone they labour—to enjoy and to communicate her is their effort and the consummation of their toil.

The healthful body demands that the muscles be used to keep them strong and vigorous; nor does it shrink from the task. But afterwards it also demands quiet and repose with equal imperativeness, and, if either be denied, its normal strength will decline, its life will deteriorate, and of course the happiness which comes from physical health will diminish in like ratio. Just so is it with all human faculties.

## Ascension Day.

We all of us know the names of Christmas, Good Friday, and Easter. We understand why these days are kept. Even those who do not come to church with us believe that the Birth, the Death, the Resurrection of the Lord Jesus, are three great events which His disciples ought always to remember as the three steps in their salvation. But far too many, even among Church people, forget the day on which our Lord went up to Heaven, and do not see why this is a very great and glorious day for us all. The day is not observed in England like the others, as a day when work is suspended; and so, perhaps, busy people can only come to church on Ascension Day early in the morning or late at night, and this, I suppose, drives the day out of their minds.

Yet if we loved our Master as much, and were as grateful to Him as we ought, should we not be glad to remember His Ascension Day, even for His own sake? Think of the rest and joy which it brought Him. He had humbled Himself for us, even to the death of the Cross. He had endured all those bitter sufferings of which we read on Good Friday. And now came that which made up to Him for all. Pain, and shame and death, were over for ever. The time was come when He could enter upon His glory; when He could rejoice in having ended triumphantly His great work, and being welcomed Home. What a change to Him from Good Friday! Instead of that fierce mob shouting and cursing around His cross, He had about Him to-day the countless multitudes of holy and loving ones to receive Him. Instead of crying to His Father out of the darkness and the loneliness, He found Himself at His Father's right hand for evermore in the fulness of joy. Ought we not to rejoice then in His joy?

But Jesus passed into heaven just as much for our sakes as for His own.

He told us Himself that He was going to prepare a place for us. Of course we cannot understand all that He meant by those words. What our place will be in the life of the world to come we cannot tell. But the Ascension of our Lord teaches us that there is a place for man in that blessed life. For He who "is gone into heaven" is not merely the God who "came down from heaven" to take upon Him our flesh. It is the Man Jesus Christ. It is He whom the Apostles touched, He who showed Himself alive to them after His Passion. It is One in our flesh, with a body, soul, and spirit like ours. He has opened the Kingdom of Heaven to all believers. He who is the first-fruits of our Resurrection is the first-fruits of our Ascension too.

Then, again, our Lord is gone to appear in the presence of God for us. He offered Himself once for all, for us. But when that offering was finished upon the Cross, He did not cease to be our Priest. He "hath an unchangeable Priesthood." And for this very reason it is that He is able to save us to the uttermost, as much as we need, and as long as we need. For He "ever liveth to make intercession for" us. For every fresh sin of ours, He is able to obtain forgiveness by pleading His own sacrifice. Ascension Day assures us of an unceasing prayer going up for us, of a forgiveness which we can have continually as we need it.

A third great blessing which we gain from our Lord's Ascension, as we learn from His own words, is the presence of the Holy Ghost the Comforter. This was the main reason why, as He told His disciples, it was expedient for them that He should go away. It is hard for us to understand how this is. But at least we can see, I think, that the Spirit of God speaking to our spirits is a greater and more blessed gift even than the Human Presence of Jesus as a Teacher and Friend. And it is one which all men, in all ages, and in all lands, may possess. We have no need to cross the sea to Palestine to hear the words of Him who spake as never man spake, or to tell Him our troubles and wants; because He is gone up on high, He is ever with us, a Living Word speaking to us, a Living Master and Lord to whom we can ever speak.

Hood's Sarsaparilla is absolutely unequalled as a blood purifier and strengthening medicine. It is the ideal spring medicine. Try it.

## Hints to Housekeepers.

Tomato jelly is made from canned tomatoes, strained, well salted and added hot to half a boxful of dissolved gelatine. When hardened serve on lettuce leaves or with mayonnaise of celery.

APPLE SHORTCAKE.—If you have never tried apple shortcake, try it now. Prepare it exactly as you would strawberry shortcake, using apple sauce in place of the berries; and by the time apples grow again you may consider an apple shortcake as great a treat as strawberry shortcake.

EGG CROQUETTES.—Boil eighteen eggs, separate the yolks and whites and cut them in slices; pour over them sauce a la creme; add a little grated bread, mix all together, and let it get cold. Put in some salt and pepper, make them into cakes, cover them well on both sides with grated bread, let them stand an hour, and fry them a nice brown. Dry before the fire, and dish quite hot.

FRESH FISH BAKED.—Clean the fish well and wipe it dry (not to cut off the head); prepare a forcemeat of bread and oysters chopped fine and moistened with their own liquor, salt it and season with parsley and pepper; fill the fish with this, sew it together and lay it in a dripping pan; pour around it some warm water, and sprinkle with pepper and salt, and baste often. If a good sized fish, bake one hour.

Use K.D.C. for indiscretions of diet.

Turnips, if sliced, will take about thirty minutes; if put in whole, forty minutes' time will be needed to cook them thoroughly. Peas and asparagus, if fresh, require from twenty to thirty-five minutes. Onions should be covered with plenty of boiling water and cooked for one hour. Beets, when young and fresh, will cook in forty minutes, but as they grow larger they require longer cooking.

I have been greatly troubled with headache and bad blood for ten or twelve years. I started to take Burdock Blood Bitters in July, 1892, and now (January, 1893), I am perfectly cured.

HUGH DRAIN, NORWOOD, ONT.

A MIXTURE OF STEWED CELERY AND CHEESE.—Cut a head of celery in small pieces, boil until tender in salted water, drain and mix with it half a pint of drawn butter, an ounce of grated cheese, and salt and pepper to taste. Bake in a buttered pudding dish or in scallop shells. Scatter the top lightly with grated cheese. Brown in a quick oven.

Cauliflower should be put head down into a stewpan filled with about three quarts of boiling water. Cover and cook gently for thirty minutes. String beans require two hours. At the end of the first hour a teaspoonful of salt to each quart of beans should be added. After they are done all the water should be poured off, and to the beans should be added one tablespoonful of butter and four tablespoonfuls of boiling water. Return to the fire for three minutes and serve.

Burdock Blood Bitters cure Dyspepsia.

Burdock Blood Bitters cure Constipation.

Burdock Blood Bitters cure Biliousness.

Burdock Blood Bitters cure Headache.

Burdock Blood Bitters unlock all the clogged secretions of the Bowels, thus curing Headaches and similar complaints.

BROWN BETTY.—Butter a pudding-basin, and fill it with alternate layers of bread-crumbs mixed with sugar, nutmeg, pounded cloves, and tiny morsels of fresh butter, and of sliced and cored cooking apples, finishing with the bread-crumbs. Bake and serve with cream or milk.

Plum-skins should never be eaten. By impaction in the intestines they set up fermentation, and are often the cause of the troubles and derangements attributed to the free use of this fruit. The skins of most plums are absolutely indigestible. They form a leathery envelope for the protection of the maturing fruit, and should always be rejected.

Bad Blood causes blotches, boils, pimples, abscesses, ulcers, scrofula, etc. Burdock Blood Bitters cures bad blood in any form from a common pimple to the worst scrofulous sore.



Children's Department.

Handsome is that Handsome Does.

Near me lives a little fellow Who has cheeks like roses red, And his eyes are bright and sparkling, And I often hear it said, "What a charming lad—so handsome!" But I never can agree With the ones who sing his praises, For he is not fair to me.

Very lazy, very selfish, Is this lad of whom I tell; He's determined not to study— Never has a lesson well; How he hates to help his mother! Not a stick of wood he'll bring Till he's done a deal of grumbling, And it's so with everything.

If you saw his cheeks get crimson With his anger, and a scowl; Make his pretty features ugly, And you were to hear him growl When he's bidden to do something, You would quite agree with me, That far, very far from being A delightful lad is he.

There's an old and truthful saying, "Handsome is that handsome does;" Many a lad with plainest features Has a noble look to us; For we know him kind and helpful, And his smile can make us glad, And his plainness—we forget it— He's the really handsome lad.

Benson the Saddler.

"HE THAT SERVES GOD SERVES A GOOD MASTER."

"Remember, I must have the bride on Monday," said Mr. Harcourt, as he turned to leave a shop where he had been giving some orders about his harness.

"I beg your pardon, sir," said Benson, "but it will not be possible to get it done by Monday."

"Not possible," returned Mr. Harcourt, stopping short; what nonsense! why, there's all to-morrow."

"To-morrow is Sunday, sir," returned the saddler, firmly but respectfully.

A Tonic

For Brain Workers, the Weak and Debilitated.

Horsford's Acid Phosphate

is, without exception, the Best Remedy for relieving Mental and Nervous Exhaustion; and where the system has become debilitated by disease, it acts as a general tonic and vitalizer, affording sustenance to both brain and body.

Dr. E. Cornell Esten, Philadelphia, Pa., says: "I have met with the greatest and most satisfactory results in dyspepsia and general derangement of the cerebral and nervous systems, causing debility and exhaustion."

Descriptive pamphlet free.

Rumford Chemical Works, Providence, R.I.

Beware of Substitutes and Imitations.



Toronto, Ontario.

As Well as Ever

After Taking Hood's Sarsaparilla

Cured of a Serious Disease.

"I was suffering from what is known as Bright's disease for five years, and for days at a time I have been unable to straighten myself up. I was in bed for three weeks; during that time I had leeches applied and derived no benefit. Seeing Hood's Sarsaparilla advertised in the papers I decided to try a bottle. I found relief before I had finished taking half of a bottle. I got so much help from taking the first bottle that I decided to try another, and since taking the second bottle I feel as well as ever I did in my life." GEO. MERRETT, Toronto, Ont.

In Dreadful Condition

Almost a Complete Wreck After the Grip

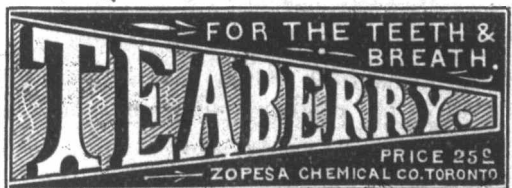
Can Hardly Express Sufficient Gratitude to Hood's Sarsaparilla.

"C. I. Hood & Co., Lowell, Mass.: "Dear Sirs—I felt it my duty to let you know the good Hood's Sarsaparilla has done for me. I have been troubled with summer complaint for years, unable to do anything. I tried everything but seemed to get no relief. Then I became a victim of the grip and was left in a dreadful state, so weak I could scarcely work and when I did I worked in misery. The doctor said I had Bright's disease. My kidneys were in dreadful condition. I found one of your papers at my door, and on reading it decided to

HOOD'S Sarsaparilla CURES

give Hood's Sarsaparilla a trial, thinking at the time it was not much use as nothing helped me before. But, thank God, I got relief after the first bottle. I kept on taking it and used five bottles; am now a cured man; never felt better. I have loudly recommended Hood's Sarsaparilla, for I owe my life to it and hope this may be the means of leading others to give it a fair trial." JOSHUA SMITH, Norwich Ave., Woodstock, Ontario.

Hood's Pills cure liver ills, constipation, jaundice, biliousness, sick headache, indigestion.



ALTAR LIGHTS

CLASSIFICATION OF FEASTS ACCORDING TO THE USE OF SARUM.

By the REV. W. S. ISHERWOOD. Also The Shapes and Ornamentation of Ecclesiastical Vestments. By R. A. S. Macalister, M.A. Being Vol. I, Parts I. & II. of "The Transactions of the Society of St. Osmund." Price, 35c.

W. E. LYMAN, Cor.-Secretary, 74 McTavish St., Montreal

"Well! what of that?"

"We do not work on a Sunday, sir."

"Then I shall go to those who do; you can put the bridle in the carriage," added Mr. Harcourt, turning to the man to whom he had given the order.

"We can get it done by Tuesday, sir, without fail," interposed Benson.

"Tuesday will be too late," and then, without another word, Mr. Harcourt stepped out of the shop, and bidding his groom take the bridle from the man, he got into his phaeton, and drove off, muttering to himself, "The old humbug! I will make him repent his folly."

Benson watched the carriage until it had turned the corner, and with something very like a sigh went back to his seat. He had lost his best customer; he felt sure of that. A man whom he had been most anxious to oblige; good work, well paid for, and paid promptly; such a customer it was hard to lose. Besides, Benson had had recent losses in trade, followed by sickness in his family, and money was very scarce, and would have been most welcome. He felt that the temptation to break God's law had been a severe one. Yet, after a moment's prayer, he sat down to his work with a quiet spirit, remembering that he who serves God serves a good Master, and may be content to look to Him for his wages.

A few hours after, a Mr. Wilcox, a clever, pushing saddler, who lived in an adjoining street, came bustling in, looking wonderfully elated and cock-a-hoop.

"Well, Benson," said he, as he rubbed his hands one over the other with uncommon glee, "you have been and done it; that is all."

"Done what?" inquired Benson, as he looked up quietly from his work, making a good guess, however, as to his visitor's meaning.

"Knocked down your own luck with one hand, and given it to me with the other."

"You mean, I suppose, that Mr. Harcourt drove on from my shop to yours?"

"Exactly, and I thought that the least I could do was to come and thank you, and to tell you how happy I should be to work for as many more as you choose to send."

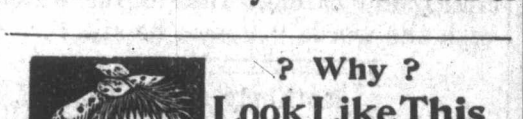
"I need not tell you I shall not send you those that I can keep," replied Benson, trying hard not to show that he was annoyed; "but, God helping me, I will never go against my conscience—not for any man or any money."

"Well, every one to their taste. These are not days to refuse good work when it is offered; and as to your scruples, they are all nonsense; just as if there were any sin in pushing a needle and a thread through a bit of leather on a Sunday! The better the day, the better the deed."

"Remember that thou keep holy the Sabbath day. Six days shalt thou labour, and do all that thou hast to do; but the seventh day is the Sabbath of

rest. Honour thy father and mother, which is the first commandment. Thou shalt love the Lord thy God with all thy heart, with all thy mind, with all thy strength, and with all thy power; this is the first and greatest commandment. Thou shalt love thy neighbour as thyself; this is the second commandment. On these two commandments hang all the law and the prophets. Keep thy heart above all things, for out of it proceedeth life. Be not wise in thine own eyes: fear the Lord, and depart from evil: it shall bring thee down to peace. Trust in the Lord, and he shall be thy strong hold. The righteous shall flourish as the palm tree, and shall increase like cedar in Lebanon. Blessed is the man that shall not walk in the counsel of the wicked, nor stand in the way of sinners, nor sit in the seat of scoffers: but his delight shall be in the law of the Lord; and he shall meditate therein day and night. He shall be like a tree planted by the water, that bringeth forth his fruit in his season, his leaf shall not wither, neither shall he be cut down by drought, and he shall prosper, and shall bring forth much fruit in his old age. The words of the Lord are pure as silver, and as beaten gold, and as precious stones. He shall be as a tree, and shall bring forth his fruit in his season, and his leaf shall not wither, neither shall he be cut down by drought, and he shall prosper, and shall bring forth much fruit in his old age. The words of the Lord are pure as silver, and as beaten gold, and as precious stones.

Why? Look Like This



DENT'S TOOTHACHE GUM STOPS TOOTHACHE INSTANTLY (GUARANTEED) Don't TAKE IMITATIONS. All dealers, or send 15c to A SWELL AFFAIR. C. S. DENT & CO., DETROIT, M.

THE CINCINNATI BELL FOUNDRY SOLEMAKERS OF THE BIRMINGHAM BELLS FOR CHURCH, SCHOOL, FIRE ALARMS, &c. Catalogue with 2500 testimonials. Prices and terms FREE.

Advertisement for COTTOLENE, featuring the headline 'OUT OF THE FRYING PAN' and 'PROGRESSIVE COOKING'. The text describes it as a pure and perfect cooking material for frying and shortening purposes, which is cleaner and more digestible than lard. It is made only by N. K. FAIRBANK & CO., Wellington and Ann Sts., MONTREAL.

Advertisement for Scott's Emulsion, featuring the headline 'Do You Cough?' and 'It is a sure sign of weakness. You need more than a tonic. You need Scott's Emulsion'. It describes the product as 'the Cream of Cod-liver Oil and Hypophosphites, not only to cure the Cough but to give your system real strength. Physicians, the world over, endorse it.' It also includes the instruction 'Don't be deceived by Substitutes!' and 'Scott & Bowne, Belleville, All Druggists, 50c. & \$1.'

Advertisement for St. Augustine wine, featuring the headline 'PELEE ISLAND WINE' and 'OUR COMMUNION WINE'. It includes a detailed label for the wine and the text 'J. S. HAMILTON & CO BRANTFORD, Ont.' and '- Sole General and Export Agents -'.



the Lord thy God: in it thou shalt do no manner of work.' They are plain words, and there is no mistaking their meaning," said Benson quietly.

"And from this you argue," said Wilcox, "that I am to throw up Mr. Harcourt's order, affront him, and lose a first-rate customer! Thank you; I'm not such a fool."

"I am not arguing upon the point," returned Benson. "You asked me why I did not undertake Mr. Harcourt's order, and I have told you. I have no choice in the matter but to obey God; he that serves Him serves a good Master. He never forgets the payment; and if at times a man seems to wait for his wages, it is only that the money is being put out to better interest than we can get here. What is good for a man to have will be made up to him some time or other; as for what is not good for him to have, why he is better without it. There is no doubt about that."

But as Wilcox returned to his own shop, he had considerable doubts on the point. "A bird in the hand is worth two in the bush," was his maxim, and he could not see how a man could be ever better without getting a thing, as Benson said. He thought his neighbour a great fool, and himself a very clever man. The Sunday was spent in executing Mr. Harcourt's order. The harness was sent home on the Monday; the money promptly paid; and Wilcox congratulated himself on his good luck.

The "bits of luck," if he had only known it, are the baits the devil uses to encourage his dupes in evil-doing. The luck is often short lived, but even if it lasted to the end, it is a poor store against the great day of reckoning.

It was some weeks after—and they had been weeks of short work, and some trouble to Benson—that another carriage stopped at the door of his shop; a well-appointed dark-green brougham, drawn by a comfortable, sleek-looking horse, and driven by a coachman whose well-to-do appearance was quite in keeping with that of the equipage.

Whilst Benson was wondering who his visitor might be, the carriage-door opened quickly, and a fine soldierly-looking man got out, and walked into the shop with an air of decision, as if he were accustomed to give his orders and be promptly obeyed. Glancing round the shop with an eye bright with lurking humour, he took in its arrangements, and made his own estimate of the character of its possessor.

"So," he said, turning to Benson, "you are the impudent fellow who won't work on a Sunday!"

Fortunately for himself, Benson was a good physiognomist. Looking up at his visitor, he felt sure that however abrupt the words might sound, no offence was intended, and so, with a smile, he answered respectfully, "I do not work on Sundays, sir; but I hope it does not follow as a necessary consequence that I am wanting in respect to my employers."

"Yes, it does, man; at least my friend Harcourt says so. He gives you but a bad character."

"I am sorry for it, sir," began Benson, but his visitor cut him short.

"Actually refused his order, and told him you would not do his work! Do you not call that impertinence?"

"I had no choice, sir."

"Yes, you had. You were free to choose between serving God and pleasing man, and you made your choice; and it is because of that choice I am

here to-day. I am General Downing. I have been looking out for some time past for a man on whom I could fully rely to execute a large Government order. The moment I heard Mr. Harcourt's story of you, I made up my mind you should have the work, if you could take it; for I felt sure that the man who could serve God so fearlessly would be the man who would best do his duty by his neighbour."

And as the General proceeded to detail to Benson the nature of the order he proposed to give him, Benson saw in a moment that such a prospect of well-doing was opened up to him as he had never yet had since he went into business. Nor was he mistaken. That order laid the foundation of Benson's present prosperity. People envy him his good luck, but he knows better than to call his altered fortunes by that name; and as he looks on the future with consciousness that, if all goes well, provision is now made for his old age, he thankfully acknowledges from whose hand the blessing came, and that he has made experience for himself of the truth of the old proverb, "He that serves God serves a good Master."

#### The Storm.

The long summer day had been beautiful and bright, children played on the beach, people sauntered, when the tide was out, on the firm sand, which extended far beyond the pier, and no one who looked at the blue water in the distance, and the waves gently and quietly tumbling over each other, would have imagined that a few hours later they would be roaring, wind-tossed and angry, dashing themselves madly against the rocks, and engulfing all kinds of shipping—from the tiny fishing craft to the proud merchant vessel—within their stormy depths.

But it was so. Towards evening dark clouds began to gather, the wind rose, and the waves, disturbed at their play, roughly and angrily pursued each other, throwing up masses of snowy foam on their way to the shore. Crowds of anxious wives and mothers watched on the beach for the return of husbands and sons who had left them to go out in their boats to catch fish. But alas! the stormy wind blew the fishing-smacks hither and thither, and many of them were broken to pieces and sank. Floating amid the waves were pieces of wood, large masts, and bits of rope which had once belonged to boats or gallant ships.

A storm at sea is a terrible thing. Those who live ashore should think of and pray for those whose duty leads them over the stormy seas to work for and provide for the wants of dwellers at home. No one can realize so fully as those who have witnessed a storm at sea the beautiful story of the tempests on the Lake of Galilee, when Jesus soothed his frightened disciples, and calmed the raging waters with the words "Peace, be still!"

#### Motherly Care.

What a pleasant thing it is to observe the care which beast and bird have for their young. What would the weak little calf do without its mother? What would the helpless little lamb do without the loving ewe? How carefully the bird watches over its fledgelings, till they are able to fly from the nest. How watchful is the old hen over her little chicks, to keep them from straying or from harm.

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#### A Bird's Umbrella.

An umbrella to a nest was neatly improvised by a humming-bird just before a storm. With the first drops she took one of three large leaves and laid it over the nest. Then she brought a fine twig and pinned the leaf down over the side. After the storm she was seen to come back and unhook the leaf, when her nest was found perfectly dry.

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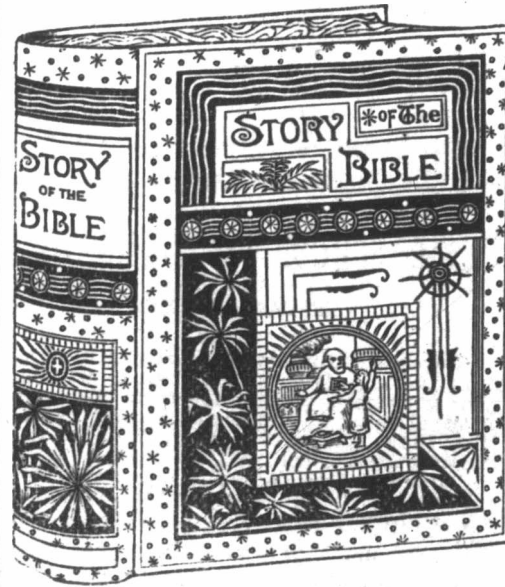
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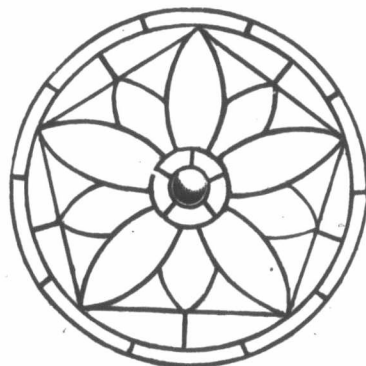
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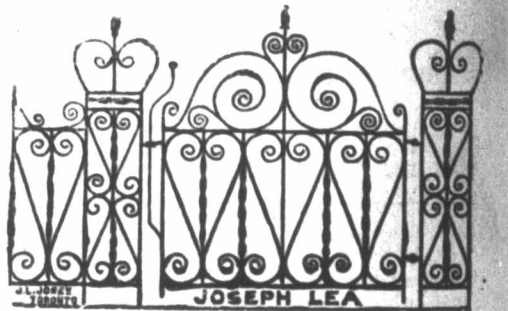
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