

Canadian Churchman

AND DOMINION CHURCHMAN.

A Church of England Weekly Family Newspaper.

Vol. 21.]

TORONTO, CANADA, THURSDAY, MARCH 7, 1895.

[No. 10.

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Lessons for Sundays and Holy Days.

March 10—SECOND SUNDAY IN LENT.
Morning—Gen. xxvii. to 41. Mark ix. 30.
Evening—Gen. xxviii. ; or xxxii. 1 Corinthians iii.

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

SECOND SUNDAY IN LENT.

Holy Communion: 188, 811, 813.
Processional: 107, 254, 465, ii.
Offertory: 85, 95, 259.
Children's Hymns: 94, 842, 478, ii.; 568.
General Hymns: 87, 93, 108, 248, 279.

THIRD SUNDAY IN LENT.

Holy Communion: 106, 814, 817.
Processional: 92, 109, 465, iii.
Offertory: 86, 91, 205.
Children's Hymns: 265, 388, 569, 478, iii.
General Hymns: 89, 112, 184, 244, 491.

THE DIVISION OF ONTARIO DIOCESE.

A number of correspondents write us that we are mistaken in saying in our recent paragraph that the Archbishop has the right on the division, to take the Diocese of Ottawa, if he sees fit. We are sorry if we are mistaken, as we certainly never intended to mislead anyone, and erred in good company, if we are wrong.

Since receiving these remonstrances, we have looked into the matter as well as we could with the material at our disposal.

The Diocese of Ontario, at its first synodical meeting, on the 9th of April, 1862, resolved to provide for the division of the diocese into new dioceses, either forthwith or at any future period. In the year 1877 a basis was agreed upon by the House of Bishops and the Synod. At the meeting of Synod in June, 1888, the Bishop referred to this agreement, and pressed the Synod to take active steps in the matter. The Synod referred the question to a committee, which recommended a division of the existing diocese according to the

boundaries of the then archdeaconries of Kingston and Ottawa, thus giving to the former diocese 52 clergy and a Church population of 42,988, to the latter 42 clergy and a population of 42,988. On this report the following resolution was adopted: "That this Synod approves of the proposed division of the Diocese of Ontario; that the new diocese be formed out of the counties of Lanark, Renfrew, Carleton, Russell, Prescott, Stormont, Dundas and Glengarry; that the House of Bishops be memorialized for the formation of such new diocese, pursuant to the canons of the Provincial Synod; that a committee be appointed to arrange all preliminaries to the election of a Bishop for the new diocese; that such committee be a standing committee until the election of the Bishop, and report to this Synod and to the Executive Committee from time to time."

We cannot find any subsequent resolution bearing on the point. On the consolidation of the canons in June, 1890, it was provided: "In the event of a sub-division of this diocese, the Bishop shall summon the clergy and lay representatives to be included within the new diocese to meet at such time and place as he appoints, for the purpose of electing a Bishop," etc.

The resolution of the Synod of 1888 and this canon together would probably remove the ambiguity of the committee's report, which contemplated an equal division of a diocese in which no part could be called old or new, and which showed that even in 1888 the Archdeaconry of Ottawa was becoming more important than that of Kingston, a difference increased by the growth of the capital during the last twelve years.

It would be wise for the Synod at its coming meeting to pass a declaratory resolution to remove the widespread misapprehension and any possible misunderstanding. At the same time, as the Mountain family have announced their intention of endowing a Diocese of Cornwall, the old joint committee of the Dioceses of Montreal and Ottawa might be re-appointed.

Would it not be also a wise thing to consider the question of a change of names? Ontario has now become the name of the Province; it is the name of a county in the Diocese of Toronto and is thus locally confusing, while it is ecclesiastically incorrect.

For CANADIAN CHURCHMAN, from Bishop Blyth, Jerusalem.

URGENT CLAIMS OF JEWISH MISSIONS.

Missions to the Jews, equally with those to the Gentiles, form the missionary commission of our Lord to the Church, St. Luke xxiv. 47. "To the Jew first, and also to the Gentile," was the uniform procedure of the Apostolic Church until the destruction of Jerusalem and the dispersion of the Jews suspended its possibility. There is no record that the Apostles observed any other order; and this order is specially noted wherever on their repulse by the Jews of any city, they were forced to "turn to the Gentiles." Nor is there any canon of the Church which excludes the Jews from our Lord's commission. St. Paul shows to the Romans the future destiny of the Church of the Hebrews when the time of their restoration shall come. He states also that it is through the "mercy" of the Gentile Churches that the Jews shall eventually "obtain mercy." Now again Jerusalem is practically a city of the

Jews. Two-thirds of its population are Jews. They command the trade and commerce of the city. When, on the foundation of the great missionary societies, the Church resumed obedience to our Lord's missionary command, there were not 1,000 Jews in Palestine. In 1840 there were 8,000; in 1887, 60,000; now there are about 125,000, of whom 45,000 (out of a population of 60,000) are at Jerusalem; the rest at the great centres of Jewish population in the Holy Land. There are about 40,000 in Egypt. Their present claim, therefore, upon the Church is practically the same as in the Apostolic age, before the dispersion. I leave the societies to advocate, as their reports do, their own useful work, whilst I ask aid for Jewish missions in my own personal charge in the Holy Land and in Egypt. These are:

1. Jerusalem, founded 1889. Taking a line outside the sphere of other missions, we have an orphanage for girls; also a day school for Spanish-Jewesses; a women's working class of about 100 Arabic-speaking women—the attendance last year was 2,531 on 78 days. There are two English ladies in charge, with a staff of four teachers. This "home" includes a small hospice for English ladies visiting Palestine, which will be developed when buildings to cost £2,500 can be erected. The inmates attend the daily services in the Bishop's chapel, which is close by.

2. Haifa, under Mount Carmel, founded 1890. This is the landing place of the Jews for Galilee, and a railway centre. We have here a missionary, school teachers and medical work. The schools are large, and include many Moslem children, who come willingly with the Jews. It is interesting to see the children of Jacob and Esau at school together. The medical branch of the work—aided by a grant of £125 for three years from S.P.C.K.—is important. It includes a doctor, three English ladies (trained), a general hospital and dispensary, with attendants. Last year 5,460 patients received treatment—1,271 Jews, 2,180 Moslems, 2,041 Christians (including some English sailors of the "Victoria"), and 18 Druses. A new mission house has been built, a hospital will soon follow, and the S.P.C.K. offers £800 towards the hospital and chapel. There are daily services in the temporary chapel in the "hall" of the mission house.

3. Cairo, in Egypt, founded 1890. This work is full of life and promise. We have large schools, with an excellent staff. The chapel with its daily services is a centre of really useful work. Rent is prohibitive; we have to pay £200, and thrice a hired house has been sold over our head. It would only cost £2,500 to buy a good site and erect suitable buildings. The success of the mission is very encouraging.

4. Beyrout, Syria, founded 1887. A small Jewish work attaches to the chaplaincy, which we are hoping to develop as funds allow.

CHURCH EXTENSION AND PARSONAGES.

There is scarcely anything which conduces so much to the well-being of a parish as the having a permanent residence for the Pastor. It facilitates the obtaining of good and worthy men for the work, helps them in fulfilling their duties, and creates an abiding centre by giving the parish a place where its energies may concentrate. It is the home of the Church, and the business house

of the congregation. When the old Church Society merged into the Synod of Toronto, there was handed over to the Synod a large capital sum, mainly collected in the outlying country parts of the diocese, the interest from which was to be expended, according to the original trusts of the fund—in Church extension, assistance in building or repairing churches and parsonages, grants of books to Sunday-schools, and general mission purposes, under the name of the "General Purposes Fund." This endowment had for many years been diverted from its intended purposes, and applied to all the general expenses of conducting the work of the Synod. Some three years ago this was remedied, and by separating the Synod expenses and providing for their payment by a current assessment, the original fund was once more rendered available for the use of the country parishes. There were arrears at first to be wiped out, and last year, for the first time in its history under the management of the Synod, there was a surplus ready for use; and under its new and more intelligible name, the Church Extension and General Purpose Committee were capable of meeting requests for aid, having now about \$750 per annum at their disposal. Grants were made for four churches and two parsonages, and books were distributed to the Sunday-schools of fourteen parishes. We wonder much if the vestrymen of the country churches and missions have become fully aware that the committee is waiting for further requests for assistance. The knowledge that grants can be obtained for worthy applications ought to spur churchwardens on to complete their churches, commence the building of parsonages, or strengthen their Sunday-school libraries.

Under the influence of this inducement the onward movement which has been so noticeable in the cities ought to spread to the country and outlying parts of the diocese. The life energies of a congregation are often deadened by the incomplete or out-of-repair condition of the Church buildings and equipment. We hope that the vestries will awake, and by making special efforts and subscriptions, entitle themselves to receive aid from this Church Extension Fund, and prove that our Church is still progressive in the country, as it has been in the cities. We understand that only one application has been made this year. Who will be the next to move?

BOB TAILS.

We read that in New York "a memorial of the late Bishop Brooks, of great artistic merit, has just been completed in plaster for the Church of the Incarnation, where the Bishop often officiated. Bishop Brooks is represented not as a Bishop, but as a preacher. He stands beside a lectern or pulpit structure in a Gothic arch. He is robed in a black preaching gown thrown loosely over a 'Prince Albert' coat with low collar and layman's necktie—looking much more like a Presbyterian minister than like a priest or Bishop of the Church." We quote these words not because they are of any special interest to our readers, but because they give an opportunity to speak of what we consider a great mistake on the part of a considerable number, especially of the younger clergy. The Bishop of London lately said, "There is always considerable difficulty in defining, with any precision, the relations between the things of this world and the things of the other," and laid down the broad principles, which he repeated again and again, that under all circumstances, and in every contact with the world, a clergyman must remem-

ber that he is an "ambassador of Christ," and govern himself accordingly. The question of dress may seem a small matter, and it is so in comparison with some others, yet it is of some importance. A man may be so physically and intellectually and spiritually endowed, that all men feel in his presence an instinctive reverence and regard for the man and his office. But all men are not so endowed; in fact few men can safely dispense with those helps, which assist in proclaiming their sacred calling. If men called to the sacred ministry of the Church do not themselves "magnify their office," and if they think that even in the matter of personal attire it is beneath their dignity to show respect for the "vocation" to which God has called them, they must not be surprised if laymen cease to do so. No layman respects a priest who does not respect himself, and no layman has any feeling but that of disapproval for the man who in any way, as if half ashamed of his priesthood, would mingle among men half priest, half layman. The laity like to see their priests unmistakably what they are; they feel wounded when they see their priests aping the ways and dress of themselves. They resent slovenliness and carelessness in speech or dress. When Dean Hole was here he spoke deridingly of bob-tailed clericals. We have a few in different parts of Canada. We can assure them that the garments are not graceful; they do not suggest or inspire that proper feeling we all should have and desire to have for our grave and reverend pastors, and a man in a bob-tailed coat, and perhaps a coat remarkable for its unusual colour, standing by the side of the sick and the dying, is not an edifying spectacle. This desire to appear less clerical is a miserable one; it is the worst sort of vanity, it lessens respect for the clergy, it interferes with the influence of the Church.

THE EXTENSION OF THE EPISCOPATE.

The conference held in Toronto in relation to this matter, of which we gave report in a recent issue, may have such important results that we have concluded to treat the whole subject editorially in a series of articles, and thereby do what we can to prepare the mind of the Church for the intelligent apprehension of and judicious dealing with the whole question. Throughout the entire Anglican communion exists the feeling to increase the number of Bishops, and this is an infallible proof of the general increase of life and vigour displayed in the Mother Church and in the whole body throughout the world. Church prosperity, in the highest sense, can only exist when all the personal agencies recognized by the Church are fully employed and in proper supply. In an Episcopal system it is very evident that if the Bishop, the member of the first order of the ministry, the overseer, the spiritual leader and ruler, cannot make his influence felt throughout the district under his charge, that the whole body must languish within that area. Our pioneer Bishops in Canada did all that men could do to overtake their work, and new dioceses were created as means allowed, but constant growth has gone on, and with it, in Canada, the feeling has been deepening that an extension of the Episcopate is demanded in the interest of the life of the whole body. The first public expression that showed the trend of things was made by the Bishop of Huron at the Toronto jubilee in 1889. His remarks were to the effect that the Diocese of Huron was too large for one man, and he would be glad to know how the position of matters could be improved. In 1889 a committee of the Pro-

vincial Synod was appointed to report on the aggressive work of the Church. That committee reported in 1892, and one of its recommendations was that within the area of the province five new dioceses be created. The report made suggestions as to Episcopal income and was adopted by the Lower House. The Upper House did not concur in the report. The Lower House asked for a conference, but the debates on the consolidation of the Church having taken up most of the available time of the Synod, and the usual time for adjournment having come, with the very thin attendance usual at that stage of the members of the Lower House, the conference could not be held. The subject, however, had been fairly got into the consciousness of the active, thinking representative men of the Church, and since the Provincial Synod of 1892 it has never become dormant. One new See is within measurable distance of being set apart, viz., Ottawa, at the eastern portion of the present Diocese of Ontario. The necessary action for raising the endowment for this new See, was of course begun long before 1892, but the agitation of the whole question in Provincial Synod has doubtless assisted to hasten the consummation. The Synod of Huron, having considered the subject with regard to its own territory, concluded that no division could at present be made that would be confined to that, but passed a resolution expressing its desire for consultation with adjoining dioceses, so that, if practicable, some re-organization could be effected that would further the end in view. The report of the recent meeting of the conference called in Toronto in consequence of this, we beg to refer our readers to. It is thus manifest, from the history of the movement, that in 1892 the Lower House of the Provincial Synod of Canada, composed of the leading clergymen and laymen in the Church, solemnly voted that the time had come to increase the Episcopate in this province. The conference recently held ratified this. What does this mean but that the clergy and active working laity of the Church are of the opinion that Church life, extension and interest suffer because the first order of the ministry is not sufficiently manned. What then follows is, that the whole Church in our western district must consider the question in all its bearings and take action. For some years we have been talking a great deal about "The Historic Episcopate." We have now to show our faith in that by our work in raising the present, living, working, actual Episcopate to its fullest possible strength. The first step towards the solution of this question was taken by the conference in appointing a sub-committee of their number to consider sundry schemes of re-arrangements submitted, and generally to go into the entire position, financial, geographical and spiritual. Next week we shall consider the work this committee has to do. It is a work of the highest importance. We hope the entire Church population in the district interested will intelligently and faithfully enter into it, and make it possible to give effect to any scheme that might be deemed most suitable to further the cause of the Church in this department of its aggressive work.

REVIEWS.

SERMON STUFF. By Rev. S. D. McConnell, D.D., Philadelphia; 12 mo., pp. 228; \$1. New York: Thomas Whittaker; Toronto: Rowsell & Hutchison.

No one need go to this in the last five minutes and expect to find a sermon, but if he make his study in it centre upon one of the sketches on

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Monday morning, he may hope to have a subject profitably wrought out by the end of the week. The "Stuff" is the main line of thought in a passage or incident, considered as it stands in principle and as this is modified by the world's conditions. Topics are freely suggested for use as illustrations, and there is no excuse for loose writing or speaking, from want of thought. Young men will find the volume useful for hints in the way of handling a subject, and old men will see old subjects often treated in a new way. If one must have sermon helps, we can recommend no better, and this is the second series from the same preacher.

THE MUSIC REVIEW: Clayton F. Summy, Chicago.

Mr. Summy will now give his efforts towards publishing a series of grades of instrumental and vocal music, under the title, "Music Education Material," for the use principally of teachers in teaching, to ensure good material for pupils, and a ready guide for teachers, who should write now for particulars. We regret that the *Music Review* is stopping issue for the present, because of a lack of a large enough number of subscribers to enable it to meet its heavy expenses. We hope to see it started again, as it was much valued for its monthly contents and tasteful binding, printing and arrangement of articles.

THE ETUDE: Theo. Presser, Philadelphia.

A very interesting and thorough article, with staff illustrations, in the February number, is "The Rhythmic Element of Musical Form," by George C. Gow. W. S. B. Mathews continues his letters to teachers, and J. C. Fillmore writes on "How to Select a Piano." The music selected for this number is a treat, viz., "Andante," from Beethoven's sonata patheticque; the favourite "Graceful Waltz," by Kruckow; Bach's "My Heart is Ever Faithful," etc.

Home & Foreign Church News

FROM OUR OWN CORRESPONDENTS.

NOVA SCOTIA.

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

HALIFAX.—The Bishop of Moosonee has been visiting this Province in the interest of his immense diocese. The week before last he made strenuous efforts to get over to Prince Edward Island by way of the Capes and the ice boats. But after having been snowed up for three or four days at Sackville, he found it impossible to reach Charlottetown in time to fulfil his engagements there for Sunday. Consequently he was forced to cancel them. On the 14th inst. he addressed a large audience at Dartmouth, and on the 15th inst. another in St. George's, this city, Canon Partridge's church. Here he illustrated his lecture by lantern views taken by himself. On Sunday, the 17th inst., very large congregations gathered to hear him in St. Luke's Cathedral in the morning, and in old St. Paul's in the evening, where it is said some 1,400 people were present. Envelopes were distributed through the pews, and a large number of persons availed themselves of the opportunity to assist the faithful young Bishop in his self-denying and laborious work. The contributions from these two churches will not be far short of \$200.

WINDSOR.—On Monday, the 18th inst., the Bishop delivered his map and lantern lecture to a crowded school-house. There must have been 250 people in the small room. It was gratifying to see so many young people present—girls from the Church School, boys from the Collegiate School and young men from the College. Considering that this element was so largely represented, the collection at the close was specially gratifying. It amounted to \$58.81. The Bishop has a delightfully free and pleasant way of telling his story and enlisting the sympathy and co-operation of his audience, without resorting to the practices so common to such pleaders. With the exception of the Bishop of Algoma, this is the first visit to this parish of a missionary Bishop of Canada. The oftener they come the more real interest will our Church people take in the missionary work which their Church is carrying on in our own land, and, indeed, in other parts of the world. His Lordship is now visiting the parishes of Annapolis and Yarmouth, where it is probable he will receive a like cordial welcome. He returns this week to Montreal. We understand he is to call in upon several parishes in the Ontario

dioceses on his way through to Winnipeg en route to Churchill and York, the extreme north-west stations of his diocese. One example of the very great expense connected with the missionary work in his and similar dioceses which seemed to take us by surprise, was the enormous cost of travelling these missionaries have to undergo. The Bishop informed me that it cost him £25 sterling to reach the railway from Moose Island, where his residence is, and to bring his wife with him it cost £45. This fact, I fancy, can be but little known by the rank and file of the Church at home.

The Bishop of Nova Scotia has been suddenly called to England upon private business. He sailed from New York on the 14th inst., and will, therefore, be over there by now. He is not expected back to his diocese for about four weeks.

Mrs. Hague, the wife of the rector of St. Paul's, Halifax, sailed for Bermuda on Friday, Feb. 23rd, on a visit to friends there during the trying season of our spring.

With deep sorrow we notice the death of the wife of the Rev. H. L. A. Almon, on the 4th inst., at Santa Cruz, Jamaica. Mr. Almon was for some years rector of Yarmouth, and recently of Pictou, N.S. We assure Mr. Almon that the Church deeply sympathizes with him upon his very sad bereavement.

FREDERICTON.

HOLLINGWORTH T. KINGDON, D.D., BISHOP, FREDERICTON.

FREDERICTON.—The Ruri-Decanal Chapter met on Wednesday, February 6th, at the rectory, Fredericton. The opening service was held in the Church of England Hall at the Mills, about one mile below the city. The prayers were said by the Rev. H. E. Dibblee; the Revs. Canon Roberts and W. H. Whalley read the lessons. An instructive and earnest sermon was preached by Rev. H. Montgomery from St. Matthew viii. 34. At the conclusion of evensong the brethren met at the rectory, and read in the original and discussed the 2nd chapter of the Apocalypse. At eight a.m. on Thursday there was a celebration of the Holy Eucharist in Christ Church, the Rural Dean being celebrant, and Rev. H. E. Dibblee server. Business was resumed at 10 a.m., when matters of importance affecting the work of the Church in the Deanery were freely discussed. There were present during this meeting of the Chapter, the Rev. Rural Dean Roberts, and Revs. H. Montgomery, John Parkinson, H. F. Whalley, A. B. Murray and H. E. Dibblee.

Personal.—The Rev. A. W. Colston, M.A., late of the Diocese of Quebec, has been elected rector of Douglas and Bright.

The Rev. R. P. McKim, late of Toronto Junction, has been elected rector of St. Luke's Church, St. John, N.B.

Mr. Elias W. Gardner, who formerly did good work at Woodstock, and later on at Mangerville, is at present working as lay-reader at Ludlow and Blissville, under the supervision of the Rev. H. Montgomery, missionary in charge.

Mr. B. H. Smith, of Toronto, is working as lay-reader at Woodstock, Rev. Canon Neales, rector.

His Lordship the Bishop of Moosonee has been visiting the diocese in the interests of his mission field. The third Sunday after Epiphany he preached in St. John's Church, St. John. On Sunday, February 3rd, His Lordship preached at Christ Church, Fredericton, in the morning, at Trinity Church, St. Mary's, in the afternoon, and at the cathedral in the evening. The congregations at the morning and evening services were large, and His Lordship's sermons were listened to with rapt attention.

The Rev. John M. Davenport preached to the St. Andrew's Brotherhood on the subject of *Conversion*, in the Mission Church of St. John the Baptist, on Tuesday evening, February 19th.

The Girls' Mission Band of Fredericton had a very pleasant and profitable entertainment in the Church Hall, Fredericton, on Wednesday evening, February 13th, from which they netted upwards of \$70 for Church work.

QUEBEC.

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

QUEBEC.—St. Matthew's.—The handsome new font and baptistry just erected in this church as a memorial to the late Bishop, the Rt. Rev. James William Williams, D.D., was dedicated with appropriate and imposing ceremonies on Thursday evening, Feb. 21st, at 8 p.m., by the Rt. Rev. Andrew Hunter Dunn, D.D., Lord Bishop. The clergy who joined in the procession, all wearing white stoles, were the Ven. Archdeacon Roe, 30 years ago rector of the parish; the Revs. Lennox W. Williams, M.A., rector, and son of the late Bishop; F. B. Norrie, curate,

Canon Von Iffland, Revs. A. J. Balfour, H. J. Petry; J. B. Debbage, L. V. Lariviere, G. H. Hibbard, E. A. Dunn, and R. A. Parrock, Domestic Chaplain to the Lord Bishop, the latter carrying the pastoral staff. The procession moved from the vestry to the chancel, singing Hymn No. 215, Hymns A. & M. John Hamilton, Esq., then read the petition of the rector and churchwardens on behalf of the congregation to the Bishop, asking that the font and baptistry be set apart to God's service. After prayers and the chanting of Psalm lxxxiii., His Lordship delivered a short address on the appropriateness of the memorial to the late Reverend Bishop. The procession then proceeded to the font at the west end of the church, singing hymn 242. Prayers of dedication and commemoration were then offered and hymn 562 was sung; water poured into the font, and three infants baptized by his Lordship. A beautiful hymn, by the present Bishop of Wake-

O'er the shoreless waste of waters,
In the world's primeval night,
Moved the quickening Spirit,
Waking all things into life and light,

was sung as the procession returned to the chancel. The Venerable Archdeacon of Quebec preached a most eloquent sermon, dealing principally with the doctrine of baptismal grace and regeneration, quoting extracts from the teachings of the former bishops setting forth strongly this doctrine. He also dealt at some length with the life, character and teaching of the late Bishop. His text was taken from Psalm xlv. 16. After his Lordship pronounced the benediction, hymn 437 was sung as a Recessional. The whole service was imposing, instructive, and of much interest to the vast congregation in attendance. The baptistry is constructed in a corner of the transept at the west end of the church, and is 9 feet by 9 inches, surrounded on two sides and octagon corner by a rail of oak, supported on polished brass standards, the rail being hinged on the angle side, forming a double gate. The floor within the rail is of enamel mosaic, 1 foot 6 inches in depth. There is a flight of 3 steps in polished Blanc Veine marble, the top pace having a field of enamel mosaic with border and irregular coloured field. The steps are slab marble, without nosing and polished. The octagon font is set directly at the angle end of the top step. It is executed entirely of the best selected English alabaster, the bowl being of 8 small columns with carved capitols, a continuous frieze of carving around the top of the bowl, 4 angle panels of Parian marble with sculpture figure subjects in relief, and 4 flat panels, on which the symbols of the double Trinity, Chi Rho, Alpha and Omega, I. H. S. and Maltese or Greek cross are carved in relief within circles. This bowl is of alabaster, supported by a central octagon shaft of alabaster and a base of alabaster. The central octagon shaft is surrounded by 8 polished columns of finely selected Devonshire marble. They are surrounded by carved alabaster capitols and rest upon turned alabaster bases, the entire font being of English alabaster except the 8 marble shafts forming the lower columns. The main measurements of the font are 8 feet 4 inches over all; the diameter across the bowl, 2 feet 8 inches; diameter across the base, 2 feet 8 inches. The font is drilled to receive a drain and arranged with special pipe and plug so that the water can be removed by means of the drain. The baptistry is surrounded by a polished oak top rail 2 feet high supported upon 4 full and 2 half standards against the wall, all of polished brass and bolted firmly to the floor. The memorial inscription—"To the Late Reverend James William Williams, D.D., late Bishop of Quebec," is carved on the base of the font. The whole was specially designed by Mr. Chas. R. Lamb, and the work was executed principally in Europe by the well-known firm of J. & R. Lamb, of New York.

WINDSOR MILLS.—The Ven. Archdeacon of Quebec, incumbent of this parish, has been conducting special services preparatory to the Lenten season. He was assisted by the Rev. W. J. Curran, rector of Melbourne, an attractive and very forcible speaker. It was in this village that the tragedy of the suicide of a Mrs. Moore occurred a short time ago, who, according to the jury at the inquest, was led to the rash deed by the teachings of "Christian Science" leading her to despair. Although the people of the place have not yet recovered from the shock, these (so-called) Christian Scientists have been busy of late in flooding the neighbourhood with their literature.

MONTREAL.

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

MONTREAL.—The annual service of the Diocesan Women's Auxiliary was held in Christ Church Cathedral on Tuesday forenoon, February 19th, at eleven o'clock. Bishop Bond addressed the meeting, taking as his subject the incident of John sending his disciples to Jesus to ask him, "Art thou he that should come, or do we look for another?" The first

lesson drawn was that all our doubts, difficulties and perplexities are to be taken direct to our Blessed Lord. Passing on to that part of the episode in which Christ is described as referring the questioners to the works which he did, the Bishop said that the world has a right to ask of the Church the question, "What dost thou work?" "Your work," he said also, "will be happy and successful in proportion as it is going on in your own soul. Personal holiness is the main thing in Christian work. Without conversion deliverance from the nethermost hell would come to naught. Place an unconverted man in the midst of heaven and he takes his hell with him. Milton knew what he was talking about when he said, "Myself am hell, myself am hell." The Bishop concluded by reminding his audience that "the kingdom of heaven suffereth violence, and the violent take it by storm."

The Holy Communion was celebrated at the close of the service, Bishop Bond and Canon Norton officiating. The congregation was a large one.

The Election of Officers.—The first business session was held in the Synod Hall, Tuesday afternoon. Delegates from thirty-seven branches were present. The Lord Bishop of Montreal presided and opened the meeting with prayer, after which the president, Mrs. Holden, delivered her annual address, congratulating the members on the progress made by the auxiliary during the past year. The report read by Mrs. Everett, recording secretary, shows that there are fifty-three branches in the diocese, six having been started since the last annual meeting. Twenty-one meetings were held during the past year. Reference is made to the loss the auxiliary has sustained by the deaths of Mrs. Houghton and Mrs. M. A. Murray, two of its active members. Mrs. H. J. Evans and Miss Steyner have been added to the list of life members.

Mrs. C. E. Dawson, diocesan treasurer, reported that \$2,096.85 had been received during the past year, and \$2,091.41 expended, leaving a balance of \$5.44.

The report of the junior branches having been read and adopted with the previous reports, the election of officers took place, resulting as follows:—

The Right Rev. the Lord Bishop of Montreal, president ex-officio; hon. president, Mrs. Henderson; president, Mrs. Holden; vice-presidents, wives of city clergy, and presidents of parochial branches; recording secretary, Mrs. Everett; corresponding secretary, Miss A. McCord; diocesan treasurer, Mrs. C. E. Dawson.

Executive committee nominated by the Bishop—Mesdames Carmichael, Norton, Lindsay, Mills, Henderson, Hollis, Wm. Hutton, W. Drake, H. J. Evans, Cole.

Editor leaflet—Mrs. Henry J. Evans.
Treasurer leaflet—Miss Hanson.
Dorcas secretary—Mrs. C. E. Dawson.
Dorcas committee—Mrs. C. E. Dawson (convener), Mesdames Roe, R. McDonnell, Gomery, Peck, Miss Cole, Miss Bulmer, Miss Kirby.

Juvenile department—Mesdames Chisholm, W. Hutton, Fairbanks, Miss Thomas, Miss McPherson.
Literature—Mrs. H. J. Evans (convener), Mrs. Day, Mrs. Leach.

Librarian—Mrs. Waller, library at Synod Hall.
Printing and advertising—Mrs. Holden, Mrs. Henry J. Evans and Miss A. McCord.

The afternoon session was brought to a close by an address by Mrs. Ashley Carus-Wilson, on the subject of foreign missions.

During the evening a public missionary meeting was held in the Synod Hall, when the Rev. J. Cooper Robinson, missionary from Japan, gave a very interesting lecture on the work carried on in the evangelization of the heathen in Japan, with whom he has been working for the past six years. The lecture was beautifully illustrated by lime-light views.

The second day was occupied by reading branch reports, interspersed by papers on the following subjects, viz: "How to Maintain the Interest in a Country Branch," by Mrs. G. Stephens of Waterloo; "Our Indian Homes," by Mrs. Roe; and "Another Pioneer Canadian Bishop," by Miss A. McCord, with a few apt words from Mrs. Baldwin (Huron) on missions. The session was closed by a well attended "At Home," given by the "W.A." to the delegates and friends of the society, at the Synod Hall, from five to seven p.m., when the pleasure of the company was enhanced by the presence of Her Excellency the Countess of Aberdeen.

MONTREAL.—*All Saints.*—The boys' friends in this church have not allowed the grass to grow under their feet in the matter of taking advantage of the interest awakened by the Drill Shed meeting of last week. All boys between ten and eighteen years of age were invited by the rector, the Rev. H. J. Evans, to meet in the church for enrolment in a company of the Boys' Brigade.

St. Stephen's.—The Sunday-school festival comes only once a year, but it is a red letter day for the children. St. Stephen's Church Sunday-school held its festival on Friday night, and about three hun-

dred little people gathered for tea in its beautiful school-room. After the good things had been disposed of, a programme was rendered by young ladies and gentlemen connected with the school under the efficient direction of Miss Butcher, and with Mr. Winter as accompanist. There were three dialogues: "The Double-headed Penny," by the boys; "The Trials of an Old Maid," by the young ladies, and "Puss in Boots," by the little ones; there was a piano solo by Master Alfred Hurd; mouth organ selections by Masters Tommie and Willie Dymont; two vocal quartettes, a chorus and rounds by members of the church choir and the school. The programme closed by the rector presenting prizes to eleven young ladies and gentlemen who had not missed a single Sunday during the year 1894. Then having received bags of candy, nuts and other good things, the little ones dispersed to their homes to sleep—and, perchance, to dream.

St. George's.—St. George's Church school-room was well filled on Monday, when the Lord Bishop of Huron gave an interesting and eloquent address on his recent trip through Egypt:

"Where Beauty walks by hoary Ruin's side;
Where Plenty reigns, and still the seasons smile,
And rolls—rich gift of God—exhaustless Nile."

His Lordship started on his trip for Ancient Egypt from the Bay of Naples. The Italians say, "See the Bay of Naples and die," but an Englishman once said it was pretty hard to see Naples and not die. His Lordship, however, said that whatever drawbacks the Bay of Naples might have, it was, nevertheless, a beautiful place. Leaving there on a Tuesday, Alexandria is reached on the following Saturday morning. Egypt cannot be seen from a distance owing to the low line. While one cannot help being struck by its oriental aspects, Alexandria is more Greek than Oriental, and the greater proportion of the population are Greeks. His Lordship described the Orientals, with their long, flowing beards; the water carriers, and many other institutions peculiar to that country. The people in the East never appear to be in a hurry, but do everything in a dignified manner. In Alexandria proper, Western ideas prevail to a great extent, making it look more like Vienna or Paris than an Oriental city. In Cairo the great feature is the majestic citadel, where there is at present a British garrison. To visit the citadel is to visit the whole country, and one is kept spell-bound by the vast panorama which opens out before him. His Lordship then proceeded to describe, in his own graphic style, the mosques, the howling and whirling dervishes, their mode of worship, and many other scenes which he had witnessed, in Egypt and in Palestine. His Lordship Bishop Bond presided at the lecture, and at its close a hearty vote of thanks was tendered to Bishop Baldwin.

The King's Daughters.—A very large and enthusiastic meeting of the King's Daughters was held on Tuesday afternoon in the Y.W.C.A., Metcalfe street. The Rev. G. Abbot Smith occupied the chair. After the usual devotional exercises and the circle roll called by Mrs. W. B. Lindsay, the provincial secretary, an able paper was read on "Church Work," by Mrs. Meeker, which was followed by a discussion in which the Rev. G. Osborne Troop, the Rev. C. J. James, the Rev. Abbot Smith and the Rev. J. F. Renaud joined. A solo by Miss Reed was followed by another interesting paper, by Miss Botterell, on "City Unions," which was also followed by a discussion by Mrs. Ami, Ottawa; Miss Barber, Mrs. Stevenson, the Rev. T. S. McWilliams and the Rev. E. M. Hill. After some remarks by Mrs. Lindsay, a consecration service and the benediction, the meeting closed. The officers of the new Union are: Honorary President, Mrs. Blackwood Lindsay; President, Mrs. W. S. Patterson, and Secretary and Treasurer, Miss Irwin. The Executive Committee is composed of the leaders of the different circles in the union, while an Emergency Committee is formed by the three above named officers.

ONTARIO.

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

RURAL DEANERY OF LEEDS.—The twenty-seventh meeting of the above deanery was held in the parish of Trinity Church, Brockville, on Tuesday and Wednesday, the 12th and 13th of February. Several members of the deanery were unavoidably absent. Evensong was said in the basement of Trinity Church on Sunday by the Rural Dean. An able and instructive sermon was preached by Rev. C. A. Ffrench, of New Boyne. On Wednesday Evensong was said by Rev. C. J. Young, and addresses were given by him and the Rev. C. A. Ffrench to a large congregation assembled. The members of the deanery met for business in the vestry of Trinity Church on Wednesday morning, and practical discussions took place on the subject of localizing a parish magazine, or, instead, of advocating the circulating of the CANADIAN CHURCHMAN, or some other

paper, in the various parishes. The Rev. C. A. Ffrench followed with a paper on "Diocesan Missions." The suggestions it contained met with the approval of members of the deanery, who thought it would be in the interests of the Church to have the paper published. This course was decided on, and shortly after the members adjourned, the Rural Dean and others being called away on account of parochial engagements. The members who remained were hospitably entertained by the rector and Mrs. Nimmo.

SHANNONVILLE.—A very successful missionary meeting was held in Trinity Church on Sunday afternoon, Feb. 23rd. After the shortened evensong, the rector, Rev. T. Godden, made a few appropriate remarks on missionary work, and advised the congregation to lay up a little during every year for the missionary meeting, Chief Sampson Green, of the Mohawk Reserve, was the next speaker. He showed plainly the duty of everyone to support the Mission Fund, for without it the country clergy cannot exist. The churches on the reserve, though self-supporting, contributed yearly to this fund, in order to help poor places that cannot help themselves. The Rev. H. B. Patton, of Deseronto, reviewed the diocese from its foundation to the present time, and concluded with some remarks which were encouraging to the congregation, that, though the parish was very small on account of its few Church members, yet by the Synod Report it contributed comparatively as well as larger places. The Sunday-school offerings for Indian children of Algoma was presented by two little girls, to whom Mr. Patton made some very pleasing remarks. It is not often one hears remarks from members of different denominations—"We enjoyed the missionary meeting, and would like to hear them again." A number of very pretty hymns were well rendered by the choir of the church. Quite a number of St. Mark's choir drove up from Deseronto for the service, and joined heartily in the singing, which they much appreciated. The collection was in advance of last year.

MARYSBURGH.—The Rev. Mr. Creegan's horse was accidentally strangled in the stable the other day. The parishioners are already subscribing to get him another.

TORONTO.

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

BRAMPTON.—At the invitation of the Rev. W. Walsh, of the English Church, Brampton, and of the different ministers of the town, the rector of St. James' Church, St. Mary's, recently gave a temperance lecture in that town of which we condense the following account from the *Brampton Conservator*: Mr. John Smith, M.P.P., occupied the chair, stating that he was glad to be present. Rev. W. J. Taylor was then introduced, and those who were present had the privilege of listening to an address of great value. He said his address would be upon the *ABC* of the question: (a) abstinence from alcohol; (b) beer and the Bible; (c) Christ and the Church; (d) drink and distress. We are saved that we may save others. This applies equally to families and countries as to individuals. The earnestness of the Christian Church means the salvation of drunkards. Temperance men are sometimes told that true temperance consists in taking a glass in moderation, and that in so far as they are able to do this, they are strengthened morally and physically. The speaker said he had been a moderate drinker for some years. He was now a total abstainer from conviction. He then spoke at length upon the physiological, moral and Scriptural aspects of the question, eliciting much applause. A vote of thanks to the speaker was moved by Rev. Dr. Boyle, seconded by Rev. Mr. Clark, and to the chairman by Revs. Walsh and Rankin, both of which were received with applause.

ST. GEORGE'S.—On Monday, Feb. 25th, a "Quiet Day" for the clergy of the Rural Deanery of Toronto was held at St. George's Church on John Street. The Bishop celebrated the Holy Communion at 8 a.m., and short services followed at intervals until 4.30 p.m. Most helpful addresses on subjects touching the ministerial life were given by the Rev. F. H. Du Vernet, of Wycliffe College, and not the least beneficial part of the day was a very searching and pointed self-examination, based on Psalm 139. Some ladies kindly provided breakfast and lunch for those attending the "Day."

St. Matthew's.—The vestry of this church have decided to build a handsome new edifice on the site of their present building in the east end. The cost will probably be about \$10,000.

Trinity.—The Rev. T. R. O'Meara, assistant at this church, has been ordered by his physician to give up all kinds of work for at least a month. The poor of the east end, where he has laboured faithfully for several years, will be sorry to learn of his illness.

Church of Rev. H. G. glad to learn able to sit several mon Mr. Baldwin

St. James' Brigade was evening, wh number of s was formed twenty brig with a total is constantly of the natur creating a church matt ance and c established tion with t over by Bisk men were p Langtry, L Major Pella H. Shortt a with devoti delivered a with the air vancement t mitted by t were very c an increase stirring spe suggestions of the socie made good when the F by recruits made a sho for compet boys were receive boys. The Save the Q

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Church of the Ascension.—The many friends of the Rev. H. G. Baldwin, rector of this church, will be glad to learn that he has so far recovered as to be able to sit up for some hours each day, but it will be several months before he can resume his duties. Mr. Baldwin was taken ill on Nov. 7.

St. James' Cathedral.—A grand rally of the Boys' Brigade was held in the Sunday-school Tuesday evening, when about two hundred boys and a large number of spectators were present. The association was formed about a year ago, and now consists of twenty brigades, situated in the city and vicinity, with a total membership of over six hundred, which is constantly increasing. The organization partakes of the nature of a secret society, with the object of creating a greater interest among the youth in church matters, and for the advancement of temperance and charity. Nearly all the brigades have established drill corps and athletic clubs in connection with their work. The meeting was presided over by Bishop Sweatman, and the following gentlemen were present:—Rev. Canon DuMoulin, Rev. Dr. Langtry, Lieut.-Col. Hamilton, Lieut.-Col. Mason, Major Pellatt, Rev. T. C. Street Macklem, Rev. C. H. Shortt and many others. The meeting opened with devotional exercises, after which the Chairman delivered an interesting address, in which he dealt with the aims and objects of the society and the advancement made since organizing. The reports submitted by the secretary of each individual brigade were very encouraging, almost invariably showing an increase in membership. Col. Hamilton gave a stirring speech, in which he made several valuable suggestions, which would tend to add to the success of the society. Col. Mason said that good soldiers made good citizens, and looked forward to the day when the Royal Grenadiers would be strengthened by recruits from the Boys' Brigade. Major Pellatt made a short speech, in which he offered a silver cup for competition among the drill corps. This offer was received with loud cheers on the part of the boys. The meeting closed with a verse of "God Save the Queen."

HURON.

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

St. Thomas.—Lecture on *Egypt and the Holy Land*, by the Lord Bishop of Huron, at Trinity School-House, St. Thomas; concluded.—Having seen the dazzling, shimmering and weird sights of Cairo, in all its oriental quaintness and beauty, with its many bazaars laden with rich fabrics of all kinds, elegant articles wrought in brass and Moorish work, and the handiwork of many eastern trades, His Lordship now resolved to visit the Pyramids. The distance to them from Cairo is about eight miles, making a pleasant drive. In this undertaking the dragoman, as guide, is indispensable. He assiduously proffers his services at every turn, using bits of broken language to the interested traveller. The bridge of the Nile, gorgeously adorned with statuary on either side, is now crossed, leading into a road lined and overhung with beautiful trees. Following this road the great Pyramid of Gizeh is reached, and here one may behold the desert, which, as far as the eye can see, is destitute of water, trees or flowers, so unlike what we in Canada are privileged to see and enjoy—a vast waste of sand in which the Pyramid stands. Approaching the edge of the desert it is necessary to mount a camel, which to a novice appears a difficult thing to do. The Arabs offer their assistance. Two camels having been brought, they were made to kneel down so that their passengers might embark; and here His Lordship related with effect, as he spoke from experience, how necessary it was to hold on to the saddle with a strong grip to avoid being thrown over the camel's head when he began to rise again; for the camel, whose hind legs are longer than the forelegs, rises upon the former first, and His Lordship was in imminent danger of being pitched off headlong. When, however, the ships of the desert and their riders had got under weigh, the sensation of camel-riding, though novel, was not unpleasant. A little dubious at first as to the mode of transit, one was at length brought in a dignified manner to the base of the Pyramid. Here there were Arabs, as everywhere, looking for *baksheesh*, suggesting that the party should go to the top of the Pyramid, and offering to give their assistance. But the enormous height which would have to be scaled, and the height of each step (some eighteen inches, if the writer is not mistaken,) baffled the courage of His Lordship, so that he declined the risk and fatigue; thereupon an Arab, not to be baffled, offered for some *baksheesh* to climb the Pyramid in his stead, to which His Lordship assented, though he was willing to go up as far as the door of the Pyramid—quite a distance up the entrance to a long sloping and descending gallery without steps, which leads into other galleries and chambers of wonderful construction. (Note:—The Pyramid of Cheops, Khufu or Knum Khufu, as he is variously called, and whose date, according to Lepsius, was 3095-3082 B.C., was built by forced

labour of 100,000 men, changed every three months. The stones were brought from the Jourah quarries in the Arabian chain to the banks of the Nile, on a causeway which it took ten years to construct. The stones were brought across the Nile in boats. The base of the Pyramid occupies a square 746 x 746 feet, and it rises to the height of 450 feet. The angle which the line of the casing stones makes with the base is 51 degrees and 50 minutes. It is said some time or other a good many feet have been taken from the height of the Pyramid by the removal of stones, as there is a large flat area on the top of it.) His Lordship went on to say that the Pyramid at Gizeh was higher than the highest spires in the world, those of the cathedrals of Strasburg and Salisbury being more than 400 feet high. His Lordship then visited the celebrated Sphinx of colossal stature, having the head of a man and the body of a beast carved out of the solid rock, the body being half buried in the sand. It has a very good face, much scarred by time and weather, watching through the ages the rise and downfall of dynasties. Its size is enormous and its aspect most imposing, a monument of art and bold design made to endure for all time. Next the minor Pyramids, the tombs of the Kings of Egypt, were visited. Of these not much is to be said, except that they bear a general resemblance to the Great Pyramid at Gizeh, but are built on a smaller scale, and are real tombs, which to a large extent have been robbed of their contents by "relique" hunters, which relics have been extensively counterfeited and offered for sale as having been discovered in the tombs of the Pharaohs. The Bishop's party then started on a trip up the Nile. Taking a steamer, which is different from the ordinary Nile boat, they steamed southward in the direction of the First Cataract, 550 miles away. The steamer being that of an English Company, Messrs. Cook & Jay, the appointments were excellent; the atmosphere, too, was delightful, and though a February morning it was as warm as in July. On the way they passed the famous Nilometer, a reservoir to insure a regular supply of water for purposes of irrigation. Here is a means of storing water when there is a "good Nile"—when there is a larger overflow than usual—the term "good Nile" being used as other nations would use the term "good crop." The excess of the overflow thus stored is available for use when there is a "bad Nile," when the water overflowing at the regular periods was not sufficient to secure good crops. In consequence of the Nile being the source of the excellent crops of Egypt, it is the most venerated of rivers. All along its banks camels are to be seen; at frequent intervals one meets with the "Sakkia," the creaking water-wheel, of which a bullock turns the crank, steadily letting down the buckets to draw up water from the Nile. As they proceed up the river, they stop at numerous stations, giving time to take observations. At these the crowds that pass each other going in and out of the steamer act regardless of the "rule of the road" or any common sense method of ingress and egress, but try to elbow, shoulder and shove their way through promiscuously in opposite directions. Then comes frequently the dead lock, which lasts until one side gives way. At these places the traders are at hand to ply their vocation. They sell beautiful cretonne, linen and cotton goods, which are said to be cheap; but they ask larger sums than these things are worth, because they expect customers to haggle for a reduction in price. They have also many beautiful pretty weapons, assegais, etc., and other knick-knacks which they offer for sale. His Lordship gave a graphic description of a sandstorm which occurred on the upward trip, but which cannot be here given in detail; suffice it to say that when the storm loomed up the boat was caught by the wind and driven on to a bed of sand and stuck fast for fifteen hours. The storm lasted an hour, and was so violent that it seemed as though the vessel would be knocked to pieces. The camels kept their heads down low to protect their eyes from the blinding storm, which came on fiercely and hot like an overwhelming flood. Once more on their journey, they passed Luxor, and opposite the hundred-gated Thebes; then Assouan, the Syena of ancient history; then Nubia is reached by crossing the river in boats. Some 250 miles farther on is Wady Halfa, the southern limit of British authority in these regions. On the return trip opportunity was afforded for a brief stay at Assouan. Here the streets are narrow lanes, and a trip into the town revealed odd sights. The houses were huddled together, and the traders were competing with each other for custom. There were crowds of Soudanese, Berber and Abyssinians; and these did not appear to have changed much in their mode of life since the days of Abraham. The steamer remained here over Sunday. It was lovely weather, and His Lordship spent a quiet, happy, peaceful day on board, where Divine services were performed and much enjoyed. Resuming the journey and re-passing the desert country, the sky was observed to be of an intense blue, of an intensity almost beyond comparison. On reaching Luxor the Bishop visited the famed Temple of Kar-

nac, almost in ruins, among the most ancient things upon the earth. Many of the pillars still stand erect and plumb, with their marvellous capitals of immense size. They are only comparable to those of the wonderful ruins at Baalbec in Syria, not far from Damascus, of the celebrated Temple of the Sun, where there is a huge block of stone quarried and hewn, and brought a distance of more than half a mile, which is 89 feet long by 12 feet thick and 15 feet high, and is supported 80 feet above the earth. The temples in Egypt are covered over with hieroglyphics. Crossing the plain of Thebes, the Colossi of Luxor were next seen. Then proceeding down the river, they touched at Cairo, Ismailia and Tel-el-Kebir, and took a steamer at Ismailia for Port Said, opposite Suez. Here His Lordship took passage on a small Austrian Lloyd steamer destined for the port of Jaffa, the Joppa of the Bible. There were many passengers on board and a cold north wind was blowing on the Mediterranean, and the sea was rough. The next morning being Easter Sunday, they joyfully came in sight of Palestine, the longed for country. The hill country and Mount Ephraim came into view. The land near the coast is low, and when Jaffa, which signifies beauty, came into view, they prepared to land; but as there was no regularly constructed harbour it was a difficult matter to effect a landing. On one occasion thirty people are said to have been drowned here in an attempt to land. Passengers have to be carefully let down into small boats to be rowed ashore. The waves here are very high. The basin is called the Harbour of Jonah, for it was from this port that he sailed for Tarshish. In landing, ladies had to jump from boats to rocks and thence ashore, where crowds of Arabs were in waiting expecting an opportunity to carry baggage. In the town the streets are narrow and the laws of sanitation are unknown. There is a carriage and an hotel. Outside the town are some beautiful orange groves and the Palestine Hotel. The population is mostly Mohammedan; but there are a few Jews. There is a little English chapel where a number of people assembled to celebrate the Holy Communion. On Monday the Bishop set out to view the sights. Among these he visited, in the heart of the city, the house of Simon the Tanner, where he saw the vision of clean and unclean beasts, wherein he was taught the necessity of admitting the Gentiles into the fold of Christ. The scene from the top of the house was beautiful; there was the railway which led up to Jerusalem, which was at an elevation of 2,600 feet above the sea; there was the Plains of Sharon, and Lydda, where St. Peter healed Æneas; there were Gaza and Ramlah, where lepers begin to appear. These are permitted to mingle with the people and to beg for *baksheesh*. The money is thrown to them on the ground. From Jaffa the Bishop started for Jerusalem by rail. The train had got a long distance up the ascent, but the steam of the engine proving insufficient to complete the journey, the engine came rolling down with great rapidity to Jaffa again. Another and more successful effort was now made to get up sufficient steam; and the train was enabled to reach Jerusalem at nightfall, the passengers alighting at the station near Jaffa Gate. The night was cold and windy, and amid the great confusion the baggage was hard to keep track of. There are no carriages in Jerusalem; the streets are too narrow to admit of their use. It is necessary to go on donkey or camel's back. The carriages that are in use outside the city are said to be thrice worn out by the time they reach the Holy City from the place where they are made. There is a good hostelry just outside the city—Howard's Hotel. His Lordship concluded his lecture with three remarks, in the first of which he referred to the reviving interest in the restoration of the Jews to Emmanuel's Land, as shown by an increase of their return in one year of from 1,800 to 5,000 Jews. There are now 100,000 in Palestine and 40,000 of them in Jerusalem. Secondly, he urged all to entertain a profound regard for Israel, for it was said of Jerusalem, thereby meaning the nation, "They shall prosper that love Thee." And thirdly, he would that all should look forward to the day of the restoration and enlightening of the Jews with the light which is in Christ Jesus, and pray for the hastening of the time when it shall come to pass. The lateness of the hour did not permit His Lordship's relating the rest of the narrative of his tour through the Holy Land at this time; but he promised to favour the audience with it on a future occasion, if they should desire it. The lecture was listened to with rapt attention throughout. Owing to His Lordship's abrupt departure to catch a train, the time did not suffice to enable him to receive what would have been a most cordial vote of thanks. (Note.—Population of Egypt, 2,050,000; Cairo, 460,000; Alexandria, 280,000.)

St. Thomas.—The Church of St. John the Evangelist Missionary Meeting, concluded.—The Rev. Canon Hill, rector of Trinity Church, was next called upon to address the meeting. Having expressed his gratification caused by the interest

manifested in mission work, evidenced by the presence of so large a number of people on this occasion, he desired to say a few words to them on the extension of the Kingdom of Christ among men. The Holy Scriptures taught us what the will of God was in regard to the extension of His kingdom by the parable of the sower. The seed which was to be sown was the Word of God. And yet, while this was the case, it had to be sown amid surroundings that were analogous to those which encompassed the sowing of ordinary grain. Thus, while the seed was always the same, the sower varied in his judgment, skill and energy, and the soil was not equally good, but was subject to both favourable and unfavourable conditions—being sometimes ill or unprepared, and sometimes stony. Again, when the soil was sown with good seed, this was either plucked up by gainsayers and heretics, or else tares were sown by the enemy in amongst it, which so choked it that nothing could be brought to perfection. Yet, on the whole, there might be a yield of from 10 to 100 fold to the good seed. This should encourage us to extend our efforts in advancing the work of missions; and the more careful, systematic, energetic and thorough we are in our efforts, the greater will the yield be through the Spirit of God, who worketh in us and by us. We have this treasure in earthen vessels; yet we rejoice in being co-workers with Christ and the angels whom He will send to gather in the harvest—rejoice over every sinner who, having received the good seed, repents him of the evil which he has committed. While thus we labour and suffer in the extension of Christ's Kingdom, we rejoice in sharing the cup of Christ—the cup which He in the last agony of Gethsemane prayed might pass from Him, but which He drank to the dregs. We are crucified with Christ, and so with Him shall we share the honour of turning sinners from darkness to light and making them jewels for the Saviour's crown. Honour to the prophet who leaves spiritual sons, and is mindful of God's poor, the weary and heavy-laden, holding the cup of the water of Life to their parched lips. All should take their part by prayer, example, words and deeds of love, in bringing men to Christ. Like the hero in the story of the shipwrecked mariner who, braving all danger, rescued from the wreck, and from the jaws of death, the limp and all but lifeless forms of humanity, ready to perish, as these were now tenderly handled and cared for, and began to show symptoms of life and restored consciousness, the hero could shout in exultant tones, "Another man saved!" So should we labour and rejoice in the salvation of sinners, and always seek occasion to rejoice in like manner, pleading with men and pleading to God on their behalf. Thrusting aside all narrow and purely congregational views and sympathies, we should be Catholic Churchmen, extending our purview and sympathies as wide as the universal Church:

Elect from every nation,
Yet one o'er all the earth;
Her charter of salvation—
One Lord, one Faith, one Birth,
One holy name she blesses,
Partakes one holy food,
And to one hope she presses,
With every grace endued.

She is the army of the Living God, in unison with whose marching footsteps all our heart-beats throb.

Mid toil and tribulation
And tumult of her war,
She waits the consummation
Of peace for evermore.

We are all like the stones of a beautiful temple, polished or being polished by the hammer and chisel of the experiences of this life, and made meet for the Master's service, and put in our appointed place, for use, and not merely for adornment. As a whole living and spiritual entity, we are the Bride of Christ—a being in which none of the members can properly and without loss do without the others. We all have need of one another, though we be as wide as the poles asunder. Each portion and individual should feel an interest in the whole Church in all matters relating to the welfare of persons, parishes, dioceses, provinces, or all combined throughout the world. We shall thus avoid one extreme form of selfishness. As David, ere he fell on sleep, served his day and generation, so should we. The work of saving an erring boy or girl will receive its reward. The Church has sent her messengers to the heathen to carry the Gospel of the love of God in Christ; and whereas they then sacrificed their children to the idols of their own vain imaginations, they now cherish them in their bosoms as the children of Jesus. Among thousands of once superstitious and degraded African fetish worshippers is the light that lighteneth every man that cometh into the world now shining. But with all the energy and means which the Church has, in the centuries past, bestowed upon the world's 1,400,000,000 people, yet there are 874,000,000 of heathens who have not received the Gospel of

Christ. Shall we with cruel Cain set up the plea, "Am I my brother's keeper?"

From many an ancient river,
From many a palmy plain,
They call us to deliver
Their lands from error's chain.

Can we whose souls are lighted
With wisdom from on high,
Can we to men benighted
The lamp of life deny?

We are taught that "Whosoever shall call upon the name of the Lord shall be saved." "How then shall they call on Him in Whom they have not believed? And how shall they believe in Him of Whom they have not heard? And how shall they hear without a preacher? And how shall they preach except they be sent?" It is, therefore, no less our high privilege than our duty to provide means for the extension of Christ's Kingdom; to prepare and send the messengers of Divine love to carry the gospel of peace and the glad tidings of good things, with all the ministrations of the Church, to all who know not the Lord Jesus Christ. Let the Gospel extend until all nations shall be ablaze with the love of God and churches be established in all lands. To many there seems an incongruity in asking for money to extend a Gospel which was to be given without money and without price. But it has been very aptly remarked that, though the Gospel is free as the water that is carried in pitchers from the spring, yet the pitchers themselves which were so necessary could not be obtained without cost. It must not, therefore, be forgotten that the messengers of the Gospel have this treasure in earthen vessels, which require the means for study, maintenance and transport, that they may fulfil their appointed duties efficiently. Give, therefore, liberally, as God has prospered you: For God loveth a cheerful giver. We have given but the substance in brief of the canon's most earnest and eloquent address. The missionary addresses which have appeared in your columns are given in the hope that they may benefit some who do not or cannot attend missionary meetings.

The Rev. Mr. Andrew, of Aylmer, followed in an able address, in which he dwelt forcibly on the work of the Holy Spirit in its relation to missions. He strongly emphasized the fact that no missionary effort ever bore fruit whose moving power was not the Holy Ghost. He held there was a Divine inspiration which guided and ruled the true servants of Christ, so that perforce the message of the Gospel must go forth from their lips. He illustrated this by citing the internal spiritual stress which urged the early Christians forward to proclaim the Gospel in spite of the dangers they had to encounter. On the day of Pentecost their actions were attributed to the force of new wine. But was it the words of a man that brought 3,000 souls to Jesus? We cannot be friends of Christ without the Spirit of Christ. We need missionary mothers who will give their children to Christ—like as the mother of Mackay, of Uganda, gave her son to Christ while he was yet a child. He became an engineer of high reputation in Europe, but followed Christ in response to the prayers of his mother, and lay down his life in the cause of his Divine Master in the heart of Africa. He (the speaker) exhorted the parents to give their children to Jesus, to pray for them and to direct their thoughts to the fields that are white unto the harvest. In regard to money, he said that if men and women do not give themselves to Christ, money would be forthcoming. But the hearts and lives of the people were not fully given to Christ, else there would be no difficulty in extending the work of missions so that shortly the Gospel would be preached to all peoples, nations and tongues. When this had been done for a testimony, then the end would come.

The collection amounted to \$5.25, which was excellent for a wage-earning people who, through short time and scarcity of work, have often to pinch themselves.

TYRCONNEL.—*St. Peter's Church.*—There is good a deal of interest connected with this church which is deserving of mention in the CANADIAN CHURCHMAN, in these days when there is more thought bestowed upon old, well-established parishes than upon the opening up and maintaining of new ones. It seems to be thought in some quarters that missionary pioneering in the well-settled districts of Ontario has had its day, and that that kind of work was all well enough in the good old days when men were harder than they are now, both morally—or one should rather say spiritually—and physically than at the present day. The softness of our times is a source of weakness to the Church and a hindrance to the spread of Christianity. The malady seems to affect large numbers of the laity, as well as the clergy. This is not to say that there are not many devoted and earnest clergymen and laymen who do not cease to toil for Christ and the advancement of His kingdom; but there is a very large residue of

both classes who must be prepared to accept the responsibility for the non-occupation by the Church of so many prosperous localities, both in cities and rural districts, in this country. Many of the early settlers and travelling missionaries used self-denial and liberality, not considering their own ease, in maintaining our then isolated communities, and building churches and parsonages—thus succeeding in establishing permanent and flourishing parishes in spite of the inroads made among the people by the ancient sleek and wily "sheep-stealer." A glimpse into the early history of St. Peter's Church, Dunwich, located at Tyrconnel, will afford an excellent illustration of how it is done. In the first quarter of the present century the settlements along the north shore of Lake Erie were sparse, and large tracts of country were rough and untilled. What is now the City of St. Thomas was but a small place, and then was built the old Church of St. Thomas, recently re-opened and re-dedicated as a mortuary chapel. The main street of the city leading westward takes the traveller to a small port on Lake Erie, where about that time—1803—settled an English officer, Col. Talbot, whose name was subsequently given to the port and the long street above mentioned. This place is about 15 miles from St. Thomas, and Tyrconnel is situated about seven miles further west, by the lake shore. The first incumbent of the church in St. Thomas was a Rev. Mr. McIntosh. It was his custom and that of missionaries who succeeded him to travel out to the port and perform Divine service and preach in a private dwelling, viz., that of Col. Talbot, who always generously threw open his house to the missionaries and to all who desired to participate in the services, and, although Col. Talbot was much a man of the world, such was his love for the Church that in those days when the visits of the missionaries were infrequent, he was wont to assemble such as from among the neighbours and the countryside who were willing to attend, and in his own house read to them on the Lord's Day the service from the Book of Common Prayer. These kindly and generous impulses are to his everlasting credit, whatever estimate may be formed of him in other respects. Remembering that we are but clay and could be no better than he but for the grace of God, it behooves us to throw the mantle of Christian charity over his memory, and to hope that the Great Judge of all, in His inscrutable providence, may have found for him a place at His right hand. Upon the death of Col. Talbot, the hospitality of the late Col. Leslie Patterson, of Tyrconnel, was cordially extended to the visiting missionaries, and his house was generously thrown open to the public for Divine service. Among those who came to this mission was the Rt. Rev. Bishop Stewart, of Quebec, whose diocese in those days extended as far west as the shores of Lake Huron. There are those who remember of his having visited the mission on two occasions. There is a record of his having confirmed 17 persons in the house of Col. Leslie Patterson in 1827. In 1828 members of the congregation resolved to build a church, and set about making preparations therefor. The site chosen was one given by Mrs. Mary Storey, consisting of a glebe of ten acres of land. This lady, who had shown such devotion to the cause of religion, died on the 22nd of July, 1842, at the age of 81. In those days the building of even a frame church was a work of time. The timbers had all to be hewn in the woods as the men could find leisure, and then transferred to the site of the future church. Other things, such as lime, nails and other necessaries, could only be got by degrees. But St. Peter's Church, Dunwich, was at length erected and made fit for use, though not yet completed, and was duly consecrated in 1840 by Bishop Strachan, the first Bishop of the Diocese of Toronto. In 1842, the Rev. James Stewart was appointed the first Incumbent. The first churchwardens appointed were John Pearce, Sr., and William Pearce, in 1847. In 1850, the Rev. Henry Holland, the subsequently well-known rector of St. George's Church, St. Catharines, succeeded the Rev. James Stewart. In 1852, the cemetery was consecrated by Bishop Strachan. In 1859, the Rev. John Kennedy, M.A., of McGill University, Montreal, was appointed rector. He was succeeded in 1869 by the Rev. W. B. Rally, M.A. The last was succeeded in turn by the Rev. A. E. Miller in 1871, who was followed in 1879 by the Rev. James Chance. In 1894, the present Incumbent, the Rev. M. G. Freeman, was appointed rector. To revert once more to the earlier part of this narrative, it may be mentioned that among those Incumbents of St. Thomas in succession to the Rev. Mr. McIntosh, who were accustomed to officiate at Tyrconnel were the Rev. Mr. Boswell and the Rev. Mark Burnham, afterwards rector of Peterborough. The building of St. Peter's Church was undertaken and carried to completion chiefly by four members of the congregation, with but little outside aid. The promoters and builders were John Pearce, Sr., Col. Leslie Patterson, Stephen Backus, Sr., and Walter Storey. The church in its present condition is a very neat, comfortable and well-kept

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building, consisting of chancel, nave, tower, spire and vestry. The chancel is divided into sanctuary and choir. In the former is the altar and the usual two appropriately constructed seats, and in the latter are the organ and chairs for the singers. The wood-work of the interior is painted and grained a light colour. The exterior of the church is painted white. The chancel is adorned with an East window of stained glass and large and well-lettered and framed tablets containing the Creed, the Lord's Prayer and the Ten Commandments, presented by an old member of the congregation, together with a large well-built font of Ohio freestone. The respected donor begs that his name be not mentioned. The altar is neatly vested, though without ornamentation, and the chancel is duly carpeted and the aisles matted. Over the chancel arch is the sacred text, "The Lord is in His Holy Temple." On July 17th, 1842, died Charlotte, the second daughter of Governor Simcoe. She bequeathed the means of procuring for St. Peter's Church, Dunwich, a solid silver Communion service, consisting of a flagon, two patens and a chalice. An additional chalice was afterwards procured by members of the congregation. The former were not purchased until 1844. It was then duly inscribed to the memory of the donor. It may perhaps be as well to record the fact that in the inscription an error has crept, the name "Trinity" being inserted instead of "St. Peter's." The error arose from the confusion of the engravers who had at the same time to inscribe a chalice for Trinity Church, Morpeth. In the tower of St. Peter's Church is placed an excellent bell which was provided in the time of the Rev. James Stewart, out of what was called the "Waddilove Fund," presumably in aid of missions, out of which the Rev. Mr. Stewart is said to have derived his support. During the Incumbency of the late Rev. Canon Holland, it was suggested to Col. Talbot that it would be a good thing for the church could he see his way to make a grant of land out of his estate to endow it. This he promised to do, but died before his promise was put in execution. This was done by his heirs, who gave the church 100 acres of land. The rectory of St. Peter's Church, Dunwich, which is hard by the church, was built in 1848 at the charges of two members of the congregation. It was a good building and is still in fair condition. Its first occupant was the Rev. James Stewart. Attached to St. Peter's Church, Dunwich, are the outposts of St. John's Church, Burwell Park, and the Church of the Nativity, Dutton. Thus a large and well established parish has grown up from small and unpromising beginnings, through the patience and perseverance of a few well-instructed and devoted laymen and women earnestly seconding the efforts of their clergy to extend the work of Christ's Kingdom. Let a small band of earnest workers be placed in any district, if they do but persevere and are not afraid to let their light shine, God will bless their efforts and crown them with success.

ALGOMA.

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

The Rev. Alfred W. H. Chowne begs to acknowledge, with hearty thanks, the following sums in response to his appeal for a family in great need. More help will be thankfully received. W. Drake, Montreal, \$5; two members of the Church in New Brunswick, \$5; J. G. F., Ottawa, \$2; J. S., a King's Daughter, \$1; Frankford, \$1.

COLUMBIA.

WILLIAM W. PERRIN, D.D., BISHOP, VICTORIA.

The Bishop of Columbia left Victoria, B.C., on Thursday night, Feb. 14th. Archdeacon Scriven and Canon Beanlands accompanied him as far as Vancouver. The Bishop and Miss Perrin will travel through to New York, where they will be the guests of the Bishop of New York. He sailed in the S.S. "Paris" on Feb. 27th, and his address in England will be 20 Dean's Yard, Westminster Abbey. In his absence Archdeacon Scriven has been appointed Commissary.

NEW WESTMINSTER.

NEW WESTMINSTER.—The Synod failed to elect a Bishop to succeed the late Bishop Sillitoe. The clericals agreed on Rev. Dr. Stone, of Oxford, England, but the lay delegates failed to give the necessary two-thirds majority. As there was no quorum of lay delegates, the matter now goes to the court of five Bishops.

British and Foreign.

The Bishop of Lincoln has given a second donation of £450 to the Emergency Fund of the Lincoln Diocesan Board of Education, as he feels the necessity of the maintenance of Church schools in the diocese.

England and Wales have a public house for every 202 persons, while the United States has one for every 450 persons.

About £20,000 have been promised in response to the appeal for £100,000 for the decorations of St. Paul's Cathedral.

Canon Knox Little has gone abroad to complete his restoration to health. He will be back before Easter.

We hear that the Bishop of Brisbane only succeeded in raising a fifth of the sum (£50,000) with which he hoped to return from his visit to England. He attributes his comparative want of success to the commercial depression.

The Bishop of Peterborough has left London for Rome, where he will lecture on "The Rome of the Renaissance, and the Influence of the Popes on Roman Architecture."

The Bishop of Liverpool, speaking recently at the annual meeting of the Liverpool Diocesan Lay Helpers' Association, said he believed if the Church of England was to be saved from future destruction it would be by the work of the laity, upon whom the battle really depended.

At the Nelson annual Diocesan Synod the president warmly advocated the holding of a periodical Church Congress, but the proposal to admit women to the ecclesiastical franchise was strongly opposed by the Bishop, which resolution, on a division, was thrown out by a large majority. It was agreed to recommend the titles of Rector and Vicar, in place of Incumbent and Curate, now in use.

During the ten months that St. Mary-at-Hill, Monument, has been re-opened, 24,980 coins, amounting to £201 16s. 7d., mostly in copper, have been given in the offertories, chiefly for the starving and destitute. Every Sunday evening this church is thronged at the lantern service, hundreds often being unable to obtain admission. Twenty-four, mostly adults, have been confirmed, and a large number are shortly to be confirmed, all being adults. In the rectory is the Church Army City Samaritan office, Free Club and Labour Registry, where destitute but deserving clerks, warehousemen and others receive a helping hand.

Bishop Tugwell gives an encouraging account of the mission work on the West Coast of Africa. He writes: "We need men and shall welcome any who come most heartily, but I am not prepared to appeal for volunteers; we need men who need no appeals—men who, in the secrecy of their chambers, have solemnly dedicated themselves to God for His service. Nor do we need many; two or three capable men are to be preferred to a dozen possessing little experience in any sphere of life. The large meetings in Exeter Hall are somewhat of an enigma to me. Undoubtedly they imply great interest on the part of the Church, and great enthusiasm and much devotion; but whence is it that so few volunteer?"

A most extraordinary circular has been issued by Dr. Rainy on the subject of Disestablishment, and is causing a good deal of correspondence in the daily newspapers. The following are some of the resolutions said to have been adopted by the Committee on "Church and State," and authorized to be published: (1) That the disestablishment and disendowment of the Scottish Established Church is necessary in the interest of civil justice, and also with a view to good relations between Scottish Churches, to the reunion of Scottish Presbyterians, and to the religious welfare of the country. (2) That the Free Church, while maintaining the great principles of her Claim of Right, has long declared her purpose to waive any claim grounded on past history to exceptional privilege or benefit of national funds.

Tolstoi is the greatest moral force in Russia. His battle is against injustice and immorality—or rather, unmorality. His "conversion" to Christian anarchism was brought about by his witnessing an execution in Paris. Practical proof of his change of views was at once shown by his selling one of his estates for 300,000 roubles, and distributing the amount among his tenants and retainers. The recent publication of Tolstoi's "Reply to my Critics" is a deliberate statement of his own tenets, a weird medley of ideas in which he seems to have lost his head but found his heart. They are of a doubtful, unwise, unchristian, and even dangerous character. His mistake has been to pin his faith to a single passage, Matthew v. 38, 39. This is his great sheet anchor, the one key which is to unlock the door of the whole system, the doctrine of non-resistance to evil, founded on an unfortunate translation, his literalism leading him to confusion and fanaticism. But notwithstanding the manifestly weak points of his

propaganda, Tolstoi stands out as a prophet and an example. The truth when grasped is to be followed at all costs. He is original enough to follow out his convictions at whatever cost to himself. Of how many professing Christians can this be said? Tolstoi takes Christ to be real and His words to be real, and his whole life is a proof of the reality of his convictions.

A missionary of the New Hebrides describing his first service at Aniwa, says: "It was only by a most desperate effort that I could manage to keep a long face while watching the natives coming into the church. We had arrived on the Tuesday. A number of garments had been distributed among the people, and from twenty to thirty turned out to the 'Worship.' One man, I remember, came prancing in, looking so delighted with himself in a snow-white vest. Another came stalking majestically, with a woman's skirt pinned round his throat and the tips of his fingers appearing at the bottom of it. A third had a native bag done up so as to represent a hat, which he took off with quite the air of a gentleman as he entered the door. One man had on a nice little jacket I had presented to his wife; and indeed any one who wore any clothing at all, did so in the absurdest fashion. The effort at self-control was fast becoming unendurable, when the worthy Miss unintentionally proved 'the last straw.' His face was a picture of adoring thankfulness, and his prophetic soul—unconscious of anything grotesque—saw them already on the way to Glory. He whispered, 'O Maggie, shouldn't we be grateful to God to see them all coming out to Church, so nicely dressed?'"

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.

J. C. on Missions too Clouded.

SIR,—If our friend J. C. would kindly write less and say more, perhaps we might better understand what he means. A point clearly stated in a few words is much more easily seen than when it is clouded with a multiplicity of words.

READER.

Canon Hammond's Paper.

SIR,—Canon Hammond's valuable paper on Poly-churchism, which you printed at the time of its delivery, has recently been published, with answers to criticisms, at the low cost of sixpence. No more effective missionary publication could well be found, and in order to secure the widest possible distribution, I have just concluded arrangements which enable me to offer 10 copies for \$1.20 (postage extra, 15 cents), if not less than 500 are ordered altogether. Orders should be sent at once for not less than 10 copies, as I want to order within two weeks. If less than 500 are ordered the price will be \$1.35 for 10. Payment need not be made till the books are ready for delivery, which would be in about 6 weeks. For more than 10 copies express would probably be cheaper than postage.

ROBT. W. RAYSON, All Saints', Kingston.

Future Bishop of Ottawa.

"Canonum Studiosus" seems to have "badly mixed up" my former letter for his own amusement and that of your readers. If he will trouble to refer to that letter again, he may discover that it was written, not to overthrow any mere "suggestion" of the Archbishop's "inherent" right to take which ever portion of the divided diocese he pleases; but to question his "canonical" right to do so. It was asserted editorially in your issue of Jan. 24th that His Grace had the latter. I can assure "Canonum Studiosus" that I grasp fully the fact that the Bishop's rights are "practically unlimited until limited by synods"; but in this case the synodical limitation seems to have been applied, and it is more than "probable" that the Bishop's inherent right—which was not called in question by me—has been surrendered.

R. B. WATERMAN.

Franktown, March 1st.

Young Clergymen Should not Marry.

SIR,—I was much interested in reading an article in your issue of February 7th, entitled "Young Clergymen should not Marry," and cannot resist

writing a few lines on the subject. The writer of the article suggests that young clergymen are often urged to wed by such who should rather endeavour to restrain them. I have never heard them myself so urged, but no doubt the writer has. I think one cause of the evil, as we may call it, lies deeper than this. There is a pernicious habit prevalent amongst older people now-a-days, of twitting young boys and girls about one another—at an age so early that, boys at least, were they left to themselves, would let their minds run rather upon their games, their bicycles or their horses. Some of the mischief commences here. Before a boy even gets to college, some young girl is often put down to him as the one he admires, and he thinks he really does; and often before college days are over many boys are engaged. Now if it were a rule with our Bishops to ordain no young man entangled in this way, it would put a stop to early engagements, and therefore early marriages; for a young girl, as a rule, would not care to wait for a young man for some years, if she were not engaged to him. The young clergyman, being unfettered, would have a chance of choosing at a maturer age a very different kind of woman from the girl his youthful fancy (or often mere circumstances) might have sought. And further: why should it not be the rule of the Church that young clergymen should not marry before they had been at least four years in the priesthood? There are many ways in which matrimony may be a stumbling block in the way of the young priest. Before he can even get into a routine of work, he is, as a rule, harrassed by matrimonial cards. A priest's first parish generally brings but a small stipend, and if he launches at the outset into housekeeping expenses, unless his wife is a marvel of frugality, he is merged into difficulties, before the end of the first year, from which he may perhaps never be able to extricate himself. He may have but few books and is quite unable to provide himself with more. He is unable to answer demands upon his liberality, which perhaps as a student he has been in the habit of acceding to. I am not going to touch on the spiritual drawback which early matrimony must bring to the young priest at the beginning of his career—the writer of the article mentioned has already done this. I may have said enough, and will only add that I am deeply interested in this subject, and trust that these few words will find an echo from some one else. There is another subject bearing on this that I should like to touch upon—and which condition of things also bears rich fruit in the way of early marriages of our priests. The remarks I am about to make refer to general colleges. Should they, however, be applicable in some way to divinity colleges also, then I trust if any read these lines who are responsible for such a condition of things, they may cause in them searchings of heart. Are our candidates for the ministry protected by any stricter rules than other students? Are they not expected to participate in every secular amusement, to be at balls and parties, concerts or theatricals, card playing or football match? Are they not forced, whether they will or not (at least during that respectable time of hazing), into every foolish freak of their companions, at the time when their minds are most sensitive, when they might be weaned from many frivolities, and commence habits of reasonableness and self-restraint? At least there should be the opportunity for a divinity student to live differently from the common run, without the fear of making himself the butt of his fellow-students, on account of non-conformity with their ways. The other students should be made to respect the exclusiveness of the divinity students, instead of the latter being so harrassed and buffeted during their first year that they dare not show their true colours. They feel they are obliged to go with the current, they lose their independence, become callous, participate in every frivolity. Not a small part of the fun is the constant and unseemly chaffing about young women. If the divinity student has not already done so, he soon thinks the right thing to do is to look after the girls like the rest, and before long falls a victim to the pretty face he meets at party or ball. Why do not some good men look into these matters? It seems to me that our Bishops ought to be the first to take an interest in the subject. We do not want our divinity men to be milk-sops, or go about with long faces looking with horror at every bit of fun; but we do want them to be incited to live apart from worldliness, and have the opportunity of beginning such a life at college as they shall afterwards be expected to continue for the good of the Church. Otherwise the transition must in many cases indeed be great from the life of the student to that of the ordained deacon. A life of self-restraint during college time would be the forerunner of much better work during the succeeding time of ministry, and might greatly affect the custom of early marrying.

SUGGESTER.

Catarrh is a constitutional disease. Hood's Sarsaparilla is a constitutional remedy. It cures catarrh. Give it a trial.

BRIEF MENTION.

The members of St. James' Church, South London, propose to build a \$1,500 extension to their present edifice.

Egyptian monuments represent hats in nearly the shape of the Mexican sombrero.

Eccles Tower, one of the best known landmarks on the east coast of England, was blown down during the recent gales.

Great Britain owns in Africa an area of 2,570,000 square miles, almost equal to that of the United States.

The famous Trinity College, Dublin, Ireland, is considering for the first time in its history the advisability of giving degrees to women.

The orbit of Jupiter is 1,000,000,000 miles in extent, and it takes the grand planet 4,332 days to make one round trip.

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

Rev. W. M. H. Quartermain, Renfrew, has been ordered by his physician to take a trip to the Old Country for the benefit of his health.

It is estimated that one of the largest stones in the pyramids weighs fully eighty-eight tons.

French Africa comprises a territory of nearly three million square miles, about the size of the United States.

The largest tree in the world lies broken and petrified at the end of a defile in north-western Nevada. The tree measures 666 feet in length and 60 in diameter at the butt.

A prehistoric human skull found at Anniston, Ala., in 1890, measured 34 inches in circumference just above the ears.

The Rev. G. M. Franklin, of Wallaceburg, preached his farewell sermon recently. It is understood that he will go to Tilbury.

A man in Bremen has invented a kind of "oil bomb" for calming the waves which can be fired a short distance. There are small holes in them, allowing the oil to run out in about an hour.

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

The Queen's footmen wear wigs with eight rows of curls. The Prince of Wales' servants may only have seven rows, and those of the Lord Mayor of London six.

Petrified horse tracks are among the curiosities attributed to Missouri. They are said to be found in the bottom of a creek in Ray County.

The Hamilton Old Boys of Trinity College School, Port Hope, have decided to join the movement for the reorganization of the Old Boys' Association.

Land in New York City has been sold at a price equal to \$8,000,000 per acre. The highest in London at \$5,000,000 per acre.

Trilby is the name just given to a railway station in the sugar swamps of Louisiana, near the Gulf coast.

Miss Hallam, better known as "Sister Victoria," who nursed the Duke of Clarence in his fatal illness, is said to be one of the best nurses connected with the big London hospitals.

The Duke of Norfolk has paid upward of \$90,000 for a new staircase at Arundel Castle constructed of the finest marbles, and which has taken eight months to erect.

K.D.C. Pills cure chronic constipation.

The Rev. J. A. Shaw, rector of Cobden, recently injured one of his fingers so badly that he had to have a portion of the finger amputated.

Prince Waldemar of Prussia, the only son of Emperor William's sailor brother, Prince Henry, is deaf and dumb, a fact of which scarcely any one outside court circles is aware.

A summer cottage, which was being moved across Gardner's Lake (N.Y.) on the ice, was left with its contents upon the ice one night, and in the morning it was on the bottom of the lake with the roof just above the ice.

The sky is whiter over the cultivated than over the uncultivated portions of the earth's surface, because a great deal of coarse dust is present in the atmosphere in the former instance, with the result that a larger proportion of white light is diffused.

The fair Duchess of York is a very kind young woman. Most of her spare time is taken up with work for the poor. While entertaining morning callers her white hands are generally busy with fancy work, which when sold to admiring Britons at bazaars bring in comfortable sums for the sick and friendless.

Mrs. Rainsford, wife of Rev. Dr. Rainsford, formerly of this city, now rector of St. George's Church, New York, has been appointed by the New York Board of Education to be Trustee of the 18th Ward. Mrs. Rainsford is the second lady trustee appointed.

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

Jules Verne is now seventy-eight years old. His first novel was published when he was thirty-five, and he has been producing them at the rate of nearly two a year ever since. Verne is very fond of English literature, and he thinks Charles Dickens the greatest of all British novelists.

Queen Victoria in person conferred the medal for conspicuous gallantry recently on a stoker and a gunner's mate of the "Alecto," engaged in the attack on Chief Nana on the Benin River in Africa. Joseph Perkins, the stoker, after having his foot shot away, ran the engines of the ship's launch, which had been drawn into an ambush by the enemy, till it got back to the ship in safety.

Lady Gwendolen Cecil, daughter of the Marquis of Salisbury, who is her father's secretary, is becoming prominent among English noblemen as a writer of fiction. She has had a number of short stories published in magazines and periodicals, the best of which is "The Closed Cabinet," which appeared in *Blackwood's* for January.

Persons troubled with the difficulties of French pronunciation may now buy for about \$1 a phonograph cylinder containing test words and phrases done with the most beautiful Parisian accent. The cylinder will fit any phonograph and the pupil may continue his French lesson at will.

Adoration.

I love my God, but with no love of mine,
For I have none to give;
I love Thee, Lord, but all the love is Thine,
For by Thy life I live.
I am as nothing, and rejoice to be
Emptied, and lost, and swallowed up in Thee.

Thou, Lord, alone, art all Thy children need,
And there is none beside;
From Thee the streams of blessedness proceed,
In Thee the blest abide,—
Fountain of life, and all abounding grace,
Our source, our centre, and our dwelling-place.

Family Reading.

The Hidden Treasure.

CHAPTER VIII.—CONTINUED.

"Verily, thou hast given me a good answer, and as it were out of mine own mouth!" answered Master Fleming, gravely smiling. "You are no doubt in the right. I trust your faith may never be tried in any such ways, and yet it is well to be prepared. I would advise you to read and ponder the tenth chapter of St. Matthew's Gospel, and to pray constantly and earnestly for grace to stand when the day of trial comes."

"It may not come!" said Jack.

The merchant shook his head.

"The trial is sure to come in some way or other!" said he. "It may not come in the way of persecution. Perhaps it may arise in the opposite direction, from cares and riches and soft living, and the delights of this world. But whatever may be the nature of the temptation, we shall need all the strength which our Lord hath to give, to fight the battles of life withal. But the hour waxes late, and I must rise early in the morning and go on my way."

Jack gave up his own bed to the visitor, and slept on the great wooden settle by the fireside. His sleep was not sound, and toward morning, awaking suddenly, he heard as he thought some one speaking earnestly, pleading as it were for some great boon, and willing to take no denial.

He stole to the foot of the stairs and listened. The voice was that of the stranger guest, and Jack presently discovered that he was engaged in prayer. A feeling of delicacy prevented him from listening, but as he lingered for a moment, he caught the words: "Not this one, Lord—not this fair boy! If there must needs be a sacrifice, take the old, the broken and withered in Thy service, but spare the young and tender plant." Jack's reverence deepened into awe as he perceived that the stranger was praying for himself—pleading as a child with a tender parent, that he might be spared the horror and pain in which the "gospelers" too often ended their lives.

Jack stole back to his bed, and sat thinking for a long time. He remembered how he had ventured to pray in somewhat the same way for a sight of the Scriptures, and how his prayer had been answered, both in the sense and realization of God's presence at the time he was praying, as well as in the apparent chance which had brought the stranger to his uncle's house. Would Master Fleming's prayers be granted in the same way? Or would he be called to witness for God, on the rack and at the stake, like some of those confessors of whom he had lately heard? And if so, would strength be given him according to his need? What would become of him afterward? Would he be taken to Paradise or Purgatory? Was there, after all, any such place as Purgatory? Was he fit for Heaven? He felt that he was not. How, then, could he make himself so? Master Fleming had seemed to speak but slightly of penances, pilgrimages, and such like exercises, and had intimated that there was another way of salvation—a sure and easy way. What, then, was that way? These were but a few of the questions which rose in the boy's mind as he sat in the chimney corner under the slowly dawning light. He was a grave and thoughtful lad at all times—sober beyond his years to a degree which had often troubled his father, and made old Cicely declare that her nursling was not long for this world. The religious teaching he had received had been mostly given him by William Leavett, and had been of a character unusually spiritual and pure for the times. Then his uncle had taught him a great deal concerning the Bible during his residence at Holford, and altogether his soul was like a watered garden ready to receive the seeds of eternal truth, and bring forth fruit unto everlasting life. Now, as he sat and thought, seeking in vain for satisfactory answers to the many questions which arose in his mind, he remembered what the shepherd had said concerning the teaching of the Holy Spirit—that this Spirit would guide him into truth, even without the written Word, and that unless he had such teaching from on high, all other instruction, yea the Holy Book itself, would be of no avail. He took the volume from the safe place where it had been deposited, and opening it at hap-hazard, he read in the now quaint English of Tyndale's translation: "Axe and yt shalbe geven you. Seke and ye shal fynde. Knocke and yt shalbe opened unto you. For every one that axeth receiveth, and he that seketh fyndeth, and to him that knocketh yt shalbe opened."

Jack read on to the end of the paragraph. Here it would seem that all he had to do in order to receive this wonderful teaching was to ask for it. His Heavenly Father was as ready to give it him, as his own father would be to give him food when he desired it. Jack was happy in that he was able to reason from the goodness of an earthly to that of a heavenly father. He could not remember that his father had ever denied him any reasonable request, and the argument was thus a strong one. "If ye, being evil, know how to give good gifts to your children—." Why then should he not ask at once for what he felt he so much needed?

(To be continued.)

Lent and Sunday.

The forty days of Lent should bear to the year the same relation that Sunday bears to the week. While it may not be possible to make literally of every week-day a Sunday, yet surely it is possible so to fill each Sunday with the beauty of holiness that each week day is sweetened and strengthened thereby. If we enter into the spirit of restfulness

which pervades Sunday; if we strive with ourselves and take advantage of every opportunity for self-control, will not our Sunday be a day of such strength that our entire week shall feel its good influence?

In the same way should we strive to keep our Lent, making it a special season for prayer, self-restraint and self-sacrifice. Then shall our spiritual muscles be so strengthened and trained that the whole year will feel the influence of our victory over self. We must feel that this Lenten season is a time set apart to struggle against besetting sins. We must try to be sweethearted, generous, tolerant, tender over the feelings of our brother, lifting the burdens of the weary. Ah, we do not estimate the beauty of the glass of cold water. We do not realize how the kind word spoken in season cheers life's disheartened ones. Let us pray that we may hold Christ our Righteousness before us through these forty days of Lent, so that when the glorious Easter morning dawns for us, we may indeed awake with the true beauty of holiness shining in our hearts and on our faces.

Resolutions for Lent.

- 1st. If hitherto I have been neglectful of Religion, I will think about it now.
- 2nd. If I have never had Faith in the Lord Jesus Christ as my own personal Saviour, I will now believe that He "loved me and gave Himself for me."
- 3rd. If I have never been Baptized, "what doth hinder me" now? I will be Baptized into Him Who died for me.
- 4th. If I have not been Confirmed I cannot delay it longer; my heart is "ready and desirous to be Confirmed" into that Faith I now know to be so precious.
- 5th. If I have never "drawn near in faith" to the Holy Table, I approach it now, for my soul longs for its Spiritual food and refreshing Grace.
- 6th. If I have been indifferent about attending Services, I dare not be so any longer; the God I serve is present to bless me, can I be absent?
- 7th. If I have never worked for Him in His Church and its organizations, Oh Lord hear now my prayer, "What wilt Thou have me to do?"
- 8th. If I have kept back from the Lord what has been His, not mine, I offer all to Him now, freely, cheerfully, not grudgingly, but with a willing heart. I dedicate myself and all I have to Him who has given all to me.

Tenderness.

Not unto every heart is God's good gift
Of simple tenderness allowed; we meet
With love in many fashions when we lift
First to our lips life's waters bitter sweet.
Love comes upon us with resistless power
Of curbless passion, and with headstrong will,
It plays around like April's breeze and shower,
Or calmly flows, a rapid stream and still.
It comes with blessedness unto the heart
That welcomes it aright, or—bitter fate!
It wings the bosom with so fierce a smart,
That love, we cry, is crueler than hate.
And then, ah me, when love has ceased to bless,
Our broken hearts cry out for tenderness!

We long for tenderness like that which hung
About us, lying on our mother's breast;
A selfish feeling, that no pen or tongue
Can praise aright, since silence sings it best.
A love, as far removed from passion's heat
As from the chilliness of its dying fire;
A love to lean on when the falling feet
Begin to totter and the eyes to tire.
In youth's brief heyday hottest love we seek,
The reddest rose we grasp—but when it dies
God grant the latter blossoms, violets meek,
May spring for us beneath life's autumn skies!
God grant some loving one be near to bless
Our weary way with simple tenderness.

The Development of Talents.

Every man must have some kind of a "start in life," as every building must have a foundation. And as upon the foundation of the building the superstructure is erected, so upon one's natural endowments are built those capabilities and accomplishments which make a man useful in the world.

The beginning in life may not be very promising, and yet one's talents, which are God-given,

may be developed almost without limit. This is the whole education. No man can give to himself a talent which God withheld. It is his business first to discover his own natural endowments and then to develop them for special or general uses, according as he determines the direction in which his duty lies.

These natural endowments are like diamonds. They must first be mined; those materials which have a baser use must be cleared away until the gems are exposed. Even when found they must be subjected to the grinding and polishing process which we call education.

There may be few of "the richly endowed" men, but every man has some gifts; and these are his capital; these are his "start in life." This capital may be increased by judicious use, or it may decay in idleness.

A man's wisdom is shown in the way in which he develops his natural endowments.

Life's Answer.

I know not if the dark or bright
Shall be my lot;
If that wherein my hopes delight
Be best, or not.

It may be mine to drag for years
Toil's heavy chain;
Or day and night my meat be tears,
On bed of pain.

Dear faces may surround my hearth
With smiles and glee;
Or I may dwell alone, and mirth
Be strange to me.

My bark is wafted on the strand
By breath divine;
And on the helm there rests a hand
Other than mind.

One who was known in storms to sail
I have on board;
Above the raging of the gale
I hear my Lord.

He holds me when the billows smite
I shall not fall.
If sharp, 'tis short; if long, 'tis light;
He tempers all.

Safe to the land, safe to the land—
The end is this;
And then with Him go hand in hand
Far into bliss.

—Dean of Canterbury.

—Dean Holé was an undergraduate when Newman and Pusey were great influences at Oxford, and he declares that among the young men of his time the latter was regarded as the greater man. "Although Newman wore, when I saw him first, the costume of the clergy then in use, but now relegated to the respectable waiter, dress-coat, low waist-coat, and white neckerchief, clumsily tied, a brief inspection convinced you that he was a man of exceptional power and purpose. Intellect looked out of the windows of his eyes, ere it came forth from the door of his lips. The expression of the thin, ascetic face was grave and thoughtful, but ever and anon a brief smile of humor came, like sunshine on dark waters in our April days. You saw at once that he must be an ecclesiastic, and if you had met him for the first time in his shirt-sleeves you would have said—That man is a priest. He preached with a plaintive pathos, that which French describe as 'tears in the voice,' which fascinates like the notes of the nightingale when he presses his breast against the thorn and sings. Nevertheless, we undergraduates were more permanently impressed by the sermons of Dr. Pusey. We understood them more readily, and, while they aroused an anxious fear, they were bright with consolations of hope. The rainbow was always on the cloud. Newman was too severe for us."

TORONTO FESTIVAL CHORUS.—Dr. Gaul's "Una" was composed and produced at Norwich Musical Festival, receiving the unanimous applause by the people and press, and will be given for the first time in America, at Massey Music Hall, Thursday, March 7th. It is hoped that the people of Toronto will turn out in good force and give the English composer of "Una" a grand reception.

The Daughter of Jairus.

Again returns the solemn hour of night,
Once more we yield ourselves to gentle sleep,
That mystery and marvel of our God,
Who takes us in His arms, and cradles us
The whole night long, with more than mother's love.
Without Him, could we e'er thus willingly
Resign ourselves to blank unconsciousness,
Become a prey to death and helplessness,
Through the long hours of darkness till the dawn?

My children, ye are young, but I am old,
And many times have slept to wake again
To this world's sights and sounds. How wonderful
One waking, ye know, for ye have heard
The story often:—How, when I was twelve,
I slept that deep, calm sleep, which men call "death,"
But which to me, now looking back thereon,
Seems but a common, ordinary sleep.
Not so the waking! That became for me
The moving spring and pivot of my life.
My withered hand still feels the thrilling touch—
Still linger in my ears the clear, sweet tones
Of Him who waked me. Ye have heard the tale;
Yet seldom from my lips, for I have held
His prohibition sacred, nor have made
With common talk the lovely marvel cheap.
Nay, rather have I sought to bury it
In holy depths of silence, so to be
A root from which all flowers and fruits might spring.
I know not why to night the hidden glow
At length has kindled into flame of speech,
Unless it be that I am near the end
Of this my second term of earthly life,
And He, my Master, bids me ere I go
Bear this my humble witness to His love.

I thought it was my father's voice that said,
"My little maid, arise!" And when my eyes
Unclosed upon a stranger's face and form,
No more was startled than if I had seen
My father standing there, so soft the shine
Of those love deepened eyes. Eternal life
Beamed forth from them upon a dying world,
Life manifest as love, for love is life.

He lingered not, but saying, "bring her now
A little food," and, "Do not spread the tale,"
Passed from my sight, but never left my heart.
'Twas long ere from my father's lips I heard
A full account of that eventful day;
How, half beside himself with grief, he sought
The aid of that great Prophet, of whose power
So much was heard. And then (my father said),
As through the streets they passed to come to me,
The Prophet paused to praise a woman's faith,
Which by a touch had won from Him a cure.
Poor woman! she had suffered for as long
As I had lived. I love to think of her,
Not cured alone, but also with His praise
Returning happy. Haste is not of God,
Who never lacks the time to do us good.
My father chafed, however, for he thought
This brief delay might cost him dear. And when
The messengers appeared, he knew full well,
Before they spoke, the tidings they had brought.
The Prophet read his thoughts, and gently said,
"Fear not, believe!" and then He came to me,
And raised me from my sleep, as I have told.

And afterwards those blessing Hands were nailed
Upon the cross—that life-compelling Voice
Itself was hushed in death, and those dear Eyes
Grew dim with anguish—all for love of men.
(It almost broke my heart to think of it!)
But then He rose again. God's Holy One
The grave could not retain, and we with Him
Are risen. O my dear ones! I, who stand
Between two sleeps (two "deaths," as those would say
Who know not that the Christ abolished death),
I charge you, live for Him who died for you,
And lives for you—for most men lie asleep,
Or, at the best, are only half awake.
Perchance within their graves they sometimes turn
From side to side, and dream they are awake.
Be ye alive! Let His life in you dwell,
Let His love thrill your being through and through,
And keep the fire of life up. Live for Him,
And for your brethren, who to Him are dear.
Intensely live, with energy of love,
For selfishness is death unto the soul.
But it is growing late and we must go
To rest. God's Peace be with you evermore.

—E. D.

—Frequent Communion should involve a
change of life, more collectedness in God, more
retirement, at times, from society, deeper con-
sciousness of His Presence, more sacredness in
our ordinary actions whom He so vouchsafeth to
hallow, greater love for His Passion which we
celebrate, and carrying it about, in strictness of
self-rule and self-discipline and self-denying love.

"Thy Will be Done."

You may do your daily work, whatever it be,
with this for its motto, "The will of the Lord be
done." And they who thus can look at their
trade, or profession, and see the trivialities and
monotonies of their daily occupations, in the trans-
figuring light of that great thought, will never
need to complain that life is small, ignoble, wearis-
ome, insignificant. As with pebbles in some
clear brook with the sunshine on it, the water in
which they are sunk glorifies and magnifies them.
If you lift them out, they are but bits of dull
stone; lying beneath the sunlit ripples they are
jewels. Plunge the prose of your life, and all its
trivialities, into that great stream, and it will
magnify and glorify the smallest and the homeliest.

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ing and Analytical Chemist,
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Boston, Mass.

I hereby certify that I have carefully examined
the sample of K.D.C. submitted by the K.D.C. Co.,
Ltd., Feb. 10, 1893, and have been unable to de-
tect any objectionable or injurious ingredients
therein. It is a compound prepared from pure
drugs, and it is my opinion that, if properly ad-
ministered, it will give ready relief to sufferers
from the different forms of the disease for which
it is intended. It is a perfectly safe remedy.

Respectfully,

R. BRYCE-GEMMEL,
"Late Analyst, Surgeon's Hall," Edinburgh,
Scotland.

Influence.

A man's influence lives forever. He dies, is
buried, and goes to his reward; but his influence
is left behind to work, and it will build up or
wreck lives down through the coming ages,
according as it is good or bad. "Gather up my
influence and bury it with me," were the dying
words of a wrecked young man to his weeping
friends. How his request startled them, and
lacerated their bleeding hearts with a deeper
agony! How impossible to comply with the
request! By living as he had lived he had created
a working force which only the Omnipotent could
annihilate—and God does not annihilate.

Unfinished Tasks.

Every man inherits unfinished tasks from his
predecessors, and leaves unfinished tasks to his
successors. It is, as it used to be in the middle
ages, when the men that dug the foundations, or
laid the first courses of some great cathedral, were
dead, long generations before the gilded cross was
set on the apex of the needle-spire, and the glow-
ing glass filled in to the painted windows. Enough
for us, if we are represented, though by but one
stone in one of the courses of the great building.

Poor Digestion

Leads to nervousness, fretfulness, peevishness,
chronic dyspepsia and great misery. Hood's Sar-
saparilla is the remedy. It tones the stomach,
creates an appetite, and gives a relish to food. It
makes pure blood and gives healthy action to all
the organs of the body. Take Hood's, for Hood's
Sarsaparilla cures.

Hood's Pills become the favorite cathartic with
every one who tries them. 25c.

Fragments.

St. Luke has left plenty of blank paper at the
end of his second treatise, on which he meant that
succeeding generations should write their partial
contributions to the completed work. Dear friends,
let us see that we write our little line, as monks
in their monasteries used to keep the chronicle of
the house, on which scribe after scribe toiled at
his illuminated letters with loving patience for a
little while, and then handed the pen from dying
hands to another. What does it matter though
we drop, having done but a fragment?

Hints to Housekeepers.

CREAMING POTATOES.—Slice cold boiled potatoes
very thin, and have ready a saucepan of boiling
milk, in which place the potatoes with salt, a good
sized piece of butter, and while boiling thicken
with flour mixed with water, stirring until delicate
and creamy. When ready dish for the table.
The goodness of this dish depends much upon
catering just when ready, ten minutes being suffi-
cient time to prepare it.

JENNY LIND CAKE.—Half cup butter, one cup
milk, two tablespoons cream, two cups sugar,
three eggs, one teaspoon cream of tartar, one-half
teaspoon soda, four cups flour.

NICE DELICATE CAKE.—One cup white sugar,
five tablespoons butter, whites of six eggs, one
cup sweet milk, three cups flour and two spoons
baking powder sifted in the flour. Flavour with
orange, lemon or vanilla.

POP OYERS.—One egg well beaten, one cup sweet
milk, one cup flour. Heat the gem pans before
pouring in the mixture, and bake in a hot oven.

BREAD PUDDING.—One pt. stale bread, one qt.
milk, the yolks of four eggs beaten, a small cup
white sugar, the grated rind of a lemon, and a
piece of butter the size of an egg. Mix all well
together, bake; when cool, spread it well with
jelly, beat the whites of the eggs very stiff with
five spoons white sugar, with the juice of a lemon,
pour over the top of the pudding, put in the oven
to stiffen.

TO MAKE APPLE FRITTERS.—Take one pt. milk,
three eggs, salt to taste, and as much flour as will
make a batter. Beat the yolks and whites separ-
ately, add the yolks to the milk, stir in the whites
with as much flour as will make a batter. Have
ready some tender apples, peel them, cut them in
slices round the apple, take the core carefully out
of the centre of each slice, and to every spoonful of
batter lay in a slice of the apple, which must be
cut very thin. Fry them in hot lard to a light
brown on both sides.

MOLASSES CAKE.—One-half cup molasses, one-
half cup sugar, one-half cup sour milk, piece of
butter the size of an egg, two cups flour, spices
and a few chopped raisins; spice with a little gin-
ger, cloves and cinnamon.

FRENCH TAPIOCA PUDDING.—Take two ozs. tapi-
oca and boil it in half pt. water until it begins to
melt, then add one-half pint milk by degrees, and
boil until the tapioca becomes very thick, add a
well-beaten egg, sugar and flavouring to taste.
Bake gently for three-quarters of an hour.

OLD ENGLISH PLUM PUDDING.—One lb. raisins,
one lb. currants, one lb. suet, one-quarter lb. flour
or bread-crumbs, three ozs. sugar, one-half oz.
grated lemon peel, a blade of mace, one-half a nut-
meg, a teaspoon of ginger, six eggs. Work well,
tie in a cloth with room to swell. Boil five hours.

APPLE PUDDING.—Apples pared, cored and
sliced, placed in alternate layers with stale bread
crumbs, very fine; add a little water, mix a few
fine crumbs with butter for the top. Bake. Eat
it with a hard sauce.

Cold boiled ham, or roast or boiled beef, left
from one day's dinner, may be acceptably served
at the next day's lunch or dinner, cooked in a chaf-
ing-dish in the following way: Slice a quarter of
a pound of the meat in thin slices. Heat a table-
spoonful of tomato catsup, with the same quantity
of butter and of sherry. When hot, put the slices
in the sauce, turn them over while heating, and
when boiling serve.

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Joan's Visit to London.

Such a contented, happy little soul was Joan Macpherson! She seemed to want no other amusement than her daily duties and the simple pleasures which, as a small farmer's daughter, fell to her share. Whether she milked the cows in the upland meadow, or churned the butter, or sat at her mending, or knitted, or gathered flowers for market bunches, she was always bright and blithe, singing over her work like a bird.

"I wonder at you, I do!" said Joan's cousin, Helen Lovett, one day when the girls were walking out together. Helen lived in London, but had come to spend a month in the Highlands on account of her health. Her parents were well-to-do tradespeople, but the girl had grown up with some very foolish and unwholesome ideas.

"Why do you wonder at me, Helen?" asked Joan, stooping to pick a wild flower at her feet.

"Why? Oh, because you seem so happy with this life, and never want anything different."

"I don't know why I should want anything different," said Joan, quietly.

"Well," replied Helen, "it's all very well for a few weeks; even I can stand

that! But to live here? No, thank you!" and Helen turned up her nose, and held her frizzled head very high.

"If only you would come back to London with me, Joan," she went on, "you'd soon see the difference. Only, mind you never tell my friends that you're used to tramping about the fields in the morning without shoes or stockings."

Joan did not reply. It had never occurred to her that this was anything to be ashamed of, or that the simple country life she had led could be looked down upon. But now the thought rankled in her mind. She began to compare her cousin's dress and manners with her own; to be dissatisfied with the lot which had hitherto been so sweet and peaceful, and to hanker after a visit to London.

"Let her go, Molly," said Sandy Macpherson to his wife; "Let the bairn go. If I'm not much mistaken, she will soon be wanting to come back to us."

So it was settled that Joan was to return with her cousin; and in another fortnight our little Highland lassie found herself in the great city, which afar off had seemed such a Paradise of delights, but now that she was really in it, was just a world of noisy, dirty streets, where she dared not go out alone for fear of losing her way, and where she felt as little at home as a fish out of water.

So, after a little while, Joan began to feel as if she were an intruder, especially as her cousin had her own friends—friends who wore smart dresses and many coloured flowers in their hats, and who sneered or laughed at the little dowdy Joan, as they called her.

But this the child would hardly have minded, if Helen herself had taken her part; but Helen, instead of standing up for her, often joined in the rude fun at the child's expense, and this wounded her heart, and took away all confidence and affection.

Altogether, such of the wonders of London as Joan was taken to see, by no means recompensed her for the loss of the peace and happiness which had been hers all her life till now.

"To-morrow is my birthday, Joan," said Helen one evening, "and some of my friends are coming to tea. They'll all be finely dressed. What do you think of wearing?"

"Why, you know I have only two frocks, Helen," replied Joan; "I shall have to wear my dark blue Sunday dress, I suppose."

"You can't do that," said Helen. "It isn't half smart enough. As you

haven't anything pretty to put on you'll have to stay upstairs in your own room, for I should be ashamed for you to be seen by my friends."

Joan did not reply, though she was disappointed to miss the birthday party, and sorely hurt by her companion's words. But she knew that all the talking in the world would do no good.

In the course of the evening of the birthday, some of the girls came up into Helen's bedroom, which adjoined that of Joan. There was much whispering and laughter, and presently the little Scotch girl heard her name spoken in Helen's voice. "But who is this Joan Macpherson?" asked one of Helen's visitors.

"Oh, she's my cousin, I'm ashamed to say," replied Helen; "but I should not care for every one to know it, for these country cousins are no credit to one. I'm sick of her, I am; and I wish she'd go back to the north where she came from. But I daresay her parents were glad to get rid of her, and we may have to keep her longer than we want to."

But just then Helen was startled by the sudden opening of the door between her room and Joan's. There stood the Scotch lassie, her eyes ablaze with indignant protest.

"I couldn't help hearing every word, Helen," she said; "and after what has passed I would not remain here for anything. My parents did not want me to come at all; but I was silly, and fancied that life would be happier than at home. I know better now. To-night I'll write to father to come and fetch me away."

Two days after, Joan, with a very pale face and eyes red with crying, burst into the little parlour of the farmhouse, where her mother was sitting.

"Oh, mother," she cried, throwing herself into the arms that opened to receive her, "how good it is to get back again! I've been so very miserable all the time, and just longing for you and father, and the peace and quiet, the fields and flowers, the cows and chickens, and all I've been used to from a baby."

"I fear you've had a hard lesson, my dear," said Mrs. Macpherson; "but it won't have been thrown away, lassie, if it teaches you that God knows just what sort of life is best for us, and that to be content with His choosing is the on'y happiness for God's children."

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Mrs. J. Fallowfield we feel bad or our blood is poor and it always makes us well. MRS. J. FALLOWFIELD, Brampton, Ontario.

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The Story of Poor Pietri.

The sun had shone all day in the dusty city streets, and the crowds that passed to and fro seemed very pleased that at last the shadows of evening had begun to fall. Hot and weary, many were hurrying homewards, soon to find rest and quiet.

But it was not so with poor Pietri. The Italian lad had been standing all the afternoon with his tray of little plaster casts, asking the passers-by to purchase his wares.

"Please, please, good gentlemen, buy one nice image of poor boy."

Now and then some one stopped a moment, not so much to look at his casts as to glance at the brown, sweet face of this boy from sunny Italy. A motherly woman, carrying a basket, and having sons of her own at home, tried to get Pietri to talk, asking about his parents and his home. But she found that he knew just enough English to sell his images, although his dark eyes brightened at her kind smiling face which spoke to his heart.

The light left the streets, the lamps began to show themselves, and gradually the people became fewer and fewer. Why did not Pietri go home? No one stopped now either to look at or to speak to him, and yet the boy kept standing by the wall and asking in a weaker voice who would buy. He was thinking of Jacopo, the rough man who had brought him from his native land, and who waited every night for his return in their poor lodging in Leather Lane. Not to have sold his casts meant hard words and sometimes harder blows for poor Pietri; he looked at his little tray with four yet unsold and trembled.

Many things made the life of poor Pietri sad; he was a stranger in a strange land, his mother was dead, and he felt a pain at his heart when he remembered that he had not a friend in the world. With tears in his eyes he packed up his little stock and slowly walked along. He stopped by the brightly lighted window of a confectioner's shop, and was thinking how happy boys must be who can have such nice things to eat, when his attention was suddenly attracted by a voice, in his own language, too, speaking to him.

"You are not an English boy, are you?"

"No, sir, I am Italian. I live with Jacopo."

"Have you ever heard of the Lord Jesus Christ?"

Yes, Pietri had; he remembered that Jesus was the baby in the arms of the Virgin, for he had often gone with his mother to the church at Naples. That was, however, about all that he did know about Jesus, except that He was crucified on the cross, for he had seen many crucifixes; but why He died poor Pietri could not tell. A look of compassion was on the face of the gentleman who talked with him, and he tried to make the lad understand that if he had no other friend in the world, Jesus Christ, who died to save him, would love and befriend him.

"Take this little tract, my boy; it is in your own language, and will tell you all about him."

Some money, too, the kind stranger put into his hand, but when Pietri had got to his wretched garret and Jacopo was soundly asleep on the floor, he pulled out of his pocket the tract and read it by the candle-light.

With these precious words in his mind poor Pietri fell asleep that night,

and in a few days he met the stranger again, who told him more about this glorious Saviour who had said that they that "believe in Him should not perish, but have eternal life." So poor Pietri believed and was saved, and henceforth he felt that he was not alone, for Christ was with him, and would one day take poor Pietri to the beautiful mansions on high.

Blinded by Sunshine.

On a lonely spot of the Australian coast a clergyman and his family are enjoying a pleasant little picnic. Up amid the rocks sits the father reading, and listening to the merry laughter of his children bathing below. Presently looking down, he catches sight of his eldest daughter standing in the water. In her arms she holds the youngest of the flock, a boy of two years; and as every succeeding wave sweeps up she plunges him into it. The hot noon-day sun sheds a dazzling glare over the sea. Shining full in the girl's eyes it hinders her seeing a dark object creeping nearer and nearer. The father sees it, and horror overpowers him. Too well he knows the shark's form. He shouts; his voice does not reach her. But at this moment a cloud crosses the sun, and as the shadow falls about her, the girl's eyes are suddenly opened to her danger.

Her heart almost stops beating with fright. There is barely time to spring back to a place of safety, for the very next wave would have enabled the shark to seize upon its prey.

To many, especially the young, life is so full of sunshine that they are blinded by the brightness, and forget or do not see that a danger there is, which every wave as it were wafts nearer—death.

But, dear children, if you see the danger, see also the escape. The Lord Jesus says, "He that believeth" (that is, trusts) "in Me, though he were dead, yet shall he live."

For those who really trust Him, who try to follow Him here, death loses all its terror. Resting on His promises, they need feel no fear.

Talents.

A distinguished Highland regiment was serving in the East. In it was one man who had received more punishment and been more frequently in disgrace than any of his comrades. It was thought his was a character which could not be reclaimed. Strange to say, an opportunity offered for this man's doing service which not only his commander, but every one in the regiment declared could not have been effected by another. By the exercise of one gift, he had not alone removed from his name the odium attached to it, but signalized himself and served his country.

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Mdme. J. F. Dionne, Ottawa, Ont. "When I was quite young, I had some trouble with my kidneys, but did not pay much attention to it. I let it run on for years until I saw that I was getting worse. I went to a doctor and was examined and began treatment. Well, I kept on in this way, doctoring and doctoring, for a long time, but the disease kept gaining and getting worse. From mere kidney trouble at first, it seemed to have spread all over my system. My stomach became very weak and rebelled at food; my head at times ached badly; then across my back and side were sharp, darting pains, or a dull heavy ache. My whole system seemed poisoned with uric acid, and I was terribly bloated. I tried doctor after doctor without getting any relief. I read in the paper of a man who had been cured of much the same trouble as mine, by taking Warner's Safe Cure. As doctors had proved such a hopeless failure, I concluded that nothing would make me much worse anyway. So I began my first bottle of that grand medicine, Warner's Safe Cure. Before I had finished it, I felt it was doing me good. I gladly kept on, for every bottle was worth its weight in gold to me. The bloating began to leave me and continued to do so until it was all gone, and everything I had tried before failed to do me any good in this way. My stomach became stronger, my headaches and pains across me all disappeared. In fact, I felt better every way. I gladly recommend Warner's Safe Cure to ladies, for it was during change of life that all this occurred, and I can never tell how wonderfully it helped me. No medicine equals Warner's Safe Cure for kidney complaints, and weaknesses peculiar to women."

Mrs. R. F. Carter, Niagara Falls, Ont. "Some years ago I suffered very much from backache and general debility; my nerves seemed all unstrung. I had no appetite and felt perfectly exhausted. I did not know just what was the matter. I began taking Warner's Safe Cure and Safe Pills, and began to improve immediately. I took about six bottles in all, and felt like a new person; all my old symptoms, headache and all, were entirely gone. I owe a great deal to Warner's Safe Cure, and gladly recommend it."

Mrs. M. J. Walker, Hamilton, Ont. "Some time ago, I suffered terribly from pain in back, also accompanied by chills and ague. I tried several doctors, but none seemed to help me. Finally I was induced to try Warner's Safe Cure and found immediate relief. I took about 20 bottles in all, and was entirely cured. I would gladly recommend it to any one."

Some gift is committed to each of us. You know the little hymn beginning,—

"God entrusts to all Talents few or many, None so young and small That they have not any."

There are not two things in nature exactly alike. There are not two leaves on a tree, there are not two faces, there are not two minds alike. Each has some distinctive feature, some peculiar gift.

Dear children, will you not try to find out what yours is, and use it? Don't be like the man who hid his lord's money in the earth, or rolled up the pound in a napkin. You may not be gifted with an eloquent tongue, or able to use the pen of a ready writer, but you can at least give kind words and pleasant looks to those around you; and believe me, this will be done in a way peculiarly your own. You can pray for and plead the cause of the friendless. You can deny yourself to benefit others, perhaps in some manner not open to all. Use your talent whatever it may be; you must give an account of it. Let it be said of you as of old, "She (or he) hath done what she could."

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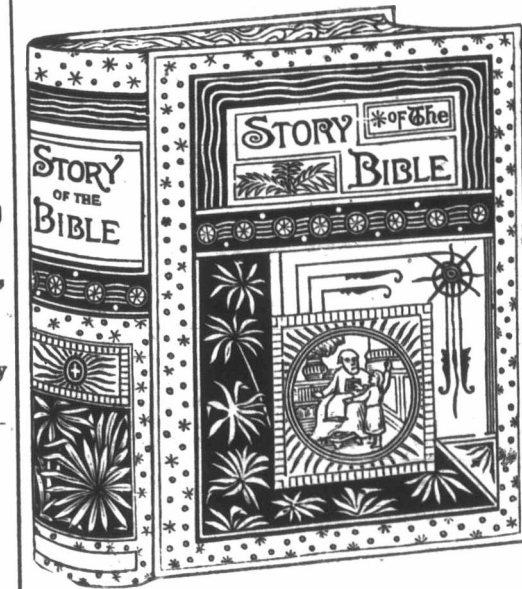
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