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# Canadian Churchman

AND DOMINION CHURCHMAN.

A Church of England Weekly Family Newspaper.

Vol. 18.]

TORONTO, CANADA, THURSDAY, JULY 21, 1892.

[No. 29.]

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## Lessons for Sundays and Holy Days.

July 24.—6 SUNDAY AFTER TRINITY.

Morning.—2 Sam. 1. Acts 24.  
Evening.—2 Sam. 12 to v. 24; or 18. Matt. 12. 22.

"THE LAST SWEET GLIMPSE OF OXFORD."—Who that has once visited the English University town but can sympathize with Canon Knowles as he gazes back from his departing train at that treasure-house of learning—"that brave concourse of spires and domes, and flood-encircled groves, which make up Oxford."

A FLOURISHING "CURATES' FUND."—The Rev. A. H. Stanton recently congratulated the St. Alban's, Holborn, people on having a local "additional clergy" fund so flourishing that certain societies of a more general character—now reported "weak in the chest!"—might come and borrow a little to help them out.

UGANDA, according to the *Rock*, is likely to form another instance of that faculty for cunning interference which makes our Roman Catholic cousins too much like the "heathen Chinese." The narrative is slowly settling down into a form which appears likely to leave on the reputation of Bishop Hirth the stigma of base treachery.

"LUCUS A NON LUCENDO."—Those who follow the rules of self-constituted ceremoniarium (mostly procured "wholesale" from the "ready made emporium" at Rome) to be found in "Church calendars," so called, have been led into a bog from which it is now hard for them to extricate themselves. They don't like retracing steps!

MEANING OF THE PRIEST'S STOLE.—It is well to remember that the clerical vestments "retained and used" at the Reformation had symbolical meanings attached. Thus, Cramer explains the "stole" to mean, "as touching the minister, the yoke of patience, which he must bear as the servant of God." He has much need of such reminder!

REALLY "QUIET DAYS."—Canon Newbolt makes a strong appeal against the new fancy for talk as one of the features of quiet days: and pleads very

strongly—both for the sake of the conductor and retreatants—for observance of *absolute silence* during these brief retreats from the distracting ways of the world—the ways of the "madding crowd."

C. E. T. S. CRISIS.—The *perferidum ingenium* of the total abstinence section in England has nearly wrecked this useful organization, and suggests the advisability of separating these enthusiastic extremists from the general body of "true temperance" people in the society. The question has become a serious one, needing careful handling.

"CHURCH ARMY LIMITED" sounds curiously, but the expression represents an excellent idea, of which we read in *Church Bells*, as being justified—rendered necessary in fact—by the magnitude of the business transactions, enterprises and investments in which this *solid and non-noisy* auxiliary of the Church has become engaged of late years.

NO PROTESTANT NEED APPLY!—Miss Cusack (the Nun of Kenmare) in a recent letter puts on record some of the strongest things said by Roman authorities against the *salvability* of Protestants. She adduces Paus IX. as especially denouncing "liberal Catholics" (for harbouring a kindly opinion on the subject), and expressly excluding Protestants from any chance of salvation.

"WITHOUT DISTINCTION OF CREED."—The *Rock* wisely directs attention to the cunning trick by which certain R. C. institutions draw funds from gullible Protestants—by pretending to look after all classes of the population—the fact being that there are more than enough of the destitute and criminal classes belonging to the R.C. communion to fill all such institutions. Room for no others!

C.E.T. "BENEFIT SOCIETY."—Among the useful recent developments of the English C.E.T.S. has been the formation of benefit machinery in connection with the various lodges. So we learn from the *Temperance Chronicle*. Twelve new lodges have been added during the last six months, and the accumulated funds, rapidly increasing, now exceed £10,000. A most useful auxiliary!

LEARNED HEATHENS.—Archbishop Benson has rather startled the *Manchester Guardian* and some other newspapers by a recent speech at an S.P.G. meeting. He took the position that certain heathen cults have had a tendency to advance men towards the Christian standard—more refined heathenism preparing men for Christianity, as the gross superstitions could not do. Well, is it not true?

BACK-WOODS AND BACK-SOULS.—All bishops are not—unfortunately for the Church—like the Bishop of Ontario, whose wise words to his synod we quoted last week, on the subject of employing the Diocesan Mission Fund—according to the dictates of *common sense*—in city mission work. Too many overlook the crowds of neglected souls in cities in order to *romance* on "backwoods" work.

THE "NEBUHADNEZZAR BANDS" of olden days receive in a *Church Times* editorial, "honourable mention," and an invitation to come back. "We abolished them with scant ceremony, to substitute,

for the fiddles and the ophicleides, an *instrument of torture* more fearsome than they were at their worst . . . the "harmonium"—which masks its guilt now-a-days under the name of "American organ"!

QUALIFIED MISSIONARIES.—A point upon which Archbishop Benson recently laid great stress was the advisability of employing only the most thoroughly learned men for the work of grappling with the various heathen religions to be overcome. Too many "raw recruits" plunge into this very serious business without mental preparation, and become the *laughing stock* of more clever adversaries.

"DEEP CHURCH."—Archbishop Benson seems to have the happy faculty of crystalizing brilliant thoughts into the shape of very striking phrases. Speaking at an S. P. C. K. meeting lately about "Broad Church, Low Church," &c., he said: "What we want is a *Deep Church*, only produced by knowledge, and by the principles of Christian knowledge, as founded in the incarnation of the Son of God."

"A HUMILIATING REMEDY."—*Church Bells* declares total abstinence to be intended and necessary for those incapable of exercising real temperance principles in *moderate use*. It is a remedy which ought to keep its users "ever mindful of their unhappy infirmity"—instead of puffing them up with spiritual (?) pride against those who go calmly on their way in the "higher walk" of moderation.

SCHOOLS OF PREACHERS.—At the annual luncheon of St. Alban's, Holborn, Mr. Gainsford Bruce, M.P., commenting on the singular vigour and power of the sermons heard in that church usually, advocated a systematic "school" of pulpit oratory, on the plea that parish priests proper have no adequate time or energy left for excellence in pulpit work. The "Cowley Fathers," &c., help to supply this want.

LONG HIDDEN.—It is a curious illustration of the treasures that often lie hidden for ages under our very hand, to read of a Syriac version of the Apocalypse being found by a student of Trinity College, Dublin, (who reports to the *Academy*) between the leaves of a Syriac M.S. belonging to the Earl of Crawford. This particular version is idiomatic and free in its composition, not a servile translation of the text.

"SCRAMBLING RESPONSES."—A correspondent of an English Church paper writes on this subject as follows:—"Much attention paid to seemly ritual, . . . but . . . how common it is in such churches to hear the priest's verse of a psalm or canticle begun before the congregation have had time to finish theirs. I sometimes wonder if the good angels hurry," &c. This "scrambling" is only promptness overdone!

RATIONALE OF TOTAL ABSTINENCE.—"To use God's gifts without abusing them, this is temperance, and it is a higher and a nobler thing than to reject them altogether. There are unhappily thousands of persons who, partly from the force of heredity, which is terribly strong, and partly from the mischief which they have already done to themselves by excess, are incapable of *real temperance*." They are exceptions!



"No NURSERIES!"—Quite a ripple was created not long ago at All Saints', Margaret St., by the unwonted (and "unwanted") usage of the whilom "Clergy House" as a family vicarage. It seems that the founder of St. Alban's, Holborn, inserted a clause in his deed of gift that there should be no nurseries in the parsonages, which the ecclesiastical commissioners have interpreted to mean . . . celibate clergy!

TRUE TEMPERANCE, or "moderate use," is strongly advocated by *Church Bells*, as against the exceptional expedient of total abstinence—a much lower type of virtue. "Temperance implies the right use of a thing, with self-control to avoid excess or harm." It is, argues our contemporary, like horsemanship: the man who does not ride at all is—safe, but the man who rides well is a higher type of being—a truer man!

"ESSE" AND "BENE ESSE."—The distinction which Archdeacon Sinclair has been trying to draw, or emphasize rather, between the Church with, and the Church without, Episcopacy, is declared by the *Guardian* (in an editorial) not to be a valid one. We have no right to take any one feature or element of the Apostolic Church, and say this is "not essential," but only expedient as a contribution to the well-being of the Church.

FALSE PROPHETS.—The Scriptural warning against that class of prophets or preachers "of whom all men speak well"—and who thereby inherit a certain "woe" all to themselves,—is as much needed now as ever. The "popular preachers," whose utterances please the public fancy, gain their popularity by a deliberate *suppressio veri*, a withholding of some (unpalatable) part of the "counsel of God." They "have their reward"—here!

BAD MISSIONARY POLICY—too much "diffusiveness"—is seen illustrated not only in Toronto and Tinnevely, but Calcutta, Burmah, &c. "The natural result is that the work everywhere is always on the verge of break-down, and goes forward with feeble and halting steps." The feverish cry for "fresh advances, new ground, aggressive work," &c., is responsible for this state of things. We should rather "back up existing missions more strongly."

THE SOCIETY OF S. OSMUND—see our advertisement, first page—has become firmly established in England and is securing a foot-hold in Canada. Its object is the preservation and purification of English ritual from the taint of Romish peculiarities—in fact it means loyalty to the national Church of Britain. The anniversary services are held on 16th July annually. The dioceses of Sarum and Truro have taken the lead in this purifying process.

RITUALISTS (?) "REPENTING AT LEISURE."—It is one of the evils of the unorganized stampede from eighteenth century irreverence, that many mistakes have been made by the common herd of so-called "Ritualists," who have followed (like sheep over a fence) the blind guides of almanacs and calendars, compiled by men who have never studied ritual at all. To correct these errors the "Society of S. Osmund" has been formed. They are doing a good work.

ROMANISM OF LOW CHURCHISM.—An Irish Roman priest in the (Roman) *Catholic Times* writes: "I have received very many converts into the Church during my sacerdotal career, but strange

to say, especially in these days of Ritualism, they have been nearly all from the ranks of the 'Low Church' part of the Establishment." It is not strange, after all, for extreme ignorance of the Church naturally begets the other extreme—exaggeration of the Church!

SARUM AND TRURO have distinguished themselves by adopting a specific diocesan use of significant colours (according to old English practice and precedent), for the sanctuary, from which green almost entirely disappears—entirely from Truro use. On the other hand, blue is used for Advent, Epiphany to Lent, and Trinity to Advent. There is a general preference for violet, rather than purple, for penitential seasons. The Canadian Church should note these facts.

"RED, WHITE AND BLUE."—It appears from a review in the *Guardian* of St. John Hope's recent work on the use of "Liturgical Colours," that the old British cardinal colours are steadily regaining lost ground, being gradually restored to the place usurped by "uses" indolently (or "in the malice of forethought"), shaped "*juxta morem Curie Romanae*, the distinctive colour of which is green, as opposed to the British blue. Another victory for loyalty, *juxta morem Curie Anglicanae*!

"WHERE THE CHURCHES CANNOT REACH."—Who can these persons be? The *New York Evening Post* quotes the confessions of some prominent ministers who have identified themselves with the Salvation Army's "Auxiliary League" on the plea that the S. A. reaches strata of humanity not touched by "the Churches." The Church of England makes no such shameful confession: she reaches all classes—where she works thoroughly; there is no material for the Salvation Army.

BISHOPS AND CLERICAL MISSIONS.—A correspondent of the *Church Times* voices well the sentiments of the Church when he says: "The Bishop alone can state the case (for adequate support of the parish clergy) naturally and plainly, and his influence can be brought to bear in the proper quarters, whether the liability may rest wholly on the congregation, or partly on their shoulders." American bishops act on this very sensible idea, and have done much to "raise the tone" in regard to this duty.

PROVINCIAL SYNOD OF CANADA.—The next triennial session of the Provincial Synod of the Church of England in Canada will meet—according to its constitution—in the city of Montreal, on the second Wednesday in September, 1892. Any new canon intended to be brought before that meeting should be forwarded to the Hon. Lay Secretary, Dr. L. H. Davidson, Q.C., Montreal, without delay; as No. 34 of the Rules of Order provides that "No canon shall be enacted unless the same has been transmitted by the secretaries of the Lower House to the members of the Provincial Synod at least one month before the meeting of Synod." The Very Reverend the Dean of Quebec, Hon. Clerical Secretary, having sent in his resignation to the Metropolitan, to the very great regret of all concerned, all notices for the Lower House should be sent to the Lay Secretary.

#### ODIUM THEOLOGICUM.

It very often happens that some grand and imposing occasion, full of edification to the sons of men, and deftly managed for our best interests, is marred by the impertinent utterances of some one unwise participator. Such at any rate was the experience of those who are responsible for

the arrangement of the Niagara Church Centenary, recently held. As one reads through the columns of our newspapers devoted to the record of the sayings and doings of that notable event, it is pleasant to note how—with only one exception—all the speakers and preachers fell into accord and pleasant tune with one another, and with the venerable central figure of Archdeacon McMurray, whose life has been one, conspicuously, of sweet and gentle influence on his contemporaries, softening the asperities of theological contentions, with little display of personal interference. Indeed, he is a type, we fear, of a kind of personality—the "good old English gentleman"—not quite so common now-a-days as it has been.

#### THE ONE EXCEPTION

must have been a sore trial to one so constituted, and we cannot help commenting on the execrably bad taste of a comparatively youthful participator in that historic and edifying scene. The idea of importing into the peaceful arena of happy reminiscences in regard to nobly done Church work, the virus of modern theological asperity, could only find place in a mind the very reverse of Dr. McMurray's type. Such lamentable conduct argues a terrible want of gentle academic training in the halls of Church learning—in the "Schools of the Prophets"—if not a fundamental incapacity for appreciating the "eternal fitness of things" in a sphere beyond whose boundaries of admission this bad specimen of Canadian theology has somehow intruded. The occurrence may, however, serve as a much-needed additional warning to the rulers of the Church to take wise measures in good time against admitting—"by laying hands suddenly"—peculiarly "unfit persons into the sacred ministry of the Church." At least they should be "kept" in their "places."

#### THE CHARGE WAS UNTRUE

as well as impertinent. The Church of our day does not suffer, to any appreciable extent, from the presence of godless rulers absorbed in "materialistic ecclesiasticism." The charge of "bad grammar and worse theology" comes home to roost with tremendous force and persistence in the house of this very preacher; it was an action of self-condemnation to have brought the subject forward at all. It was sure to recoil, and hurt him, and him only, who had the temerity and bad taste to flaunt it from that pulpit, of all others in our country—a pulpit consecrated by names of men who could not be imagined as indulging for a moment in such a piece of coarse impropriety of pulpit declamation. Lastly, the event so unhappily exposed in the public press, must serve as a warning to those who get up such demonstrations in the interest of the Church not to be too "charitable" in admitting to positions of prominence and power persons peculiarly unfitted to be trusted with such functions. They prove "flies in the ointment!"

#### GRAND OLD MEN.

Since the days of Moses the world has never been long wanting in a supply of venerable leaders, whose commanding intellect had been enriched by the fruits of varied experience during a long-drawn life. Homer's pages testify, for instance, to the wondrous and singular influence of the surviving "old man eloquent" in the person of Nestor—who may be accounted to be the favorite model of that famous modern Homerophile, William Ewart Gladstone. Indeed, it would not be difficult to display a kind of catena of grey-haired heroes, holding hands, as it were, along the pages of the world's history, and passing on the



well-worn sceptre of personal supremacy from generation to generation. As men grow old they throw off—if they are wise, as well as strong in vitality—many of the weak points of character which impede and weaken their progress in less mature years; and stand forth at last, polished a most to perfection as well rounded and nearly imitable human characters. Younger men gaze at them in hopeless admiration, waiting rather impatiently for their turn to win the "hoary crown" of influence.

## HAPPY THE NATION

which has been well supplied by men of this stamp—the nation which is not left to the feverish wrestling that goes on among men of only middle life, especially in the "hurly-burly" of politics. It is well that there should be at least one colossal figure, overtopping all his fellows, and majestically pointing backwards a warning finger to the former generations in which he had won, perhaps very dearly bought, experience. To such men even the impetuous and thoughtless youth is apt to listen with some degree of respect, and the headlong course of so-called "progress"—another name for lightsome *change*—is sensibly moderated by the counsels of old age. In the realm of theology—what immense influence had the name of Dr. Pusey and his personality—even now the aroma of his uttered thoughts lingers on the air and tempers the feverish atmosphere of our day with a wholesome element of more than chemical efficacy in correcting the tone of religious opinion, because he died amid the halo of a long and well spent life. So of many other Englishmen.

## CANADA IS LINKED

most happily with England's past by a few men of similar calibre to those we have mentioned. We not only have had one Sir John A. Macdonald in our political arena, but—on the verge between the religious and political life—we have had the grand figure of Bishop Strachan. Our own day is enlightened by such pillars of "Church and State" as *Archdeacon McMurray*, who lately presided with such marvellous vigour and intellectual clearness at Niagara's Church Centenary. Not only of Canadian history can he say "*magna paes fui*," in the regions of missionary, diocesan and academic distinction: but he can stretch hands across the lakes, and across the ocean too, to such compeers of former days as Bishop Coxe, Dr. Pusey and W. E. Gladstone. It would require another Cicero to descant "*de Senectute*" and do full justice to the rich stores of experience—by which Canada would do well to profit—wrapped up and enshrined in such a life. It is to be hoped that Niagara's octogenarian will leave behind some printed record of his life's learning.

## OUR NEXT ISSUE AUGUST 11th.

In consequence of taking our annual Holiday, our next issue will be the 11th of August.

## "WHY AM I A CHURCHMAN?"

BY THE RIGHT REV. THE HON. ADELBERT J. R. ANSON,  
D.C.L., BISHOP OF QU'APPELLE.

## Continuity of Forms of Worship.

As one chief purpose and function of the Church on earth is the maintenance of the worship of Almighty God among men, and as the outward form in which that worship is offered is necessarily a token and expression of the faith that she holds, the continuity of the body will show itself in a continuity of the form of worship, at least in all essential matters. A complete severance in the mode of worship, such, *e.g.*, as would have been the substitution of extemporaneous prayers for fixed

forms, or an entire change in the prayers and ceremonial used, might justly have been thought to denote a change in the character, or in the faith of the Church. But no such change ever took place in the manner of worship in our Church. *The forms we now use are, in their chief parts, those that we have inherited from the earliest times, and have been continuously used in our Church from its beginning.* As the preface of our Prayer Book itself asserts, while claiming for the Church liberty to make alterations, "that the main body and essentials (as well in the chiefest materials as in the frame and order thereof) have still continued the same until this day."

The English Church, even before the Reformation, had a liturgy, independent of, and in many respects differing from, that of Rome. Liturgio- lists trace four or five great early groups or *types*, of liturgies: those called after St. James, or the Oriental; St. John (perhaps rather St. Paul), or Ephesine (Gallican and Spanish); St. Peter, or of Rome and Sicily; St. Mark, or Egyptian and Ethiopian; and perhaps a Persian. The original offices of the old British Church were undoubtedly of Eastern origin, and even the office introduced by St. Augustine, though differing from these, seems not to have been actually that in use at Rome, but a French variety thereof. "This is incontestably proved," says Archdeacon Freeman, "by the English Diocesan Uses; the contents of which are, on occasion, utterly different from the Roman; while in very many particulars they are found to correspond to usages preserved in various French and Spanish churches."—(*Principles of Divine Service*, p. 418).

Though all early liturgies were evidently framed after one model or form, yet each church or diocese was at liberty to make adaptations or changes for its own use. This continued for many centuries. When Augustine found in Britain uses different to those to which he had been accustomed, he wrote to the Bishop of Rome, Gregory the Great, for advice as to what he was to do. Gregory's answer is noteworthy, evidently showing that the Roman Church did not pretend to such universal and despotic power then as she does now.

"You, my brother, are acquainted with the customs of the Roman Church in which you were brought up. But it is my pleasure that if you have found anything either in the Roman or the Gallican or any other Church which may be more acceptable to Almighty God, you carefully make choice of the same; and sedulously teach the Church of the Angels, which is at present new in the Faith [he evidently did not know that there had been a Church in the country before], whatsoever you can gather from the several Churches. For things are not to be loved for the sake of places, but places for the sake of good things. Select, therefore, from each Church those things that are pious, religious, and correct, and when you have made these up into one body, instil this into the minds of the English for their use."

At the time of the Norman conquest there were several "Uses" in different parts of England. Osmund, Bishop of Salisbury, and Chancellor of England, remodelled the Services in 1085, for his diocese, and this "Use of Sarum," because the most extensively adopted through England, and was the one upon which our present Book was framed at the Reformation. There were, however, other Uses well known, especially those of York, of Bangor, and of Hereford. At the time of the Reformation a committee of bishops and clergy was appointed in 1542, to revise the Service Books,

but the committee, which in the meantime had been considerably enlarged, was not able to finish its work till 1548, when the revised Book that it had compiled, after having been submitted to, and approved by convocation, was ordered by Act of Parliament to be used in churches, on Whitsunday, 1549. Cranmer, in after years, offered to prove that "the order of the Church of England, set out by the authority of Edward VI., was the same that had been used in the Church for fifteen hundred years past."

The Prayer Book was again revised in 1562, and again, very slightly, though omitting some objectionable alterations that had been introduced in 1552, under Queen Elizabeth, in 1559. This was practically our present Book, as the last revision in 1662 was again very slight. So little was this book thought to be anything but a revision of old offices, that out of 9,400 clergy only about 200 refused to adopt it. "The Pope himself saw so little to object to in it that he offered to give the Book his full sanction if only his authority were recognized by the Queen and Kingdom." This is vouched for by Lord Chief Justice Sir Edward Coke, who in a charge said: "I have oftentimes heard avowed by the late Queen, her own words; and I have conferred with some Lords that were of greatest reckoning in the State, who had seen and read the letter which the Pope sent to that effect, as have been by me specified. And this upon my credit, as I am an honest man, is most true."—(Speech and charge, London, 1607, quoted with other authorities by Blunt, introduction to Prayer Book, xxxv.) "Neither the Bishop of Rome, nor the Court of Rome, alleged that in our Reformation, in our re-casting of our Liturgy and Service Book, there was anything at all outstepping the rights and customs of an independent local Church. The French Church had done the same only a few years before without reproach, and when our Prayer Book itself was considered at Rome it was not regarded as heretical. . . . It was not till 1570 that the breach came by the act of the Pope excommunicating the Queen, and until then those who held to the old learning and those who loved the new, worshipped side by side, met in the same churches, received the same Sacraments, joined in the same prayers."—(*Canon Ashwell, Lectures on the Church*, p. 87). For eleven years after the final revision there was only one Church and one mode of worship in the country, as there had been before. The fact is that it was only because the Church and Queen of England refused to acknowledge the supremacy of the Pope that England was cut off from communion with Rome, and then, afterwards, to justify that step, the Church of Rome has raised various pretexts to endeavour to show that our Church by the change she made, was guilty of schism.

The following tables will show clearly the truth of what has been stated above, and how our present offices have retained all the essential parts of the pre-Reformation offices.

The morning and evening prayer are a condensation of the Services for the canonical hours, called the "Divine Office," which, however, were more appropriate for use in monasteries than for general worship. They were *Nocturns* or *Matins*, before daybreak; *Lauds*, soon after; *Primes*, about 6 o'clock; *Tierce*, at 9; *Sexts*, noon; *Nones*, at 8; *Vespers*, evening; *Compline*, at bedtime. In mediæval times these services were often accumulated. *Tierce*, *Sexts*, and *Nones* seem to have fallen out of public use before the Reformation. The others were condensed into the morning and evening prayer;



Matins.	Lauds.	Primes.	Prayer Book of 1549.
Invocation Our Father O Lord, open Thou O God make speed Glory be Alleluia Venite Hymn Psalms Lessons Te Deum	Versicle and Response  O God make speed Glory be Alleluia  Psalms  Canticles Short Chapter Hymn Benedictus  Suffrages 1st Collect 2nd Collect	Invocation Our Father  O God make Glory Alleluia  Hymn Psalms  Athenasian Creed Short Chapter  Short Litany Our Father Suffrages, Confession and Absolution  3rd Collect Intercessory Prayers	Our Father O Lord, open Thou O God make speed Glory be Alleluia Venite  Psalms 1st Lesson Te Deum  2nd Lesson  Benedictus Creed Short Litany Our Father Suffrages 1st Collect 2nd Collect 3rd Collect Intercessory Prayers

The Evening Prayer is an exactly similar condensation of Vespers and Compline.

The "Introduction" to our Present Offices Sentences, Confession and Absolution was added in 1552. This Penitential Introduction to the Services has been often severely criticized as being the chief departure from the previous forms of Services. But Archdeacon Freeman, in his learned work on the Liturgy, has clearly proved that

such a penitential "introduction is in full accordance with the ancient, and present, Eastern phase of the Services, and possibly with that which originally prevailed in this country."—Vol. I. p. 309.

The following comparative table for the old and present offices for the Holy Communion is taken from Canon Lækeock's "Divine Liturgy":

Primitive (from Apostolical Constitutions, 3rd or 4th Century).	English pre-Reformation (Sarum).	Present Prayer Book (Revised last in 1662).
I.	I. Preparation of Ministers (including C for Purity & L.P.) (Introit Kyrie Gloria in Excelsis Collects)	I. L. P. and Collect for Purity (Kyrie, with Ten Commandments Collects)
Lections—1. Old Testament 2. New Testament	Lections—1. Epistle or O. T. 2. Gospel	Lections—1. Epistle (or O. T.) Gradual, &c. 2. Gospel.
Sermon Prayers for all orders of men	Sermon (position variable) Creed	Creed Sermon and Exhortation
II. Kiss of Peace Offertory—(1) Lavabo (2) Oblation (3) Silent prayer	II. Offertory—(1) Sentence (2) Oblation (3) Prayers (4) Lavabo	II. Offertory—(1) Sentences (2) Oblation (3) Prayer—commem. of (1) the Church, (2) the Living, (3) the Dead Preparation of Communicants, Exhortation and Invitation Confession, Absolution, and Comfortable Words
III. Grace Lift up your heart, Preface, Sanctus	III. The Lord be with you, &c. Lift up, &c., Preface, Sanctus	III. Lift up, &c., Preface, Sanctus
	CANON Commem. of (1) the Church, (2) the Living, (3) the Saints Oblation in the name of all these, and Prayer for Consecration with a view to Communion Words of Institution Oblation	Prayer of Access [Canon]
{ Commem. of Redemption Words of Institution Oblation and Invocation, and Prayer for the benefits of Communion Commem. of (1) the Church (2) the Living and the Dead	{ Commem. of (1) the Dead, (2) the Communion of Saints Lord's Prayer with expansion	{ Commem. of Redemption Prayer for the benefit of Communion Words of Institution.
IV. "The Peace of God."	IV. "The Peace of the Lord" with Fraction, Commixture, and Agnus Dei Kiss of Peace	IV.
Deacon's Bidding, and Prayer of Access "Sancta Sanctis" ("Holy things for holy persons") = Invitation Communion	Prayers before Communion Communion	Communion
Deacon's Bidding, and Thanksgiving	Thanksgiving Ablutions Post Communions	Lord's Prayer Oblation, or Thanksgiving Gloria in Excelsis "The Peace of God," and Blessing.
Prayer of Blessings and Dismissal		

Archdeacon Freeman states, as the result of his very learned research into liturgies, that "the existing English Rite, though in some points less expressive than could be desired, is in point of

order more perfectly conformable than any other in the world to what seems to have been the primitive and Apostolic model."

ST. JOHN'S FEARFUL FIRE.

THE BISHOP OF NEWFOUNDLAND APPEALS TO TORONTONIANS FOR AID.

The Church of England here is overwhelmed by the disaster. The fire destroyed the cathedral, bishop's and clergy's houses, schools, Synod Hall and orphanage. They are all practically uninsured. The beautiful cathedral, designed by Gilbert Scott, and recently completed at a total cost of \$250,000, is a ruin. It is a historic landmark of St. John's and was the place where English service was first celebrated in the New World.

I appeal for sympathy and aid to the Anglican communion.

BISHOP OF NEWFOUNDLAND.

THE CATHEDRAL OF ST. JOHN THE DIVINE, NEW YORK CITY.

At a meeting of the trustees of the cathedral of St. John the Divine, held at the diocesan house, Tuesday, June 28th, the following preliminary report from the committee (Drs. Huntington, Cady, and Greer, Messrs. Nash, Miller, and Roosevelt) on scope and plan, was unanimously approved:

Literally interpreted, the words "cathedral church" signify "church of the chair." For a study of the large and difficult question of cathedral organization, there can be no better starting point than this. But whose chair? Evidently the Bishop's chair. The cathedral, that is to say, is the symbol, the outward and visible sign of episcopacy, or government by oversight; and not the symbol only, but the implement as well, for part of its purpose is to aid the bishop in carrying out his administrative designs.

The primitive cathedral was, and the American cathedral should aspire to become, distinctively the bishop's church. And this is not in the sense of a parish church, whose rector, wardens, and vestrymen have assigned to the bishop a seat of honor in their chancel, but on the contrary, a wholly nonparochial organization, of which the bishop is not merely the ornament but the recognized executive and head.

It is to be remembered, however, that American episcopacy differs from the episcopacy of other countries, and notably in this, that it co-ordinates the bishop with his diocese, by means of an elected body known as the convention. If, therefore, the cathedral is to be the representative church of the diocese, as American Churchmen understand the matter, it must, somehow, make out to shelter not only the bishop but the convention, an end easily met by providing for the convention a commodious synod house on the cathedral grounds, connected by cloister with the church itself, and by giving the Standing Committee, which is the convention in miniature, an actual share in the control. Again, there is the matter of the tenure of the property to be considered. The title must be vested somewhere, and some person or persons must be charged with the responsibility of maintaining the fabric. There are evident reasons why neither the Bishop personally nor the convention collectively should own the property. Hence arises the need of the board of trustees, a factor of no inconsiderable moment in our problem of organization.

In five other lights we have still to look at the cathedral: (1) as a House of Prayer; (2) as a centre of missionary activity in all portions of the diocese, both urban and rural; (3) as the unifying link of all the non-parochial benevolent activities of the diocese; (4) as an educational stronghold, and (5) as a local cure of souls.

These are the aspects of the institution upon which we must mainly depend for enlisting the interest of the more serious-minded among us in our undertaking. Architectural enthusiasm and civic pride may be counted upon to carry the enterprise to a certain point, but no further. If the cathedral of St. John the Divine expects to draw to itself large gifts from the people of New York, its friends must persuade the people of New York that what the cathedral means is the propagation of the Gospel of our Lord Jesus Christ.

Five millions of dollars will not be forthcoming either for the sake of ornamenting the brow of Morningside Park with a magnificent structure of hammered stone or of providing a sumptuous abode for a college of titled ecclesiastics. Utility is the test question by which the whole thing will be tried.

1. Useful, first of all, then, the cathedral will be expected to show itself as a house of prayer. To this end provision must be made for the maintenance of a grand and uplifting service of worship. This means a staff of clergy competent to conduct such a service, and a large, thoroughly drilled choir.

Moreover, the pulpit of the cathedral must be one of whose utterances we shall have no reason to be ashamed. The bishop of the diocese can only be depended upon to preach at intervals. Not only must he have deputies resident and on the spot to share this branch of the duty with him, but he must have



it in his power to summon select preachers and lecturers from beyond the precincts of the cathedral, as occasion may demand.

2. The second requirement mentioned, that of missionary activity, may best be met by closely associating with the bishop in the executive body his five archdeacons. These functionaries are at the head of missionary effort in their various jurisdictions, and are in a position to render the bishop the same sort of help that the members of his military family give to a general in the field. Especially would the archdeacon of New York, charged as he is with the duty of administering our city missions, be serviceable in this way. The missionaries also who minister to various foreign populations of New York, might very appropriately be put in charge of the national chapels which we hope to see clustered about the apse of the cathedral in its completed state. With diocesan missions conducted from this strong central point, we shall have far less complaint from struggling parishes that too much is expected of them in the way of caring for the spiritual destitution of their outlying neighborhoods. In a word, the cathedral, instead of draining the missionary resources of the weaker parishes, will supplement and strengthen them.

3. Thirdly, the various benevolent institutions of the diocese, as they have their common headship in the Bishop, so will they find their natural meeting place in his Cathedral. In the case of the foremost of them all, St. Luke's Hospital, this affiliation is to be made evident to the eye by buildings placed within a stone's throw of the church; and there would seem to be no reason why others should not share with St. Luke's the right of representation in the electoral body of the cathedral, when this shall have been constituted.

4. In the line of direct educational work not very much can be expected of a cathedral situated as ours will be. A Diocesan Library ought to be maintained, and a School for Choristers, but for more than these it is scarcely necessary that provision be made. As respects theological training, it must not be forgotten that New York is already the seat of a School of Divinity which it would be both hopeless and foolish for any diocesan seminary to attempt to rival, and, as respects secular education, it is enough that Trinity School is already as closely linked to the cathedral as it need ever be by the fact that the bishop of the diocese is *ex-officio* the head of both corporations. Should Trinity School ever see its way to establishing itself in the near neighborhood of the cathedral, the fact of its doing so would only visibly emphasize—it could not structurally alter—an existing relation. There is, however, a method by which the friendship of the cathedral towards all forms of good learning might be made manifest, and that would be the giving to the President of Columbia College, the Warden of St. Stephen's, Annandale, the Head Master of Trinity School, the Warden of the Training School for Deaconesses, and the Examining Chaplains of the Diocese, shares *ex-officiis* in the government of the institution.

5. Last, of all, the cathedral will have a distinct relation to sustain to the congregation habitually worshipping within its walls. Of course, the attendants upon the services of such a church as we have undertaken to build will be largely made up of strangers who come and go; but there will also be others who will worship there. For pastoral work needed for these it will be easy to provide by assigning the duty to as many as need be of the cathedral staff.

Such, in the judgment of your committee, are the considerations that ought to determine the general structure of a Constitution and Canons for the Cathedral Church of St. John the Divine.

For the Committee.

[Signed] WILLIAM R. HUNTINGTON, Chairman

BROTHERHOOD OF ST. ANDREW IN CANADA.

NEW CHAPTERS FORMED SINCE CONVENTION, FEBRUARY, 1892.

- No 61 St. James', Ingersoll, Ontario.
62 St. Thomas', Toronto, "
63 St. Saviour's, East Toronto, Ontario.
64 St. James', Orillia, "
65 St. Paul's, Knowlton, Quebec.
66 St. Mark's, Toronto Junction, "
67 St. Matthew's, Toronto, "
68 St. James', Carleton Place, "
69 St. James the Apostle, Montreal, Quebec.
70 St. Paul's, Brockville, Ontario.
71 St. Paul's, Nanaimo, British Columbia.
72 St. James', Kingston, Ontario.
73 St. George's, Hastings, "
74 Holy Trinity, Mitchell, "
75 St. Alban's, Grand Valley, Ontario.
76 St. Alban's, Nanaimo, British Columbia.
77 St. George's, Oshawa, Ontario.
78 St. James', Hull, Quebec.
79 " " Millbrook, Ontario.
80 St. John's, Hamilton, "
81 Trinity, St. Thomas, "
82 St. George's, Georgetown, Ontario.
83 " " Preston and Hespeler, Ontario.

Home & Foreign Church News

FROM OUR OWN CORRESPONDENTS.

QUEBEC.

CACOUNA.—Sunday was a delightful day here. At the morning service, the Bishop of Niagara, by request of the Archdeacon of Quebec, acting under authority from the Metropolitan, ordained to the priesthood the Rev. Bathurst George Wilkinson. Mr. Wilkinson is the new Professor Designate of Pastoral Theology in Bishop's College. He is a graduate of Bishop's College, and also trained in the celebrated Schola Cantuarii of Lincoln, England. The candidate was presented by the archdeacon, and the following clergy assisted in the laying on of hands:—the Rev. Canon Thornloe, priest in charge this month of the Cacouna Church, the Rev. Canon Mullock, the Rev. H. J. Petry, the Rev. R. H. Cole, and the Rev. A. Williams. The sermon was by the Bishop from 2 Tim. i. 17. and was a very solemn setting forth of the spiritual dangers, common to both laity and clergy, of giving in to "the spirit of fear"; dangers only to be counteracted by a ceaseless stirring up of the gifts bestowed, now as then, by the laying on of hands, of "the spirit of power and of love and of sober-mindedness." No one who heard this solemn appeal to conscience will be likely soon to forget it. Mr. Wilkinson is to be immediately appointed to the vacant professorship of pastoral theology by the Lord Bishop of Montreal, president of Bishop's College. Mr. Wilkinson is the first fruits of a system of providing professors for our Church Universities proposed some years ago by Archdeacon Roe, namely, that of selecting from time to time, as is done in the medical profession, the best of our Canadian graduates, and sending them home to the great divinity and other schools in England to receive all the additional culture which is there to be found. Mr. Wilkinson is an old Harrow boy, and took a brilliant first class in the Honorary Divinity course in Bishop's College. Mr. Wilkinson succeeds the Rev. Dr. Allnatt in the charge of the new Divinity House for the training of ordinaries in Bishop's College, Lennoxville.

ONTARIO.

FRANKTOWN.—The Rev. R. Waterman has returned from the west, where he has been visiting a sick relative.

The congregation of St. John's Church gave their annual picnic on Domini n Day, the proceeds to be used towards the completion of their driving shed. The weather was fine, and everybody was out. Speeches were made by Revs. Nesbitt, R.D., and W. D. Mercer, B.A., also by gentlemen from Smith's Falls. The net profits of the day amounted to \$112.

A large body of Franktown and visiting Orangemen held a church parade on the evening of the 10th, and marched to the parish church, where they joined heartily in the Evensong. The rector gave a somewhat lengthy address upon the watchword of the order, "The Altar and the Throne"; in which he laid down very plainly, (1) Our duty as citizens of the British Empire; (2) What the Altar of the National Church should be to true Orangemen, and (3) The absolute necessity for defending the faith, not of any Protestant sect, but the "faith once for all delivered to the Saints" (Jude 3). The preacher dwelt upon the strength of a government which was both constitutional and monarchical; and then went on to shew one or two advantages arising from the union of Church and State, particularly for the State. He closed by pointing out that the Altar of our watchword was none other than the Altar of the Church of England, and that its best defenders were those consistent Churchmen who never turned their backs upon it. After the presentation of the alms the congregation remained standing, and sang the National Anthem in a way which did them credit; after which the benediction brought to a close our most enjoyable service of praise and thanksgiving.

DESERONTO.—Mohawk Reserve.—We often hear it said that missions to the Indians are a failure. But any one who was present at the old Mohawk Church on Wednesday, July 6th, will be able in future to flatly contradict this oft repeated falsehood. It is true that in some instances the Word does not appear to have that sanctifying influence upon the hearts and lives of the hearers which is its proper tendency. But the same is true of any white congregation. If then after 18 centuries of the Faith among Anglo-Saxons, we still find the tares among the wheat—sometimes indeed the tares predominating—why should we be so surprised to find plenty of tares among those who have only within the past century begun to learn the first principles of the doctrine of Christ? On July 6th, the Lord Bishop of the diocese visited the mission for the purpose of giving the Mohawks some spiritual gift. Many of the neighboring clergy were present at the service. The procession was formed at the vestry door, headed by a band of

Mohawk boys, the leader carrying a banner with the Royal Ensign of the King of kings beautifully worked thereon. They then marched through the churchyard to the west door, singing the processional hymn "Onward Christian Soldiers." Every head was lowly bowed at the sacred name. When the Bishop and priests had taken their places in the chancel, the candidates, 43 in number, were presented by the Rev. Father Anderson, the veteran priest of the mission. The Bishop then gave an earnest helpful address, urging his hearers to be not soon moved from their steadfastness, but to go on unto perfection. This was followed by silent prayer and the singing of the hymn, "Our Blest Redeemer ere He breathed." Then the Bishop laid his hands upon them, and as many of the Mohawks who have already been confirmed are showing, by their lives, that by the laying on of the Apostles' hands the Holy Ghost is still being given, we may fervently hope and pray that those who have just now received this Holy Rite may also bring forth in their lives the fruits of the Spirit. The Holy Mysteries were celebrated by the Bishop, and all the newly confirmed made their first Communion. The service was choral throughout, and most impressive. As we sat in the chancel and looked down upon that crowded congregation and saw the "pale-faces" sitting together with their dusky brothers and sisters, and saw them all going up together to partake of that One Bread, we could not but recall St. Paul's words at Athens, "God hath made of one blood all nations of men," and we came away strengthened and confirmed in our belief in the Holy Catholic Church the Communion of Saints.

TORONTO.

St. Alban's Cathedral.—Sunday, 10th.—His lordship the Bishop officiated at the ordination of three priests and five deacons. The completed portion of the edifice was filled, while many who could not gain admittance stood in the doorways and temporary corridors. The sermon of the day was preached by Rev. Prof. Symonds, late of Trinity college. He took as his text, St. John x. 11, "I am the good shepherd; the good shepherd giveth his life for the sheep." He said that while on earth Christ spoke of many things concerning the future, but laid down no doctrine touching them. He taught only the way to salvation, feeding his flock on what was beneficial to the soul. The preacher advised the neophytes to follow Christ's example by preaching simple truths, and not to go into themes which were likely to cause dissension. In the ordination ceremony, Rev. A. J. Broughall, of St. Stephen's, acted as examining chaplain, and Rev. Canon Logan and Rev. E. J. Fessenden as assistants. Those ordained were, as priests: Revs. F. C. C. Heathcote, Wilson, McCann, and J. H. Sheppard; as deacons, J. F. Bryant, E. C. Trenholme, R. C. McKim, E. V. Stevenson and Walter Creswick.

St. Cyprian's.—In this church, which is hardly yet finished, and was opened for services less than a month ago, twenty-six candidates were presented to the Bishop for confirmation at a special service on 6th inst., which may be regarded as doing very well for an infant parish. This number included a small class from St. Alban's Cathedral, which had been prepared by Rev. C. H. Shortt, rector of St. Cyprian's, and some candidates brought forward through the instrumentality of the Sisters of St. John, whose mission in St. Cyprian's parish is doing a good work.

The Rev. W. B. Rally, late of Bothwell, Ont., requests his correspondents to address him at Ridgetown, Ont.

BRAMPTON.—Christ Church.—The Rev. Mr. Aborn, incumbent of Norval church, officiated here on Sunday morning and evening, during the absence of Rev. W. Walsh at Cobourg, to which place he had gone to address the Orangemen on the 12th. The Sunday-school children, teachers and friends spent a most enjoyable day at Eldorado, Churchville, on Thursday, 14th instant.

NIAGARA.

NIAGARA-ON-THE-LAKE, July 9.—The anniversary of the centennial of St. Mark's Episcopal Church here was appropriately celebrated by services to-day. This is the first centennial celebration yet observed on the Niagara frontier, and religious, historical, and social exercises were held during the three days to commemorate the event. All the clergy of the deaneries of Lincoln and Welland were invited to take part in the exercises.

The parish of St. Mark's dates from 1792. The present edifice was built in 1802, and was the first structure of the kind on the frontier. It was burned in 1818 after the American forces occupied it as a barracks. Some of the old flat tombstones in the churchyard still show the marks of cleavers, where the soldiers cut up their rations of meat. When the church was restored after the fire it had a spire and



quaint box pews. The interior is now thoroughly modernized and the spire is gone. The tower, however, and other portions of the walls are original, and the church, with its spacious surrounding churchyard filled with graves, its memorial tablets, and great shade trees, is the most ancient and thoroughly English-looking structure in this part of the country. Concerning the interior arrangements a word may be said. The church was reopened after extensive alterations last Christmas, and now presents an extremely attractive appearance. The painting was done by Elliott & Son, Toronto, and the new seats were supplied by the Bennett Manufacturing Co., of London, Ont.

For an hour before the opening service at eleven o'clock this morning the musical chimes in the tower rang out a cheery greeting. The church has a handsome interior, and was decorated with flowers and ferns about the chancel, reading desk and choir seats, with the figures "1792-1892" in flowers on the handsome stained glass chancel window. The offerings during the centenary services will be devoted to the liquidation of the parish debt.

Eighteen clergymen were present at the morning service:—From beginning to Apostle's creed, Rev. Canon Houston, M.A.; first lesson, Rev. James Ardill, I. Chronicles, xxix. to v. 21; second lesson, Rev. Rural Dean Downie, II. Peter i.; from Apostle's creed to end of third collect, Rev. Canon Bull, M.A.; ten commandments, Ven. Archdeacon Dickson; epistle, Rev. Rural Dean Gribble; gospel, Rev. E. J. Fessenden, B.A. The epistoler, gospeler, and preacher, Rev. A. H. Baldwin, M.A., of All Saints' Church, Toronto, assisted the Ven. Archdeacon Dr. McMurray in the administration of the Holy Communion at the conclusion of the service.

Rev. John C. Garrett is the curate in charge, and is a zealous and active worker in promoting the success of the centenary celebration. The following were the ministers present besides those who participated:—Rev. F. W. Hodgins, B.A., Rev. Frank Baldwin, Canon Read, Rev. Robert Ker, Rev. J. Evans, Rev. P. L. Spencer, Rev. Rural Dean Wade, Rev. J. Lee, Rev. A. Bonny, and Rev. T. E. Howitt.

The resident and visiting clergy adjourned to the school house adjoining after the morning service, where luncheon had been prepared by the ladies of the congregation, amongst whom Mrs. McMurray, Mrs. Hewgill, Mrs. Morson, Mrs. H. A. Garrett, Miss Gale, with many others, were prominently active.

**Afternoon Service.**—The afternoon service was held at four o'clock, when the historical tablet to commemorate the centenary of the parish was unveiled. The church was well filled, and the service, collect, and Scripture lesson read by Ven. Archdeacon McMurray. The lesson was taken from Genesis xxviii. 10 to end.

**Unveiling the Tablet.**—The tablet was then unveiled by Rev. Canon Read, D.D., in the name of the Father, Son, and Holy Ghost. It contains the following inscription:—"To the glory of God this tablet is erected by the congregation of St. Mark's Church in grateful commemoration of the 100th anniversary of the foundation of the parish on the 9th of July, 1792. The nave of the church was built about 1807 and burned during the war of 1812, the walls only remaining. It was restored in 1820 and enlarged to its present dimensions in 1843. During the century the living has been held by the following incumbents:—Rev. Robert Addison, July, 1792, to 1829; Rev. Thomas Green from 1829 to 1857; Rev. William McMurray, D.D., D.C.L., Archdeacon of Niagara, to the present time, assisted since 1889 by Rev. J. C. Garrett as curate in charge. D. B. Macdougall, J. R. Wilkinson, churchwardens."

The tablet is of brass, 32x27 inches, of ornamental design, erected by the Anglo-Colonial Manufacturing Co., of Toronto.

In his address the Rev. Canon Read rejoiced to be present on this occasion, but would rather that some one better acquainted with the past history of the church had been chosen. His maternal grandmother had spent her early years among the surrounding scenes, and there was no person in all the country round about whose name she revered more than that of him of whom they had all heard that day, Robert Addison. Although they might not be able to claim the first church erected in the province, they certainly could claim the first minister. He had in his possession a register of marriage which was made in 1796.

The Rev. W. Fessenden, B.A., delivered an instructive address on the English as missionaries and colonizers.

**Evening Session.**—Service was again held in the church at 7.30 p.m., when the following clergymen took part:—Rev. Principal Miller, B.A., Rev. J. Evans, Rev. J. Ardill, and Rev. Robert Ker, the latter the preacher.

**SUNDAY.**—Three impressive and well attended services were held in the church to-day. The preachers were the Rt. Rev. Cleveland Cox, D.D., LL.D., Bishop of Western New York, Rev. Rural Dean Wade, and Venerable Archdeacon Dixon; a large number of clergy were present at all the services.

**MONDAY.**—At eight o'clock Holy Communion was held in the church, the celebrant being the Rev. Rural Dean Gribble.

The summer quarterly meeting of the rural-decanal chapter of the deaneries of Lincoln and Welland was held in the town hall at ten o'clock.

The following clergymen are members of the chapter, most of whom were present:—Rev. W. H. Andrews, Winona; Rev. Jas. Ardill, Merriton; Rev. W. J. Armitage, St. Catharines; Rev. Canon Arnold, M.A., Niagara; Rev. Canon Bull, M.A., Niagara Falls; Rev. E. J. Fessenden, M.A., Chippewa; Rev. J. C. Garrett, Niagara; Rev. Rural Dean Gribble, Port Dalhousie; Rev. F. B. Hodgins, St. Catharines; Rev. Canon Houston, M.A., Niagara Falls; Rev. Gabriel Johnston, Welland; Rev. Robert Ker, St. Catharines; Rev. R. S. Locke, St. Catharines; Ven. Archdeacon McMurray, Niagara; Rev. J. O. Miller, St. Catharines; Rev. J. C. Munson, Wellandport; Rev. W. J. Piggott, Fort Erie; Rev. Canon Read, LL.D., Grimsby; Rev. C. Scudmore, Grimsby; Rev. C. H. Shutt, St. Catharines; Rev. P. W. Smith, Fort Erie; Rev. P. L. Spencer, Thorold; Rev. J. J. Morton, Port Colborne.

Rev. Rural Dean Gribble presided. Rev. John Evans, of the Diocese of Western New York, and Rev. Rural Dean Downie, of Berlin, in the Diocese of Huron, were invited to take part in the exercises.

After prayer by the secretary, Rev. P. L. Spencer, the reading and study of Acts vii., in the original Greek, from verse 38, was taken up. This was followed by a discussion of the prayer-book preface "of ceremonies."

At 12.30 p.m., lunch was again served in the school house by the ladies of the congregation to the visiting and resident clergymen. Rev. Dean Langtry, of St. Luke's Church, Toronto, and Rev. Septimus Jones, Toronto, were among those who were present.

**Afternoon Proceedings.**—A meeting was held in the church and addresses were delivered appropriate to the occasion by Revs. Dr. Scadding, P. L. Spencer, Canon Bull, Dr. Langtry, and Ven. Archdeacon McMurray.

The clergy unanimously passed the two following resolutions, the former by a standing vote:

**Resolved.**—That we the members of the rural-decanal chapter of Lincoln and Welland in session assembled, desire to congratulate most heartily the Ven. Archdeacon McMurray, rector of St. Mark's Church, Niagara, upon his having been permitted to witness the centenary of his parish, and while we acknowledge the Divine blessing which has rested on his labours in the past, as evidenced by the erection of the rectory and school house, the improvement of the graveyard and the restoration of the church, the parish being thus made complete in all its arrangements, we pray that the same degree of peace that he has hitherto continually enjoyed as rector of Niagara may be experienced by him until the close of his life.

**Resolved.**—That the members of this chapter would express their thanks to Almighty God for the holy piety and self-sacrificing devotion of those who, during the 100 years now past, have ministered in holy things within the Church of England in this land, and for the Christian spirit, as well as the heroic and patriotic character, displayed by the founders of this province.

In the evening a centennial parish reunion social was held in the school house and grounds, when a large number of ladies and gentlemen were present. A thoroughly enjoyable time was spent.

The feature of the evening was the presentation by the congregation of St. Mark's to Ven. Archdeacon McMurray of a handsome onyx clock, with two onyx side pieces, and an ornamental brass lamp, with onyx shaft and shade to match. An address accompanied the presentation, as follows:—"Presented by the congregation of St. Mark's Parish, Niagara, to the Venerable Archdeacon and Mrs. McMurray, to mark the centenary of this parish, and the very estimable part which the archdeacon has taken therein for nearly 36 years. Niagara, 9th July, 1892."

The presentation was made by Mayor Henry Pafford, of Niagara, in felicitous terms, and appropriately and feelingly responded to by the recipient.

On every side were heard expressions of gratification at the smooth way in which the arrangements had passed off. Too much credit cannot be given the three principal workers for the success of the celebration—Mr. D. B. Macdougall, Rev. J. C. Garrett, and Mayor Pafford. Their labours were indeed crowned with an enviable success, but how hard they strove to attain that end is probably known to but few. It must be with a certain sense of relief that they see the close of the exercises. Rev. J. C. Garrett, the curate in charge, has been in active work at St. Mark's for four years, having come from Lacolle, Que., near Montreal, where he was rector of a church up to that period. His work appeals in a forcible way to the community among whom he labours for its earnest and unostentatious effort. Mr. D. B. Macdougall has proved an active and indefatigable churchwarden, and has bestowed much time and labour in association with Mayor Pafford, who inaugurated an era of re-

form in the previously somewhat rude state of the churchyard. By the efforts of these gentlemen much has been done to simplify and systematize the form by which the numerous plots are looked after, their care, maintenance, and general appearance. Mayor Pafford held the office of churchwarden three years ago, being succeeded by Mr. Macdougall.

During the centenary services \$350 of the \$1,500 of debt on the parish was raised, which is deemed very satisfactory.

As an item of interest on this occasion, it may be mentioned that the first stone of the present rectory was laid on July 12th, 1857, "although," said the Ven. Archdeacon, "it was a mere coincidence."

Large handsomely framed photographs of Rev. Thomas Green and the present rector have been placed in the vestry of St. Mark's, and it is hoped that a good portrait of Rev. Robert Addison will soon be secured to accompany them.

#### HURON.

**BLYTH MISSION.**—Since the incumbency of Rev. T. E. Higley to this parish, which took place last December, a marked improvement may be noticed both spiritually and temporally. He is a Sunday School worker, and his teaching to both young and old is truly Apostolic, full of sound Gospel truths pertaining to the Church, which is meeting the approval of the splendid congregations that attend the different services at all times. His subjects on giving, which he has preached to them from time to time, have had the desired effect, for only a short time ago he visited each member of his congregation in reference to the heavy debt on the parsonage, which resulted in his parishioners complying with his request by clearing off a debt of eleven hundred dollars, with a small assistance from the missionary fund. Although we have another heavy debt on the church, we expect to reduce it somewhat ere long through the teachings of our beloved incumbent and by God's blessing. May he be spared to minister to our spiritual wants for many years to come, and continue in the good work.

#### RUPERT'S LAND.

**DELORAIN.**—Sunday, July 10th, saw the corner stone of the new church of St. Andrew laid with all of the imposing ritual of the Masonic order. A number of the craft were present, and a large assemblage of townspeople. Evensong was sung in the church hall by the rector, and a forcible and eloquent sermon delivered by Canon Matheson, of Winnipeg, to the assembled brethren. The hall was nicely decorated, and around the altar were several floral devices and emblems of the Masonic craft. Immediately after the service, the Masons formed in procession and proceeded to the building site, where the laying of the corner stone was conducted by Past Grand Master Canon Matheson. Appropriate hymns were sung during the ceremony by the church choir, and addresses were afterwards delivered by Canon Matheson, the Rev. C. Sydney Goodman, Rev. John May, and others. The Benediction pronounced closed the proceedings of a day which will ever remain bright in the history of the Church in Deloraine.

#### British and Foreign.

The Rev. Dr. A. G. L. Trew's address is 918 Grove Street, Oakland, Cal.

Rev. J. W. McCleary, of Peterboro, Ont., has become rector of Ironwood in the Upper Peninsula, Michigan.

The Rev. Canon Knox Little has accepted the office of president of the Wednesbury Literary Institute for the ensuing year.

Pere Hyacinthe explicitly denies the report, published in "Public Opinion," that he has become a theosophist.

It has been made known that shortly before his death Mr. William Astor gave \$100,000 to the building fund of New York Cathedral.

The Rev. W. C. Bradshaw has accepted the position of rector of St. Paul's, Highlands, Colo. He still retains his connection with St. John's College, Denver, as warden.

Bishop Neely, of Maine, has confirmed a Congregational and a Methodist minister, who have applied for holy orders.

The Rev. Charles Gore, of Pusey House, Oxford, delivered the annual course of lectures at St. Asaph



Cathedral. His subject was "The Mission of the Church."

Ninety-six persons were recently confirmed by Bishop Whitaker, of Pennsylvania, in the Church of the Covenant, Philadelphia, more than half of whom came from other religious bodies.

Mr. Elliot Stock announces for immediate publication *The Antiquity of Man from the Point of View of Religion*, by F. Hugh Capron. The work is published in answer to Mr. S. Laing's *Modern Science and Modern Thought*.

The Hawaiian Queen has lately testified her interest in the Temperance movement at Honolulu by paying the license on a coffee house, something over fifty dollars. Her total abstinence principles are proved by the banishment of all sorts of liquors from her table and her receptions.

Bishop Edward Bickersteth, of Japan, has sent home an urgent appeal for at least fifty more workers. The legitimacy and urgency of the appeal for reinforcements is, the Bishop says, emphasised by "the rapid spread of unbelief among all classes" in Japan. Nevertheless the prospects of the Church in Japan seem to be very bright.

After having "toured" the North-Western American States, and the North-West Provinces of Canada, the Dominion Roman Catholic Hierarchy have decided that the latter offer the better prospects of settlement to Canadians from the older provinces. These Roman episcopal dignitaries claim that Canada has advantages in regard to climate, cost of living, lightness of taxation, and religious tolerance.

The Rev. Dr. Miel has been invited to visit Woonsocket, R.I., at the instance of several Churchmen who desire to establish a French Church in that city, and who wish to confer with him on the subject. There is a large resident population of French Canadians in that vicinity.

Nine new languages have, during the last year, been added to the British and Foreign Bible Society's list of additions of the Scriptures. Four of these belong to Africa; of the others, one is for the West Indies, one for China, one for the New Hebrides, and two for the Russian Empire.

*Religious Statistics for South Africa.*—From the *Mission Field* we gather that the Dutch Reformed Church stands at the head, having some 298,000 adherents, of whom 220,000 are Europeans. The English Church stands second, with 139,000 adherents, of whom one-half return themselves as Europeans; the other half consists of Kafirs, Fingoes, and 46,000 of mixed blood. The Wesleyans and other Methodists number 109,000, of whom 22,000 are Europeans, 63,000 Kafirs and Fingoes, and 19,000 of mixed coloured blood. There are 17,000 Roman Catholics, 32,000 Presbyterians, and 66,000 Independents.

On St. John Baptist's Day the members and honorary associates of the Grand Priory of the Order of the Hospital of St. John of Jerusalem in England held their annual commemoration services at the Chapel Royal, Savoy, by permission of the Queen, who is the Sovereign Head and Patron of the Order, of which his Royal Highness the Prince of Wales is Grand Prior. The preacher was the Rev. Borrodale Savory, rector of St. Bartholomew the Great, one of the Chaplains of the Order.

Bishop Wilkinson, late of Truro, has gone to South Africa, taking with him the sub-dean of his late cathedral church, Mr. Bourke. According to *The Manchester Guardian*, the Bishop goes out "as a peacemaker to the South African Church, and is fully charged with the views of the Primate."

The Bishop of Shrewsbury (Sir Lovelace T. Stamer) has intimated his intended resignation, in three months hence, of the important rectory of Stoke-upon-Trent, a living he has held for thirty-four years, with the view to confining his work mainly to his episcopal duties as Suffragan of Lichfield, accepting the vicarage of St. Chad's, Shrewsbury, which will shortly be vacant by the resignation of the Rev. E. Stanley Carpenter. The rectory of Stoke-upon-Trent, valued at £1,059 net, with residence, is in the gift of the Bishop of Lichfield.

The annual clerical retreat of the diocese of Albany will be held in the cathedral during Ember week, September 21 to 24, 1892. The conductor this year will be the Rt. Rev. E. T. Churton, D.D., the Lord Bishop of Nassau. Accommodation can be provided easily for two hundred, and the name of the conductor is a sure pledge of the retreat's being full of spiritual helpfulness and instruction.

The arrangements for the thirty-second Church Congress to be held at Folkestone in the first week of October next, under the presidency of the Archbishop of Canterbury, are, we understand, in a forward state. A special building will be erected, to seat three thousand persons, in the grounds of the exhibition. The subjects have been selected for discussion, and several well known speakers have promised to address the Congress.

The Bishop of St. Asaph has just pointed out that the attendance of children at national schools in his own diocese is 19,000 against 14,000 at all other elementary schools. Nonconformity fails (the Bishop declares) to provide a resident pastorate in country districts, there being in the Diocese of St. Asaph 90 parishes out of 208 without a resident Nonconformist minister, while for 330 Methodist chapels there are only 70 pastors.

The commissaries for South African Bishops have inaugurated a combined South African Festival, to be held annually, with the object of consolidating the efforts of the smaller diocesan organizations. St. Peter's, Eaton-Square, was well filled at the Festival service recently, and Lord Nelson afterwards presided at a crowded meeting in Grosvenor Hall. All the ten dioceses of the province were represented, and the chairman was able to announce that the new diocese of Limpopo was practically an accomplished fact. Over £10,000 has been secured for its endowment. This diocese will complete the chain of Anglican bishoprics in Africa, its borders touching those of Bishop Smythies at Zambesi.

At a Council held on June 22nd, the Rev. the Master of St. John's College, Cambridge, D.D., vice-president, in the chair, the Rev. H. N. Burden, of Holy Trinity Vicarage, Shoreditch E. (late of Uffington, Algoma), was elected a Fellow of the Royal Society of Literature.

Consul Henderson, of Cadiz, relates from his own experience an anecdote which goes a little way towards illustrating the peculiar customs of the wine trade. Some time ago he visited with a friend one of the most extensive bodegas, or sherry cellars, and, amongst other samples of wine they were given to taste, were two which appeared to them to be the same wine. It was with some difficulty they could decide which they thought best—which they preferred. One of the partners then volunteered the information that one was a wine sold at £50 a butt; the other was a wine manufactured for one of the largest mail steamship companies in the world at the rate of 4d. per bottle, and retailed to their passengers at 4s. a bottle.

Bishop Montgomery, who had been asked to visit Melanesia for the purpose of discharging episcopal duties in that diocese, where, since the resignation of Bishop Selwyn, no confirmations have been held in that important mission, and at the present moment native pastors are awaiting ordination, has arranged to go to Auckland in the month of July, and to embark from that port in the "Southern Cross," proceeding first to Norfolk Island, which is the headquarters of the Mission, and from thence visiting in turn some of the New Hebrides, the Banks, Torres, Santa Cruz, and Solomon groups of islands. It is expected that the visit will take up three months. The Bishop's proposed absence from the diocese was the final reason which induced Mrs. Montgomery to take the voyage to England. The diocese, during the absence of the Bishop, will be administered by the Dean of Hobart, who has been elected by the Synod as Administrator for the next three years—that is, during the existence of the newly elected Synod.

The late Mr. David Lewis, head of the great firm of Lewis', trading at Liverpool and Manchester, has left the bulk of his large fortune in trust to be applied for the benefit of the working classes in those cities. His residuary legatee, Mr. Levy, who is virtually the trustee for its proper application, states that he has at present a sum of £200,000 ready for distribution, and that when the administration of the estate is completed there will probably be a further sum of £150,000 to be so applied. Knowing that the testator fully approved of the Peabody disposition, Mr. Levy holds that he will best fulfil his presumed intentions if this bequest be applied in a similar manner. He has, therefore, requested Mr. Forwood and Mr. Houldsworth, the present members for two of the divisions of Lancashire, to nominate six gentlemen, respectively of Liverpool and Manchester, to form a committee to undertake the application of the magnificent bequest.

Lord Brassey has given the munificent sum of £5,000 towards the provision of a block of buildings to consist of a Missions to Seamen church, an institute, a gymnasium, an adult school-room, class-

rooms and a coffee-bar, &c., for the free use of sailors and fishermen of all nationalities frequenting the port of London, which block, with four other seamen's institutes, is to cost £30,000. The plans for the main block, by Sir Arthur Blomfield, for a site in the East-end of London, were submitted to the Missions to Seamen Funds Committee, of which His Royal Highness the Duke of York is president, a few days ago. A further sum of £3,000 a year is required for the maintenance of the proposed buildings and staff. The Archbishop, the Bishop, the Bishop-Suffragan, the Archdeacon, the Rural Dean, and the Vicar are on the Funds Committee, with a number of influential laymen, including the Lord Mayor, the Prime Warden of the Fishmongers, and the leading shipowners, &c., of London. With Lord Brassey's noble gift to head the subscription list, it is hoped that the £30,000 required will soon be made up. There is not in this, the greatest seaport in the world, in connection with the national Church, a single church and institute for the sole use of seamen, though most of the larger provincial seaports are thus provided, and much immorality and drunkenness prevails, with great loss of health, character, and money, to sailors who are strangers to the port of London.

An important meeting of the Victoria Institute took place recently, when several new members were elected, including the Bishop of Limerick and the Bishop of Killaloe. Two papers were read, the first on "The Reality of Knowledge," in which the Agnostic doctrine was that "consciousness could not transcend itself, and all fancies of a knowledge that did were only dreams," and he showed that the tendency of all knowledge was to prove the untenability of this doctrine, and its insufficiency as a doctrine to meet the facts of nature. The second paper was by Count de Hulst, on "Researches in Egypt during the Past Season." After referring to the pyramid of Mejdoum, and the chamber which had been opened by Dr. Petrie for the first time after being closed for a period of nearly five thousand years, he described the pyramid as being the model for the Great Pyramid of Cheops. The tombs in the neighbourhood were many, and were of an early dynasty, and showed that architecture in those days was well developed, the fluted column, with capital and abacus being found, as well as the square column, which had been regarded as the only one known in early times; there were also evidences of two races. After describing many other interesting matters, he referred to the valuable work done in securing copies of the inscriptions, pictures, and drawings at the tombs of Benihasan before they had become destroyed. He concluded by describing the exploration conducted by Mr. Naville and himself at Heracleopolis Magna, the tombs of which had been used in the time of the eleventh and twelfth dynasties as well as in the eighteenth and nineteenth dynasties. He then described the work done at Houm el Kimam, otherwise Henassich, the ancient Hanes, where, below the remains of Coptic churches, &c., a column with palm leaf capital was found, and the remains of the ancient temple of Heracleopolis, with remains of six columns and sculptures of Ramses II., a vestibule, &c. The bases of the walls were of stone from Gebel Ahmar. An inscription in hieroglyphics two feet high showed that Ramses II. had "built this edifice in honour of his father, Harsheft (Arsaphes), the master of the two countries." On the south side of the vestibule was a seated statue of Ramses II., of colossal proportions, in red sandstone (it was broken at the waist, the inscription at the base containing a dedication to Arsaphes), a second similar statue, but broken into fragments, and a granite figure. In the discussion, Captain Petrie, who had translated and read Count de Hulst's paper, pointed out that Hanes fell before the time of Abraham, and yet the old capital reappeared as a seat of royalty many a century afterwards, when in the days of the supreme struggle with Assyria, Hebrew ambassadors went thither to beg for Egyptian aid, "His princes were at Zoan and his ambassadors came to Hanes."

## Correspondence.

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

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

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

## The Bane of Our Church.

SIR,—In your paper of the 30th ultimo, under the heading "British and Foreign," is a significant paragraph which, with your permission, I quote: "We understand that no further appointments of vicars



chorals will be made to Westminster Abbey. As most people are aware, the office of a vicar choral is an *inalienable freehold*, and this action on the part of the Abbey authorities is said to be dictated by the difficulty of securing adequate discipline under such conditions. [The italics are mine.] Like causes produce like effects. In this country when a bishop appoints a clergyman to a parochial charge he confers on him an inalienable freehold the same as in England. If the English clergy had been amenable to discipline, the Archbishop of Canterbury would not have had to appeal to Parliament for power to deal with contumacious clergymen." The paragraph I have quoted fully bears out the contentions of two writers in the *Empire* the fore part of June, one a clergyman and the other a layman, pointing out some of the effects of life appointments. One of them stated that if the clergy had to render an account of their stewardship to their Bishop every five years, there are some whose conduct would be different. The bane of our Church is life appointment, with its attendant train of injurious influences, which parochial councils could in no wise counteract. The remedy rather lies in an opposite direction, that is, of clothing the Bishop with power to exercise an efficient episcopal supervision, which is now merely nominal.

A DELEGATE.

#### Unfermented Wine.

SIR,—My grievance in relation to the ruling of the Lambeth Conference anent Sacramental Wine simply amounts to this: Why not let well alone? It is rather late in the day, as the millennium draws nigh, to begin meddling with Rubrics that have satisfied the Church thus far. The Rubric of common sense must also be respected. If poor communicants may be allowed "to drink of the pure blood of the grape" as Pharaoh's butler "took the grapes and pressed them into Pharaoh's cup and gave the cup into Pharaoh's hand," I fail to see the sacrilege or the disgrace of any weak brother preferring, say, an un-intoxicating wine. L. S. T. does not object to fermented wine personally—nor does he condemn others who, like the successors of Nadab and Abihu, were thus restricted: "Do not drink wine nor strong drink, thou nor thy son with thee, when ye go into the tabernacle of the congregation." Had the Corinthian Christians not used intoxicating wine at the Lord's Supper they certainly would not have been drunken. L. S. T. is quite as anxious as Rev. Mr. Goldberg to reverence sacred things, and altho' satisfied to use fermented wine for the Holy Communion, he is not prepared to condemn others who consider that they are perfectly justified in drinking of this "fruit of the vine"—even before it has become old wine, and consequently before it has become intoxicating. As it is, your correspondent observes communicants sometimes scarcely sip the cup.

Cap L'aigle, 6th July, 1892.

L. S. T.

#### Cacouna Clergy House.

SIR,—As one of the first little company of clergy who have enjoyed the benefits of the Cacouna Clergy House of Rest, and the very first to bid farewell to its hospitable walls, permit me briefly to tell my brother clergy throughout Canada what they may expect to find here. The late Dr. Campbell used to say that the air of Cacouna was the best in the world. Of this healthful and delightful air the House of Rest has fullest advantage. The house is large and roomy, delightfully situated, overlooking the river, contiguous to the beautiful little church with its daily service, and within two minutes walk of the beach. There are, I think, some sixteen bed rooms in the house, dining room, sitting room, a very comfortable reading room in a small separate house, with the beginning of a library. The matron and her household are kindness and competence personified. The attendance and meals are all that could be wished. The only draw-back is that one has a provision equal that of a good private hotel, made by the love and generosity of one's brother Churchmen and Churchwomen, and is deluded into the idea that one is paying for it all by being charged at the rate of half-a-dollar a day.

The House of Rest is already an assured success, and the spirit in which it is being carried on by its managers (I will not shame their modesty by mentioning their names) is,—well, if I should say all I feel, I should write extravagantly.

HENRY ROE,

Archdeacon of Quebec.

Clergy House of Rest, Cacouna, P.Q., July 11, '92.

#### Burial Reform Association.

SIR,—From a recent editorial in your paper I would infer that myself and the "Burial Reform Association" entertain extreme views in connection with the undertaking business. Instead of entering into a newspaper controversy with the above society, I have been instructed to tender an invitation to

them to meet us at our annual convention in Richmond Hall, Richmond Street, Toronto, on Monday evening, September the 14th, and present their aims and objections to the present system of interment. Any delegated officer will be allowed forty-five minutes on behalf of B. R. A., and an equal amount of time guaranteed to the Undertakers' Association to reply thereto. One week from date of the appearance of this notice in your paper will be afforded the secretary of the B. R. A. to accept or reject this invitation. Trusting you will insert this for the benefit of all concerned.

W. H. HOYLE,

Sec. U. A., Ontario.

Cannington, July 17, 1892.

### Notes and Queries.

SIR,—If the Christian marriage bond be dissoluble by divorce, allowing either party to marry another during the life time of both, what about marrying a divorced wife's sister? Would this be considered wholly legal, or would Lev. xviii. 18 be considered sufficient protest?

SIGMA.

Rocky Mountains, June 24th, 1892.

Ans.—On this hypothesis, where the divorce is *a vinculis*, that is, made absolute, we cannot conceive that any restriction remains as regards affinity, or that, on this supposition, any court would recognize such distant collaterals of the original union. But the courts would also be careful to guard the rights of all in so far as they depended upon the condition of affairs prior to the divorce, and even after the divorce if there were any danger of the innocent being called upon to suffer through the guilty. But all this supposition is outside the Church's sphere, and on points like this the statute law is sometimes made to clash with canon or Church law: colonial law has also been carried farther in this direction than British law has. The Lambeth Conference of 1888 decided that "under no circumstances ought the guilty party, in the case of a divorce for fornication or adultery, to be regarded, during the life time of the innocent party, as a fit recipient of the blessing of the Church on marriage." We can easily imagine how complications would arise, but scarcely the one in question.

SIR,—Will you kindly give your definition of the word "Protestant," and say whether the term properly belongs to the Church of England? Can a person belonging to the Church of England, and professing the creed of the Prayer Book, be a Protestant? A definite answer, one to the point, will oblige.

ZINI.

Ans.—If we give you a dictionary definition, as "one who adhered to Luther in 1529, when he made a solemn declaration of dissent from a decree of Charles V. and the Diet of Spires," you will possibly say that is not "a definite answer, one to the point." This is the proper and historical meaning of the word: any other definition is from vulgar use, as, "a name applied to all Christian denominations that differ from the Church of Rome—restricted to those sprung from the Reformation." As members of the Church of England we are nowhere called by the Church in any of her offices or canons, Protestants. We protest against all errors, be they Roman or reformed. If we say that we are Protestants we class ourselves with all sects on the one foundation of anti-Romanism, and our creed is simply a denial of what we think that others believe. We affirm, then, definitely and to the point, that the term does not belong to the Church of England: that a person belonging to the Church of England and professing the creed in the Prayer Book cannot, in any proper sense of the word, be a Protestant, but in an improper, popular sense, he, or a Plymouth Brother, or a Bible Christian, or Unitarian, is a Protestant. Practically the term Protestant is equivalent to Anti-Romanist, as if this embraced all the clauses of the Christian creed: any positive definition is impossible.

Characteristics of Hood's Sarsaparilla: The largest sale, the most merit, the greatest cures. Try it, and realize its benefits.

### Sunday School Lesson.

6th Sunday after Trinity. July 24th, 1892.

EIGHTH COMMANDMENT.

These last three commandments treat of the religion of the body. The hands are a part of the body, a very important part. Hands are one of the great differences which distinguish men from beasts,

Sixth Commandment told us something about the hands, the Eighth tells us something more. The Sixth protects life; the Eighth protects property.

#### I. WHAT WE ARE NOT TO DO.

(i.) *Thou shalt not steal.* When we stretch forth the hand to take what is not our own the Eighth Commandment says "stop."

If you were to go into the county jail and ask the prisoners there for stealing how they came to steal, you would probably find that some of them had been well instructed but had refused to obey, had paid no attention, did not take God's law into their hearts, did not say their prayers; or perhaps they read bad books which made light of God's law and put it into their minds to steal. Let us be careful never to read books which say "yea" when God's Book says "no."

(ii.) *Picking and Stealing.* *Picking* means *pilfering*, stealing little things. Must not take even little things which do not belong to us. Must not steal anything nice because it is small. The spark soon grows into a flame, the flame becomes a great fire, and some great building is burnt to the ground. A little spark is a dangerous thing. [Illustr.: Every large fire has a small beginning.] If you are in doubt about taking a thing, "Stop."

We must not steal little things from our parents. (Prov. xxviii. 24.) It is sin to rob an orchard, to steal good things from a cupboard, to take a new thing away and put an old in its place, to put bad money upon the plate in Church, or to withhold our offerings from God; all these things are wrong, they are *picking or stealing*. Many of them may seem small, but *little things make little sins*, and *little sins are great things* in the sight of God.

#### II. WHAT WE ARE TO DO.

To be true and just in all my dealings.

(i.) We must get an honest living. (Eph. iv. 28.)

(ii.) We must do our work honestly. To take our wages and neglect our work, or do it badly, is not to be true and just in all our dealings.

(iii.) We must pay honestly for what we have. It is not honest to give bad money, or short money when not likely to be found out. It is stealing to smuggle goods into the country without paying duty. It is stealing to run into debt when we have little chance of paying.

(iv.) We must give to all their dues (Rom. xiii. 7, 8).

(v.) If we sell we must give good weight and good measure (Lev. xix. 35, 36); what we sell must be what it proposes to be, anything else is *cheating*.

(vi.) We must not take advantage of another.

(vii.) Offer to God a fixed proportion of our money. No dishonest person shall inherit the Kingdom of God (1 Cor. vi. 10).

7th Sunday after Trinity. July 31st, 1892.

CHRISTIAN DUTY—THE NINTH COMMANDMENT.

This Commandment teaches the religion of the tongue. Few things in the world are more mighty, either for good or evil, than the power of speech. The first work of God is represented as having been wrought by speech, "God said, let there be light." The Eternal Son is called the "Word of God." The Holy Ghost *speaks* by the Apostles and Evangelists. And men have power over one another by speech, to soothe, to make angry; to explain, to confuse; to encourage, to dishearten; to hinder, to lead, etc. On the contrast between good and bad uses of speech see S. James iii. 10-12. The whole chapter is closely connected with the subject of the lesson; and the comparison made between the tongue and a "little fire" (v. 5), very aptly shews what great evils may grow out of a few unkind words.

We will briefly consider the three things forbidden by this Commandment. The first is directly spoken of in the commandment, while the other two belong to the fuller statement found in our Duty to our Neighbour. It forbids,

#### I. FALSE WITNESS.

Swearing falsely in a court of justice. Taking an oath is a very solemn thing. The witness promises to tell "the truth, the whole truth, and nothing but the truth, so help me God"—Then he kisses the Bible. Many of those who are now children will some day be called to act as witnesses. They must remember that their oath to be perfectly truthful is made in the sacred Name of God—and that He will severely punish those who break their oath. The law also will punish any found guilty of this crime, which is called *perjury*. See what the law of Moses says about false swearing (Deut. xix. 16-21). Many have suffered from false witnesses (1 Kings xxi. 13, 14; St. Matt. xxvi. 59-61).

#### II. EVIL SPEAKING OR SLANDERING.

The law of our country may not count this as a crime, but false things said of others in private life often do them more harm than false witness in the courts. Even as a matter of worldly honour, it is a mean and cowardly thing to say things about people behind their backs which they have no chance of



correcting. And our Christian duty goes far higher. The Saviour has taught that we cannot be His disciples unless we love one another (St. John xiii. 35), and that we are to "love our enemies" (St. Matt. v. 44). We know what a glorious example He has given us in this respect (St. Luke xxiii. 34; 1 Pet. ii. 23). If we should not openly revile those who have injured us, how much more should we be on our guard against anything like slanderous speech!

III. LYING.

The devil is a liar, and those who tell lies are his children (See St. John viii. 44). He took the form of a serpent to deceive Adam and Eve, and the serpent was condemned to crawl along on the earth (Gen. iii. 14). So every lie is a mean crawling thing which every honest person hates and despises. Think how terribly God has sometimes punished liars (2 Kings v.; Acts v). Be sure that He regards the sin in the same way now. People sometimes tell falsehoods in joke. But see what the Bible says about that! (Prov. xxvi. 18, 19). We all know the fable of the boy who met his death through calling "wolf!" And some months ago a man died in much the same way in Paris. He was what is called a practical joker, and told his friends that on a certain day he would play them a trick that no one could detect. They were on the watch, and when he fell down in the street, and appeared to be suffering great pain, they thought how well he was acting. None of them would go for a doctor, and a little after they were horrified to find he was dead.

Family Reading.

A Great Frozen Lake.

On the road from Irkutsk to Kiakhta, the frontier town of the Chinese empire, the terrible monotony of Mr. Price's journey was broken, for he had to cross Lake Baikal, the wonderful lake frozen for nine months in the year, which has sixty times the area of the Lake of Geneva, or 12,441 square miles, and has an average depth of no less than 5,404 feet, or more than a mile. Its origin, says Mr. Price, is undoubtedly volcanic. The cold is so terrible that when a hurricane stirs the waters, the waves often freeze as waves, remaining in hummocks above the surface; but when Mr. Price crossed the cold had caught the lake asleep, and the ice was perfectly smooth. He had thirty miles to drive on the solidified water: "For about a mile from the shore the ice had a thin layer of snow over it, but we gradually left this sort of dazzling white carpet, and at length reached the clear ice, when I saw around me the most wonderful and bewitching sight I ever beheld. Owing to the marvelous transparency of the water, the ice presented everywhere the appearance of polished crystal, and although undoubtedly of great thickness, was so colorless that it was like passing over space. It gave me at first quite an uncanny feeling to look over the side of the sledge down into the black abyss beneath; this feeling, however, gradually changed to one of fascination; till at last I found it positively difficult to withdraw my gaze from the awful depths, with nothing but this sheet of crystal between me and eternity. I believe that most travelers, on crossing the lake on the ice for the first time, experience the same weird and fascinating influence. About half way across I stopped to make a sketch and take some photographs. It was no easy matter, as I found on getting out of the sledge, for the ice was so slippery that in spite of my having felt snow boots on I could hardly stand. The death-like silence of the surroundings reminded me not a little of my experiences in the ice of the Kara Sea. This wonderful stillness was occasionally broken, however, by curious sounds, as though big guns were being fired at some little distance. They were caused by the cracking of the ice here and there. I was told that in some parts of the lake were huge fissures, through which the water could be seen. It is for this reason that it is always advisable to do the journey by daylight. We reached Moufshkaya, on the opposite coast, exactly four and a half hours after leaving Liestvenitz, the horses having done the whole distance of over thirty miles with only two stoppages of a few minutes each. It was evidently an easy bit of work for them, as they seemed as fresh when we drew up in the post yard as when they started in the morning."—J. M. Price, "From the Arctic Ocean to the Yellow Sea."

False Ambition.

One of the greatest pictures of modern times is the representation of ambition. The artist becomes a great teacher. He puts on his canvas a telling thought. This, in brief, is the picture:

A young man is riding a swift and powerful steed. His mantle is flying behind him in the wind. His face is aglow with eager desire and anticipation. The eyes flash. The whole look is that of one consumed to grasp a prize. Before the steed is a ball of gold rolling rapidly on a very narrow way. This is what the young man is so eagerly pursuing. On either side of the narrow pass is a precipice, into which a misstep may plunge both horse and rider. Under the feet of the steed lies the prostrate form of virtue, over which the youth has ridden in his hot haste. Behind, eagerly trying to catch the rider, with his bony hand extended, is the skeleton form of death. The goal of ambition ahead, death behind, virtue trampled under foot, danger on either side—these are the elements of the picture. It teaches its own lesson. In the case of many it is sadly true to life. How often manhood is sacrificed to success! How ardently men seek prizes which they may never reach! How unconscious in our hot ambition we are that death is on our track! How eagerly we ride, and how a misstep may plunge us in ruin! And even if we obtain, what is this ball of gold? Only a transitory pleasure. Better to seek the true riches, in the pursuance of which we may preserve our integrity and which can never be taken from us.

The Genuine Merit

Of Hood's Sarsaparilla wins friends wherever it is fairly and honestly tried. Its proprietors are highly gratified at the letters which come entirely unsolicited from men and women in the learned professions, warmly commending Hood's Sarsaparilla for what it has done for them.

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

Vagaries of Etiquette.

In Sweden, if you address the poorest person on the street, you must lift your hat; the same courtesy is insisted upon if you pass a lady on a stairway.

To place your hand on the arm of a lady in Italy is a grave and objectionable familiarity.

In Holland a lady is expected to retire precipitately if she should enter a store or restaurant where men are congregated. She waits until they have transacted their business and departed.

Ladies seldom rise in Spain to receive a male visitor, and they rarely accompany him to the door. A gentleman does not offer to shake a Spanish lady's hand. For him to give a lady (even his wife) his arm when out walking is looked upon as a decided violation of propriety. If a Spaniard says, when you retire after a visit, "This house is entirely at your disposal whenever you may please to favor it," he wishes you to know that he regards you as one of the family—*uno de nosotros* ("one of us"), as they express it. If the words are not spoken, you can conclude that you are not welcome to call again.

In Persia, among the aristocracy, a visitor sends notice an hour or two before calling, and gives a day's notice if the visit is one of great importance. He is met by servants before he reaches the house.

No Turk will enter a sitting room with dirty shoes. The upper classes wear tight fitting shoes with goloshes over them; the latter, which receive all the dirt and dust, are left outside the door. The Turk never washes in dirty water; water is poured over his hands, so that when polluted it runs away.

In Syria the people never take off their caps or turbans when entering a house or visiting a friend, but they always leave their shoes at the door. There are no mats or scrapers outside, and the floors inside are covered with expensive rugs, kept very clean in Moslem houses and used to kneel on while saying prayers.

In China grief is associated with a white dress, in Ethiopias with brown, in Turkey with violet, in Egypt with yellow,

In Chinese conversation etiquette requires that each should compliment the other and depreciate himself and all his belongings. It is affirmed that the following is not an exaggeration:

"What is your honorable name?"  
 "My insignificant appellation is Chang."  
 "Where is your magnificent palace?"  
 "My contemptible hut is at Luchan."  
 "How many are your illustrious children?"  
 "My vile, worthless brats are five."  
 "How is your distinguished spouse?"  
 "My mean, good-for-nothing old woman is well."

Forgiveness.

Bishop Ridley, of Caledonia, has sent home this story:—Two years ago, one of the Indian churchwardens at Metlakahla gave great offence to one of his neighbours. From that time until last December the two men had not spoken to each other. Last Christmas Day, however, the man who thought himself wronged gave his hand to the other, and wished him a happy Christmas. The churchwarden, in delight, came to Bishop Ridley to tell the good news, and added that it must have been his words that brought it about. But it was not through the Bishop that God had sent the message of peace, but through a little Indian child. The young daughter of the man who had been wronged lay very ill, and wished to see Mrs. Ridley, to whose Sunday-school class she belonged. The Bishop goes on to say:—"When I called I was surprised to see how ill she was, and thought she would die. Her father was unremitting in his tender attention, and could not help sobbing when he read my thoughts, as he clearly did. She was the peace-maker. . . . This child's Sunday custom was to read from the translated Gospels the lessons for the day, and then explain to her father and mother what her teacher had taught the class. Last Tuesday she stood in her class at the annual examination and took a prize. I then noticed her pale lips. She grew rapidly worse, but before her little strength was quite exhausted she put her arms round her father's neck, and said, 'Darling father, hear me about the little child Jesus.' Then she repeated the angels' song, 'Glory to God in the Highest,' and finished up by saying, 'We must be happy at Christmas, because of heaven, not of earth. The little Jesus brought down peace.' Now, father, listen to the little child of God, and try to love every one and hate nobody. Will you, darling father?"

"*Dum watur*," was the tearful promise; 'I will, my darling.'

"At the midnight service, when we watched in prayer for the New Year, I asked the congregation, at the father's request, to remember his sick child. After the midnight service, Miss Dickinson flew off to the dying-bed, but the gentle peace-maker, having ended her sweet work, had entered into eternal rest. Her sermon was better than mine, and worthy of attention by all."

"—Anyone who has watched a sunrise among mountains will know how the light opens out depths of beauty and life where but lately the eye rested on a cold monotony of gloom or mist. At one moment only the sharp dark outline of the distant ranges stands out against the rosy sky, and at the next, peak after peak catches the living fire, which then creeps slowly down their rocky slopes, and woods and streams, and meadows and homesteads start out from the dull shadows, and the grass upon which we stand sparkles with a thousand dewdrops. Now, all this represents in a figure what is the effect of the presence of Christ in the world, when the eye is opened to see Him. Let the thought of Christ rest on anything about us, great or small, and it will forthwith reflect on the awakened soul some new image of His power and love."—Brooke Foss Westcott, D.D.

—Hope is a very beautiful Christian grace. It makes the spirit very bright and peaceful. The hopeful Christian is a blessing to himself, and all around him. He seems to live in the sunshine, his thoughts are glad and happy thoughts, his words are cheering and inspiring; his very look is sunny.—Bishop Walsham How.



## They also Serve.

"They also serve who only stand and wait."  
Take comfort from that thought in lonely hours,  
When naught seems set aside for you by fate  
To do, while others have far richer dowers.

With days brim full of hope and work and love,  
Full to the brim and haply running o'er,  
The angels, watching from their homes above,  
Can see how sad the waiting is—how sore.

But if the waiting is not all in vain—  
If those who wait are serving truly too—  
Oh, then they need not mind the nameless pain,  
But think it is the part they are to do.

And peace and rest will fill the lonely days  
That once were filled with naught but pain and woe,  
For, though we cannot understand His ways,  
Enough to know our Father wills it so.

## The Solitary Parrot.

Parrots are usually known as a very sociable group of birds. Those in South America and Australia are found in flocks from a dozen or two to six or seven hundred; the Grey Parrot of Africa, the White Australian Cockatoo, and Love Birds in still greater numbers. There are, however, one or two exceptions to this prevailing sociability of parrots. In New Zealand there is a strange parrot which roams about in the dusk of evening searching for food in the low bushes and on the ground (for it can scarcely fly). This is the Owl Parrot; it is sometimes brought alive to this country. Another parrot of almost solitary habits is the one from the Feejee Islands. The native name is "Kula." It is a brightly coloured bird, the skins being brought periodically by the natives of Longa-taboo, Otaheiti, to sell for personal ornament. The cheeks, breast, and a kind of collar over the shoulders are bright scarlet; the top of the head very deep blue; the back, wings and tail green. It lives mostly on honey from blossoms, soft fruit, &c. It has very rarely been brought to this country.

## A Remarkable Catalogue.

The British Museum authorities have just issued the second volume of a remarkable catalogue, says the London Standard. Stored in the drawers and cases of the museum are some 50,000 inscribed pieces of terra cotta or clay tablets, forming the rescued portions of the great libraries of Assyria and Babylon. The great impetus given to cuneiform studies during the last few years in Germany and America, where they form part of the curriculum for a degree in Semitic languages, has made it necessary that the treasures of the British Museum, the centre of Assyrian studies, should be catalogued, and the trustees have now issued these volumes, containing a descriptive catalogue of some 8,000 inscribed tablets. The inscriptions in question come from the Kuyuryik Mound, on the site of ancient Nineveh, which marked the ruins of the great palace and library founded by Assurbanipal, or Sardanapalus, in B. C. 650. The tablets embrace every class of literature, historical documents, hymns, prayers and educational works, such as syllabaries or spelling books and dictionaries. One of the most interesting sections is that of the omen tablets, produced by the court augurs and diviners. They saw omens in all things—the flight of birds, swallows, pigeons, the counting of snakes, the movements of scorpions, the winds, the clouds, and, above all, the stars. The catalogues have been prepared by Dr. Carl Bezold, are beautifully arranged, and will tend to make the collections more accessible to students, and, in time, better known to the general public, who depend on specialists for the unraveling of the learning and wisdom of Chaldea.

—When you find a lie oppressing thee, extinguish it. Lies exist only to be extinguished; they wait and cry earnestly for extinction. Think well, meanwhile, in what spirit thou wilt do it; not with hatred, with headlong selfish violence, but in clearness of heart, with holy zeal, gently, almost with piety. Thou wouldst not replace such extinct lie by a new lie, while a new injustice of thy own were the parent of still other lies; whereby the latter end of that business were worse than the beginning.—*Carlyle.*

## Our Special Offer.

In addition to our other offers we will give to any person sending us (200) two hundred annual subscriptions to the CANADIAN CHURCHMAN, at \$1 each, a first-class Safety Bicycle, cushion tire, of the value of \$75.

To any one sending us (150) one hundred and fifty annual subscriptions to the CANADIAN CHURCHMAN, at \$1 each, a first-class Safety Bicycle, hard tire, of the value of \$60.

## Hints to Housekeepers.

Currant jelly should be made before the fruit is very ripe. Pick over, wash, put into a porcelain kettle, and scald. Mash and put into a jelly-bag to drain. Allow one pound of granulated sugar to each pound of juice. Return to kettle and boil until the liquid will fall in drops from the skimmer in several places, when it is done.

To make currant cordial, take one quart of ripe currant juice, add two pounds of white sugar, a tablespoonful each of nutmeg and cinnamon, and boil twenty minutes. Bottle and seal while hot. This cordial is excellent, in the spring of the year, to clear the system of impurities. Put one tablespoonful in half a tumbler of water, and drink.

Here is a good receipt for currant catsup: Look over, wash and mash the fruit. To each pound of currants add one-half pound of sugar, one-half teacupful of vinegar, one tablespoonful each of cinnamon and cloves, one teaspoonful each of pepper and nutmeg. Boil twenty minutes, bottle and seal.

A CHILD SAVED.—My little boy was taken very bad with diarrhoea; he was very delicate and got so low we had no hope of his life, but a lady friend recommended Dr. Fowler's Extract of Wild Strawberry, and although he could only bear a few drops at a time he got well. It saved my child.

MRS. WM. STEWART, Campbellville, Ont.

To dry squash, pumpkin, melon and cucumber seeds, spread them on boards, and after they appear dry, place them in cloth sacks and hang them where it is dry. If placed in tight cans they are apt to mould. Be careful not to leave them where mice can get at them.

A CANADIAN FAVOURITE.—The season of green fruits and summer drinks is the time when the worst forms of cholera morbus, diarrhoea, and bowel complaints prevail. As a safeguard Dr. Fowler's Extract of Wild Strawberry should be kept in the house. For 35 years it has been the most reliable remedy.

CELERY.—This may be prepared in different ways. As a cure for rheumatic twinges, it may be steeped in water, and the water seasoned with salt and pepper drunk either warm or cold. It is usually relished in the form of a stew. Cut the celery in inch bits. Place in a small quantity of boiling salted water. After half an hour's boiling add rich, sweet milk to make it juicy. Let this scald, and add seasoning to taste.

THE ONLY REMEDY.—*Gentlemen*,—I have used Burdock Blood Bitters for my blood and for pimples, and two bottles made a complete cure of my case. It is the only remedy I could find to help me.

MISS JULIA VIGER, Trenton, Ont.

BEANS A LA FRANCAISE.—String and cut the beans, boil them until tender, then place them in a stewpan, and shake over the fire to dry up any moisture that may remain. When quite dry and very hot, add three ounces fresh butter, pepper, and salt, and the juice of half a lemon. Keep moving the stewpan about, but do not stir with a spoon, as it may break the beans. When the butter is melted, add two table-spoonfuls hot sweet cream, and serve immediately.

## FREE!

## Business College Scholarships

Within the Power of Every Girl and Young Man.

## A BUSINESS TRAINING WITHOUT COST.

THE great advantage in these CANADIAN CHURCHMAN offers is that there is no competitive element in them. Every girl or young man stands the same chance. It is not a question of who secures the largest number of subscriptions—the girl or young man in the smallest village has the same good chance as the one in the thickly populated city. Each can get precisely what he or she chooses to work for.

## THE BUSINESS CENTRE SELECTED.

THE large Business Colleges selected by the CANADIAN CHURCHMAN to which to send our girls and young men are probably the best and most liberally equipped in the country. They are "The Toronto Business College" and "The British American Business College," both in Toronto. Girls and young men from all over the Dominion are within their walls, and the most skilled teachers preside over them.

## WHY THE OFFERS ARE GENEROUS.

THE CANADIAN CHURCHMAN is anxious that the largest possible number of girls and young men should take advantage of these offers for a Free Business College Commercial Training, not because of any pecuniary profit to itself, for there is none. The simplest calculation will show, to any one who studies the offers, that we are not guided by any money consideration. On the other hand, each successful girl or young man whom we send to the Colleges means an actual financial outlay to the CHURCHMAN beyond the income. We have merely changed our methods of business. Instead of spending all on advertising and commission appropriation, we devote a portion of it to this idea, the girls and young men receiving the benefit, while we are satisfied to have the subscriptions which they secure on our books, feeling confident that we can hold the subscribers, in which lies our eventual profit. Of course, in view of these facts, the offers cannot be continued indefinitely, as any one can easily see. It is important therefore that girls and young men should enroll themselves on our books as desirous of trying for the offers. Any girl or young man can learn all particulars by simply writing to the CANADIAN CHURCHMAN, and details will be forwarded. The offers are as follows:—

## 1. A SEVENTY DOLLAR SCHOLARSHIP

WHICH embraces Practical Book, keeping by double and single entry Actual and Practical Business, Banking, Business Penmanship, Commercial Arithmetic, Commercial Law, Shorthand, Typewriting, and all branches connected with a sound and practical business training, etc. To any girl or young man who will between this date and January 1st, 1893, send us two hundred (200) annual subscriptions to the CANADIAN CHURCHMAN at \$1.00 each, we will give the above \$70.00 Scholarship.

## 2. A FORTY-FIVE DOLLAR SCHOLARSHIP

WHICH embraces the same as seventy dollar scholarship, with the exception of Shorthand and Typewriting, for one hundred and twenty (120) annual subscriptions to the CANADIAN CHURCHMAN at \$1.00 each.

## 3. A TWENTY-FIVE DOLLAR SCHOLARSHIP

WHICH is the same as the forty-five dollar scholarship, embracing the same subjects, but is only for three months, for seventy (70) yearly subscriptions to the CANADIAN CHURCHMAN at \$1.00 each, (or a Lady's Twenty-Five Dollar Gold Watch, if preferred.)

4. A Lady's \$15.00 Gold Watch or a Gent's Silver Watch for Forty (40) annual subscriptions to the CANADIAN CHURCHMAN at \$1.00 each.

5. A Lady's \$10.00 Watch, solid coin silver, open face, stem set, handsomely engraved, fitted with a jewel movement, guaranteed to give accurate time; or, a Gent's \$10.00 Open Face, Coin Silver Watch, stem wind and stem set, good reliable movement guaranteed, for twenty-five (25) yearly subscriptions to the CANADIAN CHURCHMAN at \$1.00 each.

6. A Lady's \$7.00 Solid Gold, Three Stoned, Genuine Diamond Ring, in star setting of handsome design; or, Gent's \$7.00 Solid Gold, Genuine Diamond Scarf Pin of unique design, for fifteen (15) yearly subscriptions to the CANADIAN CHURCHMAN at \$1.00 each.

7. A Lady's \$5.00 Victoria Chain, 14 carat gold, with pendant attachment, or a silver one. A Gent's \$5.00 14 carat Gold Vest Chain, in a variety of patterns of the most modern designs, for ten (10) yearly subscriptions to the CANADIAN CHURCHMAN at \$1.00 each.

8. A Lady's \$2.50 Solid Gold Ring, set with two pearls and one garnet, in star setting, each ring put up in a fancy paper plush lined box; or, a Gent's \$2.50 pair of 14 carat gold filled cuff buttons, stylish patterns, for five (5) yearly subscriptions to the CANADIAN CHURCHMAN at \$1.00 each.

Subscription Price in Toronto \$1.50 Yearly.

Address, FRANK WOOTTEN, Toronto, Ontario.



Children's Department.

"What Next."

Bairnies three were at my knee. Their evening prayer to say, Golden heads were all a gleam With the sunset's ray. One, the fairest of them all, Whispered, half perplexed, In the midst of childish prayer—"Mother dear, what next?"

"Tell me, mother, what to say, I forgot to-night," So I whispered soft and low—"Safe till morning light." Then the sunlight bade "Good-bye." Baby's prayer was said, And my darlings sweetly slept In each cozy bed.

Years have come, and years have gone, And I, too, perplexed, Whispered oft to heaven's gate, "Father, dear, what next? Wilt thou keep me all the way, Be it day or night? Came the answer sweet and clear—"Safe till morning light."

Brotherly Love.

Nothing moves the heart of the loving sister of undemonstrative brothers so much as the unexpected exhibition of brotherly love. Many a sister, whose brothers are all that she could ask for, in manliness, courage and purity, would be almost glad to exchange places, for a little while, with the sister in the following account whose brother not only loved her, but was willing that all the world should know and feel that love.

A noble case of brotherly love came under my observation to-day, while in one of the great greenhouses of the city. A little, middle-aged negro with a face like ebony was overseeing the making of a large bouquet, which the young lady in attendance was skilfully constructing of white carnations, daisies, etc.

"Now put some roses in," he said. "The roses are much more expensive," remarked the clerk. "It does not matter about the cost, she always liked roses," said the little



Willie Tillbrook Son of

Mayor Tillbrook

of McKeesport, Pa., had a Scrofula bunch under one ear which the physician lanced and then it became a running sore, and was followed by erysipelas. Mrs. Tillbrook gave him

Hood's Sarsaparilla

the sore healed up, he became perfectly well and is now a lively, robust boy. Other parents whose children suffer from impure blood should profit by this example.

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man, and going to the cold closet, he selected Jacqueminot, Marechal Niel, and Niphotos buds, with a reckless disregard of cost. Then, following me to the door as I was leaving, he spoke lovingly of the flowers that they could get in the South, everywhere, without paying for them; of how the flowers grew in their yard, and how he used to see his sister out every morning handling and looking them over. "But she is down with typhoid fever now, and I am on the railway, and every time I come to the city, the first thing she says is, 'O, bring me some flowers!' And two great, crystal tears looked over the rims of the little man's eyes, and a great white soul, full of brotherly love, shone out through the black face, and my heart cried out, "Oh, happy sister, to have such a brother!"

Reggie's Repentance.

"Reggie, boy," said Mr. Hutton, one morning, as he packed his black bag and bustled round, preparing to start for town, "I want you to water the ferns by the chestnut tree for me; they need it badly, and I can't stop to see to another thing."

"Yes, father," answered Reggie. But the response was mumbled in a half-injured tone of voice that revealed but too plainly the unwillingness of his heart.

Mr. Hutton, however, appeared not to notice it, for he said, "There's a good boy! don't forget," and a moment later the door slammed and he was gone.

"What a shame!" pouted Reggie to himself, with a very ugly face. "There's Harry White and Ben Elliott just gone down to the brook with their boats. They can go out to play first thing, but I've got to go dragging cans of water down to those bothering old ferns. I wouldn't mind if father had let me have the hose, but it's such a way to the chestnut tree."

It was Saturday, and a whole holiday, so Reggie would have had plenty of time for work and play too; but unfortunately he was not fond of doing anything for other people—not even for the loving father who did so much for him.

He dared not altogether disobey, but, with clouded brow and lagging feet, commenced his unwelcome task. And oh! how heavy the can of water was. It seemed quite twice as heavy, and the distance to the fern bank twice as far as if he had been helped by a cheerful, buoyant spirit.

Two cansful—three—why they seemed to go no way! What did anybody want such a stupid big rock-work for and so many ferns all alike? He remembered hearing his sister Agnes say that she had emptied thirteen cans of water on that one portion of the garden one evening after a hot day! Well, he wasn't going to fetch thirteen cans, nor ten neither! He should just get one more—that would be four—and then go out to play; his arms ached "like anything."

Reggie sprinkled that last can of water over all the ferns that had not yet received any, just damping the surface of the earth—scarcely that—and then scampered off to join the boys, who were sailing a miniature fleet on Popham's brook.

But he did not enjoy the fun so much as he had expected. The sun was intensely hot, and the thought of those poor thirsty ferns and the dear father who had trusted him kept coming across his mind and spoiling it all. "How late father is!" said Reggie's little brother, some hours after "He

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Without Hot Steam and Smell Without Washing Powders Without Hard Rubbing Without Sore Hands

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Toronto, Ontario.



said he'd be home early this afternoon and take us for a walk."

"You and Reggie run up to the station and meet him," suggested their mother. "As he did not come by the 4.10 train, he is sure to arrive by the five minutes to five. May can go, too, if she likes."

"Where are Agnes and Lily?"

"They are busy watering father's fernery. Lily found the roots drooping dreadfully. I suppose father forgot them; but that seems strange, for he brought some choice ones home yesterday, and was particularly anxious that they should do well."

Reggie hung his head low as he tied up his shoes, but never a word said he.

The children were surprised to find quite a crowd of people round the entrance of the railway station.

"It's a 'scursion, I dare say," said little Claude.

"Or a school-treat," added May, neither of them noticing that the faces of the people were too anxious and sad for happy holiday-makers; besides, it was the wrong time of day.

"She might have been in it, or she might not," one woman was saying to another. "The Lord grant she may have missed it for once."

"Two miles the other side of Crumpton," was another remark the children overheard. "Regular smash-up; line won't be cleared to-night. Don't know how many are injured."

In a moment Reggie grasped the terrible truth. "Oh, please sir," he said, addressing a porter, "has anything happened?"

"An accident on the railway," replied the man, guessing from Reggie's frightened face that he did not ask out of mere curiosity. "The train that ought to have been here at 4.10 was run into by an express."

"Oh, my father!—oh, please, do you know if my father is hurt?" asked the boy, while his little sister and brother looked on in silence, only half understanding what it all might mean.

But the man shook his head. "Ain't heard no pertic'lers yet," he said and moved away.

Here was shocking news for those at home! Every minute added to the horror of suspense. Six o'clock, seven came, yet no father appeared. Poor Mrs. Hutton, half-distracted with anxiety, went backwards and forwards almost incessantly between their house and the station, but no definite news could she obtain. At last she could bear it no longer.

"Children, dear," she said, gather-



### A Spring Thought for Mothers.

Do not continue giving your little one improper food until it is stricken with summer complaint, but begin at once the use of Nestlé's Food, universally acknowledged by the highest medical authorities as the best summer diet. When the heated term comes your child will then be strong for the battle with the heat.

Sample sent free on application to THOS. LEEHING & CO., Montreal.

## AYER'S Sarsaparilla

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Salt-Rheum, Sore Eyes A-bscesses, Tumors R-unning Sores S-curvy, Humors, Itch A-nemia, Indigestion P-imples, Blotches A-nd Carbuncles R-ingworm, Rashes I-mpure Blood L-anguidness, Dropsy L-iver Complaint A-ll cured by

## AYER'S Sarsaparilla

Prepared by Dr. J. C. Ayer & Co., Lowell, Mass. Sold by all Druggists. Price \$1; six bottles, \$5. Cures others, will cure you

ing them about her, "I am going to look for father. The up-line is clear, and a train will be starting almost directly. Go to bed all of you, and pray God to have mercy on us and help us, and pity all the poor folks who are in sorrow this night."

What an hour it was that followed! Reggie will remember it to his old age. They were all crying except brave Agnes, the little eldest sister, and she talked sweetly about the care of God, and tried to cheer the rest. But Reggie's was a grief that none of them could share. To think—only to think—that he had been unwilling to do, had even neglected, what perhaps would be the last thing father would ever ask of him; he had answered sullenly his last request! If only father would come back safe he felt he would joyfully carry cans of water for him the whole day, and every day for the remainder of his life, and never, never, would he be disobedient to anyone again.

Hark! What was that? A voice—a footstep on the stair. The girls came rushing into the boys' room, and a minute later, all five of them were swarming like bees round the dear traveller, preserved almost miraculously, and sent back to them safe and sound.

"I walked every step of the way from Crumpton," he said; "that's why I am so late. There was not a conveyance to be had. Oh, darlings, God has been good to us to-day! We must never cease to thank Him as long as we live. I wish your dear mother was here; but she must know before this that I am spared."

I think Agnes guessed something of Reggie's trouble, for she herself drew him, tearful and humble, to his father's knee, and there, with his face buried in that loving breast he told of his naughtiness and his sorrow and was forgiven.

But never once since that day, now many years ago, has he seen a fern-leaf without being instantly reminded of the anguish then endured, and of his merciful deliverance from a life-long and fruitless regret.

### Never Out of Sight.

I know a little saying  
That is altogether true;  
My little boy, my little girl,  
That saying is for you.  
'Tis this, O blue and black eyes,  
And gray, so deep and bright:  
No child in all this careless world  
Is ever out of sight.

No matter whether field or glen,  
Or city's crowded way,  
Or pleasure's laugh or labour's hum,  
Entice your feet to stray;  
Some one is always watching you,  
And, whether wrong or right,  
No child in all this busy world  
Is ever out of sight.

Some one is always watching you,  
And marking what you do,  
To see if all your childhood's acts  
Are honest, brave and true;  
And, watchful more than mortal kind,  
God's angels pure and white,  
In gladness or in sorrowing,  
Are keeping you in sight.

Oh, bear in mind, my little one,  
And let your mark be high;  
You do whatever thing you do  
Beneath some seeing eye.  
Oh, bear in mind, my little one,  
And keep your good name bright;  
No child upon the round, round earth  
Is ever out of sight.

### Every Day a Little.

Every day a little knowledge. One fact in a day. How small is one fact. Only one. Ten years pass by. Three thousand six hundred and fifty facts are no small thing.

Every day a little self-denial. The thing that is difficult to do to-day will be an easy thing to do three hundred and sixty days hence, if each day it shall have been repeated. What power of self mastery shall he enjoy who, looking to God for grace, seeks every day to practice the grace he prays for.

Every day a little helpfulness. We live for the good of others, if our living be in any sense true living. It is not in the great deeds of philanthropy that the only blessing is found. In "little deeds of kindness," repeated every day, we find true happiness. At home, at school, in the street, in the neighbor's house, in the play ground, we shall find opportunity every day for usefulness.

Every day a little look into the Bible. One chapter a day. What a treasure of Bible knowledge one may acquire in ten years! Every day a verse committed to memory. What a volume in twenty-five years!

### Good for Evil.

"Pay him out for it, Fred—pay him out!"

So called a group of boys to a lad who had stumbled over a string fastened up by a mischievous schoolfellow. Fred Wilson did pay out Harold Wayne for that bit of mischief, which cost him a sprained foot and many a day on the sofa. He gave him the best possible payment for injuries—good for evil. There came a day when some lads were bathing in the river, and boastful Harold, who could swim but little, ventured too far into the stream. At that time of peril a boy plunged into the water and swam bravely to his rescue. His rescuer was the boy he had hurt a few weeks back, Fred Wilson. Harold felt more ashamed of himself than if Fred had conquered him in a fight. For once he felt himself a mean coward to have wilfully

## Kennedy's Medical Discovery

Takes hold in this order:

Bowels,  
Liver,  
Kidneys,  
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Driving everything before it that ought to be out.

You know whether you need it or not.

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teased one who had never wronged him, and he could only thank Fred brokenly, and murmur, "I'm awfully sorry about the string I tied to trip you up with." I am glad to tell you, however, that Harold lived to show that Fred's generous and free forgiveness was not thrown away on him.

I read once of a great ruler who declared he would kill all his enemies. How did he kill them? By kindness. He treated them so justly that they all became his friends. If any of you have enemies, try killing them by kindness, for this is the Christian, and the surest and noblest way.

### "Go Shares."

This is an excellent motto, and one we shall do well to remember. I heard of a boy once who spent his pocket-money in the sweets his companions liked least, so that he could enjoy his purchase by himself. I read a piece of poetry about a boy who feasted by himself off some beautiful peaches, and he hid the last away to devour it by-and-by; a wasp got in, and stung him when he went to eat it up. Everybody is sure to get some kind of a sting, who only thinks about gratifying self; I hope conscience will give a beneficial sting to every boy and girl who is forming habits of greed and selfishness. It is a pitiful sort of life that only cares about its own prosperity, and has no thought how others are feeling or getting on. Did you ever hear of the turkey that managed to get far more than its share of the daily food, so that it grew fatter and fatter, while the others were not in anything like the same prosperous condition? "Take care of number one," is my motto," said the selfish turkey, strutting about the yard; "through taking care of myself so diligently I have grown to a position of importance—I am certainly the finest turkey on the place." So thought the farmer's wife when she came down by-and-by to choose a turkey for the Christmas dinner; her decision was made in a moment. Mr. Plump was caught up and sacrificed, and his boasting came to an end! "Go shares," boys and girls; this is a motto none of you will ever repent, if you make it your own. M. S. H.



Toronto Markets

Table with columns for Grain, Meats, and Dairy Produce, Etc. (Farmer's Prices.) listing various commodities and their prices.

WATERTOWN

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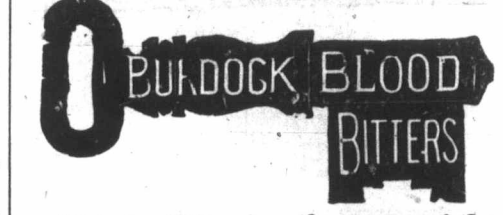
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