

Canadian Churchman

AND DOMINION CHURCHMAN.
A Church of England Weekly Family Newspaper.

Vol. 20.]

TORONTO, CANADA, THURSDAY, AUGUST 23, 1894.

[No. 34.]

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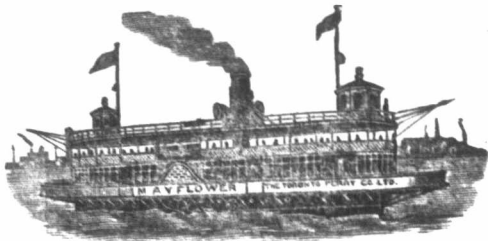
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These pictures are large photographs taken by the first artists in Toronto—Messrs. Farmer Bros.—and make a picture suitably framed 18x14 inches. It is almost needless to say that such pictures, besides having great interest attached to them at the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

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

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

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Canadian Churchman.

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

Address all communications.

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

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Lessons for Sundays and Holy Days.

August 26—14 SUNDAY AFTER TRINITY.

Morning.—2 Kings 9. 1 Cor. 7, to v. 25.
Evening.—2 Kings 10, to v. 32, or 13. Mark 1, v. 21.

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

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

"VICTORIA IS ROTTEN TO THE CORE"—at least so avers the *Church Review* correspondent—"in its whole system of life." He attributes the immoral condition of the population to the prevalence of merely *secular* education for a generation past. "The children have been educated beyond their station, and to-day they consider manual labour a sign of inferior birth." There are other places where similar elements are at work, though less glaringly at present. "Separate Schools" are the cure—if feasible.

KEEN COMPETITION IN RELIGION is blamed by the Bishop of Armidale for the fact that "in every small township with a population of 800 to 1,000 will be found the English Church, likewise the Roman, with other places for the Presbyterians, Methodists, and Salvation Army." One wonders how long it will take to convince such zealous separatists that their distinctions are not worth perpetuating to such an extent, and by such experiences.

CONSTANCY OF DOMESTIC SERVICE is encouraged by the will of one George Duckett, Vicar of St. Clement Danes, 200 years ago. He left £400 to be invested for the encouragement of this virtue in his own and an adjoining parish. The distribution began in 1639, when 22 women proved their constancy during seven successive years of service in these parishes. This year only 11 women proved their claim to the £12 each—though 22 made application! This speaks "bad" for 1894. The idea is specially English, and a

good instance of ingrained national constancy or conservatism. "Steady" is the word!

"RITUALISTIC PRIESTLINGS, having perjured themselves before God." This very strong language is the copyright of Bishop Paret, of Maryland. It is not very clear "what struck him." It reads like a line from a *Puritan* copybook of the 17th century. The old spirit of intolerance seems to linger yet in some parts—recesses—of the South. Even the *Rock* says, "we should not like to hear one of our prelates say this."

"DIVIDE AND CONQUER" is just now a very popular motto given to religious denominations, by secular newspapers, who dislike the display of "bigotry" seen on some recent occasions. It seems to the ordinary secular mind a "very easy matter" to make some arrangement by which Anglicans may work in one field, Romans in another, Presbyterians in another, Methodists in another, and so on. It is not so easy! How would it do for Grits to take one county, Tories another, Patrons another, and so on? The issues involved seem too important. Yet *something* might be done in this direction, religiously.

"THE SMALL OASIS OF SCIENCE."—This expression, used recently by Lord Salisbury as President of the British Association, is one of those happy phrases which are "nails fastened by masters of assemblies." "Surrounded by impenetrable mystery" we certainly are, compared with the extent of which the whole territory of science—about which we hear so much—is really but "a little oasis" in a boundless desert. The devotees of science—whose little discoveries of science are very interesting so far as they go, and some of them useful—too often forget this *diminutive* character of their domain. After all, the items of their "knowledge" are *few*, and do not bear any guarantee against future disproof as new discoveries are made. If there is one lesson more than another written on the records of human "science" it is *uncertainty*.

"AND THOUSANDS OF OTHERS."—This catch phrase is quoted by a Toronto daily, as part of a "crowing" letter or article in the *Catholic Register*, anent the recent perversion of an erratic parson and professor in the far East. The writer, after a very meagre list of *names* of former perverts—"just recalled from memory, don't you know"—adds the above "makeweight" phrase. It is so easy to write it—when you can't mention facts. We don't need to have recourse to such subterfuges of memory. Our Roman friends are welcome to such odd—very odd—specimens as they manage to hook. The days of "Newmania" are over—they get no more such "storm-drift" as Faber, Manning, etc., nowadays.

"LOOK ON THIS PICTURE—AND ON THAT."—Bishop Perry of Iowa has kept an *accurate* list of converts from Romanism in his diocese during the last 18 years, and finds that they now total no less than 700—"who have exchanged intelligently and with a full knowledge of what they were doing, false Catholicity for a true." "In the same time," the Bishop adds, "we have lost to Rome less than half a dozen individuals." His experience, making due allowance, is the proportion elsewhere in general—only 1 lost to Rome for every 100 gained from Rome!

"GRIEVOUS TORTURE, INFLICTED EVERY SUNDAY," is rather rough language to describe ordinary sermons; and would not be tolerated from a layman. They are the deliberate words of Rev. "Ignatius" Lyne, of Llanthony Abbey, in a recent number of *St. Paul's*, a new publication. Being a singularly attractive preacher himself, he can afford to take this tone. He appears to hold the theory that some clergymen cannot preach at all—and should never be *expected* to preach. "They are a misery to themselves and a torture to their fellow creatures, and they cause many persons to dread the Lord's Day and the House of God." Too much truth in this!

"IGNORANTLY TAKEN AS A GUIDE" is the way *Church Times* accounts for the strange prevalence of the Roman Use in the present Church of England. "The present-day use of the Roman Church on the Continent" was taken as the best modern example of the primitive English use. More thorough study of liturgiology has proved this idea erroneous: and "the ancient use of Sarum" is now recognized as a more reliable guide to exact ritual. It is time to discard the "crude specimen" of Rome—founded upon the above mistaken, and scarcely creditable, notion.

"THE GREATEST EVENT OF THE PRESENT CENTURY is the revival of the Church of God through the efforts of the Church of England." Such is the unsolicited confession of a prominent Methodist lecturer in England. How few of our malcontents would make the same candid confession? The Methodist's testimony is preceded significantly by the statement that "the greatest event of the last century was the revival of the Church of God through the efforts of the *Wesleys*." We may as candidly admit this, and confess that the Church of those days had much need of it!

CLERICAL INCOMES.

As an outcome of what is called the "business" or "practical" character of the age, a curious confusion in the public estimate of the comparative importance of the various charges which are incidental to parochial management has arisen. Thus, the incomes of the clergy are mixed up with those of sextons, choirmasters, organists, etc., as well as with items of expenditure for rent, interest, gas, heat, and sundries—in one mass of quite indescribable confusion. It is, therefore, no wonder if the parson often comes to the wall in the struggle to spread a little butter equally over this large quantity of bread. Few are so wanting in right feeling as not to see that something must have been wrong to bring matters into this shape, and to this queer pass. One cannot, however—without referring to first principles—readily see just *what* that something is.

THE SOULS OF PARISHIONERS

are the *paramount* consideration—every one must admit that. The incumbent—call him "rector," "vicar," "curate," or what not—is placed in charge of *souls*, "the cure of souls," to use the still-extant and proper phrase for describing his essential function and position. In *what form* and *manner* he may choose and decide to deal with them, rests with him in his discretion. He may prefer, for the time being, to deal with them only as *individuals*—seeing and speaking to them, and otherwise treating with them one by one. Or

he may think it well to bring them together, and organize them into shape as one or more congregations. That rests with him. He may see fit to vary his methods in regard to this matter from time to time.

QUESTIONS OF EXPENSE

may well enter into calculations in regard to the expediency of these measures. What are these several individuals able to do in combination towards the expenses of combining? Will their doing so help or hinder most the *highest interests* of the majority? Will their souls be proportionately benefited by this combination, or the reverse? He may—logically—from time to time “take stock” of their condition in regard to this point. Is their “meeting” doing them good or harm? Are they incurring expenses which trench upon their proper support of the most important charges upon their resources? This question is really a very serious and very fundamental one with many congregations and their several clergy—who are *primarily* responsible for the whole management of their parishes. They cannot shift the burden on any or all their churchwardens, or other officials. Under which plan can they best discharge their cure of souls?

CLERICAL INCOME IS THE FIRST CHARGE.

Common law and common sense unite in demanding that the actual cure of souls should be as fully supported as possible. This is the essential and main consideration. Whatever militates against this must be wrong—at least inexpedient. The fabric and its maintenance, the expenses of sexton, organist, choir, etc., are necessarily only *very secondary* considerations. It is absurd to put them for a moment on the same level. Whenever a case has come into court at all bearing upon this point, civil law has always—even in the case of dissenters—recognized the correctness of the ecclesiastical principle. The “living agent” has the first claim. The fabric and its services must go if they stand in the way of this essential first charge. The only point to be decided in the first instance, is, whether the claimant has his position by proper authority. That being proved, he must be supported with all the might of the adherents.

“PROPUTTY, PROPUTTY”

is the only obstacle to general consent to this view of the question. Men are so accustomed, in these days, to insist on the maintenance of property that they are apt to disregard or ignore higher claims. The idea of sacrificing a building for the sake of a parson does not, at first sight, strike them as strictly sane! The fact is that—in ordinary transactions—we are prone to forget the *soul* altogether, and reckon all people by “bodies.” If the bodies are congregated, so much the stronger is this disposition—the case seems strengthened by numbers! To keep these numbers together and please them seems to the ordinary secular mind to be the most important thing. Only in this way can we account for the extraordinary “jumble” made of the various parochial expenses so often, without the slightest attempt to compare their various moral, spiritual, or secular connections.

IT SHOWS WEAK TEACHING.

There must be something “rotten in the State of Denmark” to permit of such a glaring perversion of first principles. One meets the peculiarity, too, in such unexpected quarters sometimes. Just as self-styled Catholic Churchmen are often heard to speak of Bishops and priests in a disrespectful manner, usually by them attributed to those who are more fond of being termed “Protestants”; so

their actions correspond. They have not profited by their teaching, however “correct” in tone. One may be pardoned in doubting the power, if not quality, of that teaching—when it *breaks down* so woefully under pressure. Good teaching should be able to stand better at least; it did not sink very deep—and perhaps the soil was not very receptive!

COMPETITION IS RESPONSIBLE

—competition in choirs and musical services, fine buildings, handsome “appointments,” etc. This rivalry is very keen at the present day, and easily leads people astray. The pressure of expense becomes too great. They look round for a “Jonah,” and the parson fills that character—as it seems to them—very appropriately, at least *conveniently*, for the rest. With the parson's proper support goes the proper “cure” or care of their souls—oh, their *souls*? One almost hears them whisper, what are they? At least what have they got to do with parochial affairs? It were to be wished that we could get back more in the region of first principles—at least keep more closely to them.

A CYCLONE

which would sweep away all our fine churchss might not be—practically—such a bad thing. Occasional disendowment may be necessary, in a way, for spiritual health. Spiritual deadness may be regarded as a rough—but not sufficient—justification for secularizations of Church property. Some such idea seems to have taken possession of Gladstone's mind in the disendowment of the Irish Church—no doubt, improperly. He seems to be trying to make it fit the case of the Welsh Church now—with still less justification. Still, it is worth while noticing whether the Church's unfaithfulness to herself may cause her to drift. It is a case in which “an ounce of prevention is worth a pound of cure.”

PROPORTIONATE GIVING

might cure, or tend to cure, the disorder or disease of secularism which seems to have invaded and infected the Church. If men got into the habit of putting religion *first* in pecuniary matters, they would recover sound ideas on the general subject of the universal supremacy of the *soul* under all circumstances. They would not then be so likely to confound clerical support with “speculations” in property or musical services. Organists and sextons would be considered “subordinate,” not only in authority, but in all respects. The amount, or degree, of proportion does not so much matter, perhaps, though even that would be influenced gradually, if not at once. Religion, if recognized as first in *place*, would naturally come to be recognized as first also in *degree* of consideration. With Christians, mere “tithes” could never satisfy the sense of the “fitness of things.” Jewish liberality could not suffice to limit higher gratitude and greater knowledge. When shall we find Christians consistent in this?

FAMILY PRAYER A NEGLECTED DUTY.

BY THE REV. A. W. SNYDER.

Preceding the Psalter, in the Book of Common Prayer, are Forms of Prayer to be used in families. It is an order, we fear, but little observed. It cannot be the fault of the prayers themselves, for they are excellent. Nor would it matter if some other form should be observed instead. There are many excellent manuals for family devotion. Those of Bishop Wainwright and of Dr. Goulburn are especially good. There is no excuse for the devout Churchman, who, being the head of a family, fails to have daily family devotions.

It witnesses to the too often forgotten fact that the head of the house is responsible before Almighty God for those of his household; that he is a priest in his own house; that as such he should instruct his family in the Faith, and in duty towards God and men; for himself and for his, claim a daily forgiveness; make an ever-renewed consecration; ask a daily sanctification, offering before God a morning and evening sacrifice of praise and thanksgiving. Daily reading of Scripture and daily prayer, in the presence of the assembled household, will prove one of the most effectual means for fulfilling one's duty, as a Christian teacher and priest, to those under his own roof. It will be a holy and blessed memory to the children, to their latest hour on earth. When scattered through the world, as they soon will be, their thoughts will oftenest recur to the old home and hearth-stone in this connection; in memory, often going back tenderly to the times when their father or mother used to sit among their children, reading from the Holy Book; and when, as a family, on their knees before God, they asked His guidance and protection. No other teaching will be so effectual; none so lasting; none so associated with all that is tenderest and holiest and most potent to restrain from evil, and to guide into the paths of peace. Christian parent, neglect not this duty and this privilege! It is something you can do. In doing it, you will have the blessing given to that Mary who did what she could, who, in that she did what she could, had the priceless commendation of her Lord, that wheresoever His Gospel should be preached, her loving act should be spoken of for a memorial of her. So shall we, too, in doing what we can, inherit the blessing. When we are dead and gone, our children will remember it, and think of it often. Of us, it will be a most constant and effective memorial; and to them, a perpetual admonition and benediction. Yes, it will be a memorial of us in that hour when, in the presence of the Judge, it shall be said, “Give an account of thy stewardship.” What, if from neglect of this duty, some one of those dearer to us far than our own life, should be separated from us forever in the life everlasting?

REVIEWS.

THE MUSIC REVIEW; C. F. Summy, Chicago. This monthly distinguishes itself by providing its readers with specially translated articles from European journals of art; of this class in the July number is “Objective Expression in Music” from the French. Indian music is further written on and other subjects of interest. The music is a solo and quartette adapted from Schubert, called “Jesus, lover of my Soul,” and following which are the London letter, etc.

THE ETUDE; T. Presser, Philadelphia. The list alone, without comment on the contents of this popular music magazine, would be quite lengthy. Of special interest are “Mechanical Aids to Piano Practice,” Wagner's “Life” continued, etc.; besides, full-sheet sized music pieces are always included.

A FUNERAL SERMON.

BY FLORENCE E. STRYKER.

The sudden sound of the city clocks, striking the hour, vibrated through the room, and the Rev. Samuel Von Antwerp, the good rector of St. Timothy's, slowly laid down his pen and pushed the closely written sheets of manuscript from him. He arose from the table and walked to the study windows. It was a miserable day in early May, and the rain was pouring steadily down. The brown-stone houses opposite the rectory looked damp and gloomy, and the bare branches of the trees in the square swayed in the wind. The clergyman sighed, for he must venture out despite the weather to attend a funeral at the other end of the city. He had to leave his pleasant study and the work on his book that he loved so well; this book, a scholarly History of the Prophets, took much of his time and care. He was writing a chapter now on Isaiah, a critical study, and he felt all the excitement of the search and the delight of authorship.

Still, go he must, so the worthy gentleman bade good-bye to the quiet room and sailed out into the bleak, wet afternoon.

While on the electric cars, he began to think of

forgotten fact that responsible before Al- household; that he is at as such he should with, and in duty to- himself and for his, like an ever-renewed notification, offering evening sacrifice of daily reading of Scrip- the presence of the ove one of the most g one's duty, as a , to those under his and blessed memory test hour on earth. world, as they soon oftenest recur to the n this connection; in nderly to the times r used to sit among the Holy Book; and sees before God, they rotection. No other l; none so lasting; hat is tenderest and strain from evil, and ace. Christian par- d this privilege! If n doing it, you will that Mary who did at she did what she mmedation of her s Gospel should be uld be spoken of for l we, too, in doing sing. When we are will remember it, and will be a most con- ; and to them, a per- diction. Yes, it will t hour when, in the ll be said, "Give an What, if from ne- of those dearer to us be separated from us ?

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ERMON.

TRYSKER. y clocks, striking the room, and the Rev. good rector of St. s pen and pushed the script from him. He ed to the study win- y in early May, and down. The brown- dry looked damp and s of the trees in the he clergyman sighed, e the weather to at- of the city. He had the work on his book t, a scholarly History f his time and care- 7 on Isaiah, a critical tement of the search thly gentleman bade d sailed out into the ce began to think of

the young fellow to whose funeral he was going. He was a city missionary in charge of a miserable little church down on "the Point." The "Point" was that section of the city where stood the great mills and factory districts. It was filled with a swarming population of work people, chiefly foreigners, who were always in trouble. Strikes, murders, deeds of horror and crime seemed to abound there. To the inhabitants of the proud little city, the Point was ever a disagreeable menace, a dim and shadowy alarm, a place that ought to be well policed by the city government, good citizens said. Its crowded tenements and dangerous people were necessary evils. The city had gained much of its wealth and power from these same mills and factories, but the "law of compensation" had been at work here also, and the Point, if a money producing centre, was also a sad and troublesome problem, especially when "times were hard."

And times had been hard this year; the mills had struggled with the Labour Unions. There had been violence and disorder, but no regular strike—some- what to the surprise of the city generally, who had been nervously expecting the Point to rise in hostile anger all through the hard winter months. But of the place itself, the Rev. Samuel Von Antwerp thought but little. His own wealthy parish was far away in the western part of the city, and, though given to good works himself, still his acquaintance with this miserable region was a slight one. It had its church. The Bishop appointed the minister-in-charge. This last incumbent he had only seen but once, for he had been there but a year. Mr. Von Antwerp remembered him as a slight, consumptive looking fellow, rather shy, and with an air of the Seminary still about him. He had died rather sud- denly of a fever. "Caught in those slums, I suppose," said Mr. Von Antwerp to himself, compassion- ately. "Poor fellow! What a waste of life!"

Here the swarthy face of a Jewess carrying a basket full of tailor's work caught his eyes, as she sat down opposite him in the car, and the fancy of the scholar and the student slipped back into the past, to the ancient history of the Hebrews, and so he soon forgot the present in the charmed atmos- phere of the thoughts to be put into the book he was fashioning. But the car with its ever changing oc- cupants went on its way. The streets became nar- row and dirty, the gutters seemed like violent little rivers, bearing on their muddy waters decaying vegetables and the debris of the miserable little houses. The great walls of huge factories or the tall chimneys of the foundries broke occasionally the unending blocks of tenements. Despite the rain, children speaking a motley mixture of languages played on the side-walks, or splashed in the vile water of the gutters. Finally Mr. Von Antwerp left the car, and, turning down a side street, walked up to the little church. Its bell was tolling, and a few carriages stood before the door.

The clergyman noticed, with some surprise, the face of a gentleman who entered the church before him. He was one of the city's richest manufactur- ers, and owned half the Point; but he was a club- man, and generally considered to be worldly and in- different to churches of any creed.

When Mr. Von Antwerp took his seat he saw the church was full. The dark, wet afternoon of a work- ing day had not prevented the "Point" from coming in crowds to this funeral. He noticed the great mixture of nationalities, the eager black eyes and restless faces of the French Canadians and the Italians, the broad features of the Hungarians, the fair hair and more intelligent appearance of the Eng- lish and Scotch operatives. There were many men there, some with rough and hardened faces, besides the women with their scores of thin and pale-faced children. There was also a little group of the city clergy, and a few well-dressed strangers. Presently the organ sounded a few notes and Mr. Von Antwerp saw emerge from the vestry room no other than the Bishop himself. He was somewhat startled to see his own diocesan, and wondered that he should have come so far, until he remembered that he had heard the Bishop speak most cordially of this young man. The funeral procession now came up the aisle, the coffin borne by the pall bearers, the Bishop leading the way, that was all. The service began, the con- gregation silent and apparently reverent, only the sobs of a few women and children breaking the sound of the Bishop's voice.

Before the last hymn, the Bishop stepped forward as if to speak to the assembled people, when sudden- ly a man who had been sitting in the shadow arose, and walked to the side of the coffin.

He was tall and powerfully built, with a strong and resolute face. A low murmur passed through the people. "It's Louis Ranier," a woman said in a whisper to the child beside her. Louis Ranier! Mr. Von Antwerp looked at the man with deeper in- terest and amazement, for Louis Ranier was well known as a power among the people of the Point. A socialist orator and brotherhood leader, his name was well known, from newspaper headings, to the

people of the city as a prominent and partisan work- er and politician.

Here he was, however, and he now stood with his hand on the coffin at the foot of the chancel steps. He spoke quickly to the Bishop:

"With your leave, sir, I should like to say a few words to the people here. I will do no harm." The Bishop inclined his head. Ranier turned to the con- gregation. His voice was full and strong, and had the magnetic ring of command that from the days of Athenian orators has ever held and entranced a people.

"You all know me," he said, "and him who lies here, and this is why I speak. I hear there's to be no sermon preached about him, and before the strangers take him from us, I must say a few words. You are all surprised to see me here, me of all men, for I have told you the churches were of no use, and I wonder as I look at some of you that you are here also. Is it because you loved the dead priest as I did? If so, you have good reason, some of you, and I wonder if you know it. Listen and I'll tell you. You all know when he came." Here the speaker touched the coffin half tenderly with his hand. "A year ago, when the summer heat was on us and the babies were dying, a puny fellow himself to look at, though brave enough, God knows, at heart. We men paid little heed to him; I, at least, had other things to do. He went among the women at first, of course, and helped take care of the sick children and buried the dead ones, and lived down here in the summer, the awful summer—you all know this; but 'tis not of this I would speak; other priests and the good women, the sisters, do as much as that. Many's the time I've seen him carrying the children up and down in the night by the creek yonder, to get a breath of the cool river air." Here the low sobs of the women in the church became more and more un- controlled; the speaker made an impatient gesture and went on: "I met him just after a Brotherhood meeting, perhaps some of you remember it, last September; I knew the big strikes were coming, and I wanted our mills to be ready. We had a big meet- ing, and I made a speech on the property and em- ployer question. You all know my ideas, most of you know 'em by heart. Well, after the meeting, when I was going in my house door, who should stand there but this young man. He told me he had been to the hall and heard me speak and would like to talk with me. I was hot with excitement and cared naught for the priests, but at last"—here the speaker hesitated a moment—"despite my rough words, he would not give up, and won his way in."

"We talked for hours. He was no ignorant fool, but had read all the books I had read, aye, and more of them, books in foreign tongues, such as I knew not. I listened to him, despite myself. He was no socialist, although he acknowledged the great wrongs. He said much new to me and talked like a man, if he was a priest. He came to see me often after that, though I tried to anger him and drive him off. But 'twas no use. Then my wife fell sick, as you all know, and he was kind to the poor woman. He brought her fruit and flowers and such things, though 'twas the winter time, and he brought me books, books of science and philosophy, and we argued the questions of the 'great cause' con- tinually."

The speaker paused a moment, and the church was very still; no sound was heard but the rain, the cries in the street and the sharp clang of the distant electric bells.

Ranier went on slowly: "You know how the win- ter has been, how bad the times are, and how the great strikes came on. Our people here were not so bad off as some; not that we're ever paid what we should be, still the owners were afraid and did not dare cut the wages. But I knew 'twould come; if the strike came near us and was not successful, they would order us out to help 'em along, swell the numbers, etc. Many of you wanted to go out, for you were roused up to help the others in the struggle. Some of you were anxious though, about the women and children, and dreaded it. So things went on from bad to worse and the winter was cold and food high. I could see the young priest looked ill. His eyes were eager and anxious and he talked much to me. He begged me to think of the future, and he reasoned and argued about it until I could not bear my own thoughts. So it went on. You all can tell how he worked among you, how patient he was, and care-taking, although he grew worse steadily. At last he took a bad cold and was too ill to come out, but was sick in his room. He had been there a week or more, when the order from the Union came to tell the District Brotherhood to go out. The Union was doing badly, and the strike must be general. I had wanted this to come for years, but now I was not happy. I knew it would last long if once begun, and the young priest had filled my mind with doubts."

"Still, I called a meeting for the next night, and warned some of you of the District Council of the news. That day I quitted work early and went home. When I went in my room, there rose up be-

fore me the young priest. He looked dreadfully ill, and he caught my hand and held me down. I could not stand his pleadings and told him of the order and the result. It seemed he had heard of the meeting, and the matter had been whispered among the people, so he had risen from his bed and come to me. We talked long, and he argued as men do for life. He told me"—here the speaker spoke as if to himself—"that if the men went out, God would hold me responsible for the lives of the weak women and little children; the wages were not so bad and we had no right to throw a whole community into des- pair. I could not answer him by reason; for he was beside himself. I told him at last that if the master of the mills, whose wage scale was the worst, would raise to the Brotherhood rate, I would try and stop the strike. I said it to quiet him; for the man I spoke of had never yielded a jot to the Union unless forced to do so, and I knew I could safely promise. He gazed at me and then walked out into the street. I was sorry for my harsh words, for I liked him, but glad enough he was gone."

"So the night came, and I was making ready to go to the hall, when a carriage drove up and the young priest got out and came in, and with him the mill owner, of all men on earth." The speaker paused, and looked down into the church at the face of the man whom Mr. Von Antwerp had been surprised to see enter the church. The people gazed at him, also, and there was a moment's silence. "The young priest had brought him," continued the speaker, "how, he himself best knows. He said he would not have any dealings with the Union; but if the strike was prevented here, he would raise the scale. If we went out, he'd shut the mills up for- ever; he was not afraid, he said. I was startled by his presence and angered also by his threat and cold manners, and dared him on. Then he"—and Ranier glanced down at the closed coffin lid—"spoke to us both. He talked like one possessed: of God and of the right and wrong on both sides; and his words were terrible and burned my heart, and I could say no more, neither did the gentleman. We agreed to abide by what he said, and he drew up a paper and we both signed it. 'Twas a strange way, and not legal, and I risked the bitter anger of the whole Union. You all know how I persuaded you, and the scale was raised. The District Council was glad of that, and not a man on the Point went out."

"Some of you wondered much at the queer turn, and called me traitor; but you know the story now, and I guess your wives and the little ones are glad enough. But that day, when the gentleman drove away, the young priest fainted. I took him up in my arms to my bed. He had scoured the city to find the owner of the mills, and won the victory, only after a hard fight. He lived for three weeks after. We did what we could for him; we all did our best; but he had thrown his life away. He might have lived longer, the doctor said, if he had not come out that day, but he came—and—stopped the strike." Ranier suddenly lowered his voice and said softly: "When I asked him why he did it, he said: 'For the love of Christ, who loved men.' 'For the love of Christ,' repeated Ranier, "and Christ, they say, died for us." Ranier turned and looked up to where the little wooden cross shone dimly on the altar. "I believe in Christ, now. May He have mercy upon us all," he whispered.

Then he turned and walked down among the silent people and sat still. The Bishop advanced quietly: "My friends," he said, "this young man came from a rich and happy home. His funeral will be to- morrow in another city and in a far different church from this. But, like one of olden time, he left all and followed the Lord Christ. He knew he had not long to live, and was deeply interested in the great labour questions. He desired, with a great desire, to help, as long as he should have strength, the poor of God's people; so he came here and ministered to you, and you know, and one among you has borne witness to, the work he did here." The Bishop's voice faltered; he knelt. "Let us pray," he said. The motley congregation knelt with him as he recited the Church's prayers and thanked God "for the good examples of those Thy servants, who, having finished their course in faith, do now rest from their labours."

After the little procession had passed out, Mr. Von Antwerp arose and made his way through the rough, dirty, unsavoury crowd as men do in a dream. He saw the Bishop come back into the church and speak a few words to Ranier, who still sat with bowed head where the shadows were the deepest. He noticed also the face of the manufacturer, as he sat in the corner of his carriage, his restless, weary look of pain and discomfort. On his way home he pondered on the matter. He remembered his own youth, his spirit of enthusiasm, his passion for reform. These had gradually died away. The world, with its hard problems, its cold indifference, its hypocrisy, had driven the eager love of humanity from his heart. His Church charities had been admirably admin- istered, his parish work well done; he had made a name for himself by scholarly research and literary ability, but the glory of self-sacrifice had not been

his. When he entered his study he sat a long time in deep thought. It was not necessary that every man should live in the slums and suffer and die, but at least the work begun should not perish.

To the utmost of his power would he labour that he might keep for himself the hope in men and the divine flame of constancy and earnest self-denial. So this dark May day went out in darkness, but the light of one short life never grew dim, for it showed the way to other men, who followed bravely on to do the work he had laid down.

There are other mission churches now on the Point and one is under the personal guidance of the Rev. Samuel Von Antwerp. He has had many difficulties to contend with; the great book, the History of the Prophets, is still unfinished, although it is not given up entirely. He has known many bitter discouragements, but he has never despaired. He has sought especially to win men like Ranier, the intellectual leaders of the people. His own parish have helped and cheered him, and many other of the city fold, and he learns every day a little more of the meaning of the Master's words, "Inasmuch as ye have done it unto the least of these my brethren, ye have done it unto me."

THE BISHOP OF SALISBURY ON ANGLICAN ORDERS.

(From the [Roman] "Catholic Times.")

The following letter, written in French, has been addressed by the Protestant Bishop of Salisbury to M. Fernand Dalbus, whose recent work, entitled "Les Ordinations Anglicanes," derived additional importance from a long and eloquent approbation given to it by his Eminence Cardinal Bourret. M. Dalbus publishes the Bishop's letter *in extenso*, not only as a matter of courtesy, but as due to the interesting nature of the communication:—

Palace Salisbury,

May 18, 1894.

"I have read your dissertation on Anglican Orders, printed at Arras, this year, with pleasure. We notice with true interest the signs of awakening in the Church of France, whether in the way of ecclesiastical erudition for which formerly she was so justly renowned, or in connection with Christian liberty and charity towards other Churches, of which England has often recognized the benefit. It is precisely on this account that we are happy to see you treating this question with such science, such good-will, and above all with so much piety. We are not uneasy respecting any judgment that may be made on our ordinations; we experience the grace of God too vividly in these ordinations to be shaken by the condemnation, or reassured by the support of men.

"But we value most highly anything that may contribute to the peace of the Church, and to union against the enemies of the faith.

"You, sir, doubtless shrink from the conclusions that one would think you draw from the first, and, I dare to say, most important part of your dissertation, but I trust that in studying this controverted subject more profoundly you will modify the last thesis of your work without compromising yourself before your compatriots, not only of Pere Courayer, but of the illustrious Bossuet, and the other doctors of the Church of France who have given their testimony in favour of our Orders.

"I can quite understand that it is very difficult for a French theologian, separated from us by so much prejudice, and feeling intensely the recognition due to the Church of Rome for its support during the troubles of the Revolution and the First Empire, to render justice to our ecclesiastical institution. Therefore I am not surprised to learn that your *confreres*, in appreciating your dissertation at a high value, have, at the same time, found occasion to condemn us as heretics, negligent in matters of worship, and rationalists in respect to the Catholic faith.

"Nevertheless, I have read the letter of his Eminence Cardinal Bourret, Bishop of Rodez, with a certain sorrow, especially because I look upon him as a learned and pious prelate, watching faithfully over his diocese, and enjoying a reputation as distinguished outside as within the Church of France.

"You can easily understand, sir, that it is not our custom to defend ourselves in general terms against such insinuations as those used by the Cardinal, who doubtless did not remember that his words could wound the priests and faithful of another Church. Rather would we say 'Come, friends, in Jesus Christ, study freely in our midst our manner of living, our worship, our church reunions; read our books of theology, our Bible commentaries, our histories, our discourses. You will find, perhaps, much that would be useful to you, as uniting German science with English good faith and conscience.' I ought also to add: 'Our England is certainly a free country, and both priests and faithful laity are not afraid to express themselves frankly even to the Bishops' faces.' As Bishops it is our support to know that in taking counsel with our clergy or with our faithful, we may reckon upon a sincere judgment, and not merely a reflection on our already-formed opinions. But in

matters of Catholic faith or zeal for the honour of God, I do not believe that a French Bishop can rely with greater certainty on the devotion of his people than on one of his English *confreres*.

"For my part, as a pastor of five hundred parishes, and of nearly seven hundred priests and deacons, I can say with confidence that the number of priests negligent in matters essential to ritual is *nil*, or at least infinitely trifling, and as for ritualists amongst them they do not exist at all, for I am personally acquainted, almost intimately acquainted, with all the members of our clergy.

"As for the charge of the modification of the ceremonies of ordination on the part of some Bishops, I have never heard of such a calumny spoken of, and I have the right to bear testimony on such a subject, having passed all my life where ecclesiastical questions were treated of, at Oxford, at Rochester, and latterly at Salisbury. His Eminence put the question, 'How . . . can Anglicans ordain priests to say Mass and confess the faithful, when they believe neither in the Real Presence nor in Confession?' I do not suppose that the Cardinal pretends to give a complete definition of the powers of the priesthood when he speaks only of the Mass and Confession. Certainly, according to our idea, priesthood (*le sacerdoce*) is something much more comprehensive.

"We believe that it is the representation of God to man, and of man to God. But we also admit that the sacrifice of the Eucharist is one of the principal means by which the Christian priesthood executes this double representation. As for the doctrine of the 'Real Presence,' it is true that our formularies do not contain this phrase—a phrase belonging to the metaphysics of the schools, the signification of which is not sufficiently clear to the people. But the doctrine that the Body and Blood of Our Lord are in truth 'given, taken, and received' in the Holy Sacrament, is the explicit and official doctrine of our Church. Moreover, a great number of the more learned of our doctors, and the more loyal to our constitution, have taught the 'Real Presence' as the natural expression of the faith of the Anglican Church. As an example, I may mention Dr. Wake, Archbishop of Canterbury, in his discussion with Bossuet, which may be read with fruit at the present day.

"As for the question of confession, it may be useful to remind you that the commission given to each priest at his ordination, and which I myself am about to give at the end of this week, Trinity Sunday, is conceived in the following terms, recited in a loud voice by the Bishop at the moment when he, with the Canons of the Cathedral, or other assistant priests, performs the imposition of hands; 'receive the Holy Ghost for the office and work of a priest in the Church of God, now committed unto thee by the imposition of our hands. Whose sins thou dost forgive they are forgiven, and whose sins thou dost retain they are retained. And be thou a faithful dispenser of the Word of God and of His Holy Sacraments. In the name of the Father, and of the Son, and of the Holy Ghost. Amen.' Then, in giving the Holy Bible, is added, 'Take thou authority to preach the Word of God and to administer the Holy Sacraments in the congregation where thou shalt be lawfully appointed thereunto.'

"It is true that our Church has abolished the law which creates the obligation to confess to a priest at least once a year, and that at Easter, but she prescribes to her priests when they visit the sick, to exhort the sick person to make a detailed confession of his sins in the case where conscience reproaches him with some grave sin. Then, on the demand of the penitent, the priest ought to give absolution in the following manner: 'Our Lord Jesus Christ, Who hath left power to His Church to absolve all sinners who truly repent and believe in Him, of His great mercy forgive thee these offences, and by His authority, committed to me, I absolve thee from all thy sins, in the name of the Father, and of the Son, and of the Holy Ghost. Amen.'

"At the same time, the faithful who are not sick are invited to confess to their pastors with the object of receiving the gift of absolution, when they feel in need of it.

"*Lex orandi, sir, est lex credendi*, and the testimony of an action as imposing as that of the ordination of priests according to our rite, made in the midst of one of our great churches in the presence of God and of a select assembly of the faithful, must be our answer to the somewhat hasty words of your correspondent, in order to justify our belief in this matter. It is certain that in discarding some of the forms and rites of the Roman Church in our liturgy, we think ourselves authorized by the liberty of national churches, but we have not wished to separate ourselves from the Catholic Church.

"I have striven in this letter to indicate as clearly as possible our sentiment towards this question, leaving, perhaps, to another occasion the response that one might give to your conclusion.

"May God aid you in maintaining charity and love of Christian peace in this necessary discussion, which

ought to be followed without prejudice and without malice.

"Accept, sir, the assurance of my consideration and my esteem, and believe me, your faithful servant in Jesus Christ,

"JOHN, BISHOP OF SALISBURY."

Home & Foreign Church News

FROM OUR OWN CORRESPONDENTS

QUEBEC.

The Clergy House of Rest.—The third annual meeting in connection with the "Clergy House of Rest" was held on the 1st inst. The Bishop of Niagara presided. More than thirty ladies and gentlemen, summer residents of Cacouna, manifested their interest in the institution, as in other days, by their presence on this occasion. The annual report, presented by Mrs. M. B. Irvine, president of the managing committee, was an encouraging one, evincing as it did the continued interest shown by the laity in the success of the House, and a growing and widening appreciation of it on the part of the clergy. An item therein, at once noteworthy and gratifying, was the fact that amongst the guests of last year, no less than seven of the dioceses of this ecclesiastical province were represented. The Rev. Canon Ellegood, the Rev. J. H. Dixon and the Rev. George Abbott Smith, of Montreal, the Rev. Principal Adams and the Rev. Dr. Allnatt, of Lennoxville, and other guests of the House present at the meeting, most warmly endorsed the high commendations penned by the visitors of last year, including one by the Bishop of Quebec, himself a guest at the time. These gentlemen expressed a wish and intention, not at the meeting only, but through the public press, to make known the comforts and attractions offered to the clergy by the House of Rest, convinced that these had only to be known to be very generally availed of. In the words of a very comprehensive resolution they desired to bear "strong testimony to the comforts and advantages afforded by the Clergy House, to the variety and excellency of the table d'hôte, to the kindly attention paid to the guests' every want, to the stimulating tonic effect of the air of Cacouna; to the privileges offered by the daily service in the beautiful little church hard by, to the pleasure and profit to be reaped from the mutual intercourse among brethren of varied gifts and experiences, coupled with unrestricted freedom—in a word to the unique character of the Institution; and all to be had at such an extremely moderate cost." Warm appreciation too was expressed of the exceeding kindness shown by the Committee of Management, and by the summer residents of the place, and of their efforts to make the sojourn of each guest not beneficial alone, but agreeable and happy. The Committee of Management was unanimously re-elected for the ensuing year, viz.; Mrs. M. B. Irvine, Quebec, President; Mrs. John Hamilton, Quebec, 1st Directress; Mrs. (Col.) Irwin, Ottawa, 2nd Directress.

Personal.—The Rev. M. M. Fothergill, rector of Tenafly, N.J., formerly rector of St. Peter's Church, Quebec, is spending his holidays at Shigawake, P.Q., of which place his eldest son, Rev. R. J. Fothergill, is the incumbent.

Rev. Isaac N. Kerr, missionary in Labrador, came up by the S.S. "La Canadienne," to spend a short time with his parents at Clapham, P.Q. He returns to his distant field in September.

Rev. J. Edgar Hutch, some four years ago junior curate of St. Matthew's, Quebec, with charge of Lake Beauport Mission, has just been appointed senior curate of Christ Church, West Bromwich, one of the leading parishes in the diocese of Lichfield. Shortly before his departure from Berwick-on-Tweed, where he was curate for some time, Mr. Hutch was married to a Berwick lady.

The Lord Bishop.—The Lord Bishop of the diocese returned to the See City by the Halifax Express on the 14th inst., from his six weeks trip in Labrador and Gaspé District. The tour was most successful and encouraging in every way. His Lordship hopes to be able to send a second clergyman to work in Labrador shortly.

MONTREAL.

MONTREAL.—Trinity Church.—About twenty-five young ladies and gentlemen met at No. 347 St. Denis street recently, and presented Miss Emily LeMesurier with a handsome gold watch from the members of the Band of Hope and the congregation of Trinity Church. Miss LeMesurier has been superintendent of the Band of Hope for the last eight years, and during that time she has made herself very popular among the children and the congregation. The pre-

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BISHOP OF SALISBURY."

Church News
RESPONDENTS

The third annual meet-
ing of the Clergy House of Rest
at the Bishop of Niagara
residence and gentlemen,
presented, manifested their
interest in other days, by their
annual report, pre-
sented by the managing
committee, evincing as
shown by the laity in
a growing and widen-
ing interest of the clergy. An
y and gratifying, was
the result of last year, no less
his ecclesiastical pro-
ficiency. Canon Ellegood,
Rev. George Abbott,
Principal Adams and
other guests
meeting, most warmly
receptions given by the
Bishop of the time. These gentle-
men, not at the
public press, to make
known the fact that these
very generally availed
themselves of the
opportunity to the com-
pany of the Clergy House,
at the table d'hôte, to
the guests' every want,
of the air of Coacoma;
daily service in the
to the pleasure and
mutual intercourse
of the members and
experiences, com-
munity—in a word to the
Bishop; and all to be
conducted in a most
economical and judicious
manner. The committee
of Management,
of the place, and of
the number of each guest
was most happy. The
Bishop was unanimously
re-elected; Mrs. M. B. Irvine,
Hamilton, Quebec,
Ottawa, and
St. John's, Labrador, came
to spend a short
time in P. Q. He returns
in a few days.

Mr. Field of Smith's Falls, divinity student, has been appointed to the Petewawa Mission, until the opening of College.

ONTARIO.

Mr. Field of Smith's Falls, divinity student, has been appointed to the Petewawa Mission, until the opening of College.

TORONTO.

The Church Boys' Brigade.—Reports in the Toronto daily papers of over one hundred Church boys under canvas at Norway, have drawn attention to a new and interesting society which has lately appeared amongst us. "Boys' Brigade" suggests Professor Drummond and the great movement begun some years ago by him and his friends. The C.B.B. has nothing to do with the original brigade, beyond borrowing the general idea of a semi-military organization for boys. It is far more like the American Society called the "Knights of Temperance," although it is in no way connected with it. The first company of the C.B.B. was formed more than two years ago at St. Cyprian's, Toronto, and was in every way a thorough success. Little was done, however, to extend the work beyond the parish till the present year, as it was hoped that the two or three companies might affiliate with the Church Lads' Brigade of England. A visit to the headquarters of the English Society showed that though that organization is excellent where it is, there are few places here where it could be well worked. The name "Church Boys' Brigade" was then adopted. The Rev. C. H. Shortt, of St. Cyprian's, was elected chief warden; and Chas. Carter, Esq. M.D., chief sub-warden, and the work was pushed ahead. Company No. 12 has been formed and four others are about to fall into line. Four of the companies have lately been in military camp in Mr. McLean Howard's beautiful woods near Victoria Park. The main features of the Society are its organization as a society, in which all members are bound by promises of sobriety, purity, and reverence, and its military appearance in the names of its officers, its drill, and its discipline. Boys are admitted between the ages of 12 and 18, but in some cases they are allowed to enter as young as 10 years old. St. Cyprian's, St. Saviour's, St. Matthew's; St. John's, Norway; St. Stephen's; St. Clement's, Eglinton; Holy Trinity; St. John's, Weston; St. John's, Toronto, and St. Margaret's, are the companies now in the deanery. The constitution is simple and adaptable, and the Society so cheaply run that it is easily self-supporting. Much responsibility is put upon the boys themselves, and they show how well they can rise to it both in their meetings and on the field.

OSHAWA.—The Bishop Bethune College re-opens on the 17th of September, with prospect of being quite full. During the holidays the basement of the large and handsome building has been turned into a very satisfactory arrangement of household rooms. A large, light refectory, well finished, with hardwood floors, and pretty red brick fire-places, occupies the front of the house. The refectory is 42 feet long by 25 feet wide, and has a large bay window at the side, as well as five casement windows, looking out on a beautiful lawn. Excellent pantries, kitchen and laundry stretch behind the refectory, and at the back good rooms for servants have been built. The rooms thus set free from their former use, will become library, governesses' sitting room, linen room and infirmary; the latter is well separated from the school by a passage-way shut off by double doors, and, when completed, will be well adapted for its

purpose, with open fire-place and large window. Additional baths are provided and a windmill set up to insure a good water supply. The dormitories are separated into cubicles by white curtains, each pupil having her own set of furniture. Two dormitories for the younger children are left undivided and furnished for the convenience of the little ones. Altogether the school building may be considered excellently equipped, and the Sisters are to be congratulated on the marked success which has so far attended this their latest undertaking. The school calendar may be had on application to the Sister in charge, or to the Reverend Mother, St. John's Convent, Major street, Toronto.

NIAGARA.

STONEY CREEK, BARTONVILLE & WINONA. — The Church Woman's Aid Society of the Church of the Redeemer have had the interior of the church thoroughly renovated lately and walls and ceiling painted. A beautiful scroll text now relieves the bareness that was over the chancel arch. A new carpet and east window have been ordered and are to be put in shortly, and then the good people of Stoney Creek will have one of the prettiest country churches in the diocese. The S. S. children with their parents picnicked at the "Outlet" on the lake shore last Tuesday, and enjoyed themselves greatly under the careful supervision of our popular superintendent, Mr. Geo. S. Fisher. St. Mary's congregation at Bartonville are also showing signs of activity. They are erecting a parish hall which they expect to have completed about the middle of September. There is a large and increasing number of young people in this parish whom we hope to keep in touch with our Church, and think a parish hall an indispensable necessity to this end.

DRAYTON.—The regular quarterly meeting of the Deanery of Wellington met in Christ Church, Drayton, on 7th and 8th of August. Three able addresses were delivered at evensong on the 7th. The Rev. T. Smith of Elora, spoke on the "Sufficiency of Holy Scripture." The missionary in charge, Rev. H. J. Leake, M.A., explained "The work of the Church in collecting and explaining Holy Scriptures," while it was left to the rector of St. James' Church, Guelph, Rev. A. J. Belt, M.A., to speak about "The Inspiration of the Holy Scriptures." Both clergy and laity profited by the addresses. Considerable time was spent in discussing the subject of "Catechising and instructing our Sunday school classes," all being of the opinion that regular and systematic catechising should take place in every school. The chapter in speaking about our educational system, feel that it would be in the interest of the Church in this Province if some scheme could be devised for the federation of our educational interests with those of the Province.

HURON.

Through illness and death in the family, the Secretary of the Teachers' Association of the Deanery of Grey has been unable to publish the report of the convention held in Durham, but will do so as soon as possible.

PORT DOVER.—Some days ago a visitor to our pleasant summer resort presented to the Rev. J. R. Newell, incumbent of St. Paul's Church, a pair of very beautiful altar vases of polished brass, nine inches in height. Upon each one there is engraved the following: "In memory of Arthur Lawrence Newell, born Aug. 23rd, '90; died Mar. 16th, '94." The generous donor has requested that her name may never be made known.

BRANTFORD.—Huron Anglican Lay Workers' Association.—The convention of Lay Workers and Sunday school teachers of the diocese of Huron, which has now become a settled institution, will be held this year at Brantford on the 31st October and 1st Nov. next. The Bishop of Huron will preside. The annual meeting of the Huron Anglican Lay Workers' Association takes place on the second day of the convention.

INGERSOLL.—St. James'.—At a special meeting of the Vestry of St. James' Church held on Tuesday, July 24th, it was moved by Mr. John Gayfer, seconded by Mr. W. B. Nellis, and resolved,—

That whereas our esteemed rector, the Rev. J. H. Moorehouse, has in his judgment seen fit to tender his resignation of this parish, we, the members of the same, do deeply regret his departure from among us.

Under his faithful labours and earnest spiritual guidance, this parish, during his four years of rectorship, has made marked improvement, and we feel that his removal will be a very great loss to this congregation.

With reference to the church's prosperity during Mr. Moorehouse's four years' rectorship, five new

organizations have been formed and are doing good work.

The diocesan contributions have during the past year been within seven dollars of as much as those of the three years added together (1888, 1889 and 1890) preceding 1891. In 1889 and 1890 the church held the nineteenth rank in the diocese, outside the cities; in 1893 it rose to the sixth rank, the amount being the largest contributed in the last sixteen years. At the same time the contributions for home work have been much larger. Besides showing an advance in the Churchwardens' vestry report, about \$100 have been expended in church renovation, and the sum of \$2,001.80 has been raised on the rectory debt.

The attendance at Holy Communion has largely increased, the number which attended on last Easter Day being one hundred and eighty five—no doubt the largest in the history of the church.

And that a copy of this resolution be forwarded to his Lordship, the Bishop of Huron; and a copy be handed to the Rev. Mr. Moorehouse; and that a copy be entered on the minute book of the vestry.

Carried unanimously.

RUPERT'S LAND.

WINNIPEG.—His Grace the Archbishop of Rupert's Land presided at the annual meeting of the Missionary Society of the diocese of Rupert's Land, held in Holy Trinity school house. After devotional exercises, His Grace rose to address the meeting, remarking at the opening of his speech that it was unfortunate that the weather rendered a large attendance at the meeting impossible, as the business under discussion at the annual missionary meeting formed an important part of the work of the Synod. The speaker alluded to the difference of feeling that was being manifested now in all parts of the world with respect to mission work, compared with the slights and even contempt which had greeted the efforts of the first workers in the field only a hundred years ago. The beauty of the Christian Church had been fully acknowledged by all as supreme, and it was now generally recognized that the help which the Christian man should give towards missions and the attention he should bestow upon the subject were a part of his duty, and a form of his faith in the Christian Church. By the importance and dignity which attached to the late great mission conference, held at London, England, not very long ago, it was manifest that the Church as a body recognized the place which mission work held to its doctrine, and subscribed heartily to the power for good and the grand results obtained by the active pushing forward of the Gospel into strange lands. Looking back over the past history of Church mission work, it was evident that the labour had been accomplished by special men, and by special societies, and the speaker felt that such societies would have a warm place in our hearts at the present time, and that we were under a great debt of gratitude to them. His Grace then alluded to the satisfactory spread of mission work to this country, dwelling on the amount of good that had already been done, and complimenting the secretary, Rev. George Rogers, on his labours in the field of mission work, and on the success which had attended his efforts, not only from the province, but from Eastern Canada. But such was the rapidity of the extension of the mission fields that in spite of the generous assistance accorded, the home missions showed a deficit in cash of \$2,000, which sum had been paid out of the uninvested capital of the Church Endowment Fund. There was then necessity for increased personal effort to meet increased missions. Speaking of the Indian missions, His Grace said that the showing was not as satisfactory as he could wish from a monetary point of view. Before the last meeting of the Synod the balance in hand had been about \$3,000, which by March last had fallen to \$630, and by this time he was afraid had dwindled down to nothing at all. He would earnestly recommend the Indian mission to them for much needed assistance. "We have in this diocese," said His Grace, "a body of very faithful and efficient workers. Their lives are hard and devoid of comfort, requiring a great deal of self-denial and abnegation. I would earnestly entreat you to give our clergy your fullest sympathy and your warmest support."

The Rev. Harding, of Brandon, followed and pointed out the responsibility which rested upon the Christian Church of carrying out the work of Christ, and His express command, "Go ye into all the world, and preach the Gospel unto all creatures." For those who were unable to actively obey the command in a literal sense, there remained the obligation to assist others to do so. The speaker suggested four means by which the subject of mission work could be advanced: Prayer, careful reading of the lives of missionaries, liberal donations, and teaching the young.

The Rev. Hill, of Boissevain, succeeded the last speaker, and made a most forcible and straightforward appeal for support in developing missionary

About twenty-five
at No. 347 St. Denis
Emily LeMesurier
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gregation of Trinity
been superintendent
eight years, and
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work, and in the introduction of new labour into the country settlements. "More missions, more men, and more money," said Rev. Hill, "were greatly needed. He felt that the missions at present were too large in many instances for one man to thoroughly cover. In his own district there were five men working for the Presbyterians, six for the Methodists, two for the Baptists, and one for the Church of England! He did not believe that the other denominations were six or five times as rich as the Church of England, and he trusted that help would be given and men be sent to actively push on the good work, and that once a fortnight service in the country schoolhouse might soon be a thing of the past, and a semi-weekly or weekly take its place. The speaker said: "I believe in the efficacy of prayer, and I believe in good, honest work. But what we want you to do is to give us your prayers and work too. Do this, and I feel sure that we shall not have to come before you again and complain of any deficit in the future."

The Venerable Archdeacon Phair, superintendent of Indian missions, then gave some very interesting details connected with his field of labour, which was attended to by ten clergy and eighteen laymen. There was room, much room, for more, and much good has been accomplished, and he asked earnestly for help to continue the spread of the Gospel, and related many anecdotes bearing upon the ready acceptance of Christianity by the Indians and the improvement worked in the nature of the red man thereby.

His Grace endorsed the remarks of the last speaker, having visited in person most of the missions touched upon by Archdeacon Phair in his discourse. The meeting closed with the doxology.

BRIEF MENTION.

The ancient spices were mint, saffron, garlic, oxylon and asafoetida.

The discovery of leaven is attributed to the Egyptians, and it was from them that the Hebrews learned it.

Cotton cloth is mentioned by Herodotus, B.C. 400, as being made in India.

The Argentine confederation keeps up its army and navy at an annual cost of \$13,000,000.

A merchant in Germany has been fined heavily for using a quotation from the Bible to head an advertisement.

The Rev. W. E. Brown, of Moose Jaw, has been appointed incumbent of St. Paul's Church, Regina.

Lord Coleridge is said to have decided to continue the practice of law in spite of his elevation to the peerage.

It is said that the Orthodox Church of Russia is rich enough to pay the \$1,000,000,000 national debt of Russia and yet not impoverish itself.

The largest and oldest chain bridge in the world is said to be that at Kingtung, in China, where it forms a perfect road from the top of one mountain to the top of another.

Several of the Chinese temples have a bell at the entrance, so that each devotee as he passes in may announce his arrival to the deity.

During the three years in which Rev. S. J. Shorey was stationed in Napanee, he united ninety-two couples in marriage.

Lord Derby has forwarded his subscription of \$1,000 to Ottawa for the endowment fund of the new diocese of Ottawa.

There is at Oxford a portrait of Charles I. composed of minute letters. The head and ruff contain the Book of Psalms, the Apostles' Creed and the Lord's Prayer.

The following notice was recently given from a rural pulpit:—"The pastor will preach his last sermon this evening prior to his vacation, and the choir have arranged a special praise service for the occasion."

The Ven. Archdeacon Lauder will act as commissary during the absence in England of the Archbishop of Ontario.

Prof. John Milne, one of the greatest living authorities on earthquakes, says it is not likely that they ever result from electrical disturbances.

British Columbia is the largest of the provinces, and embraces an area of 382,000 square miles. Prince Edward Island is the smallest—2,000 square miles.

At the present time there are 17,051 Wesleyan Methodist Sunday-schools in England, an increase of 500 in ten years. They have 950,000 pupils, an increase of 106,557 during the same period.

The Persians first gave cavalry the importance it held in all Oriental armies until the introduction of European tactics.

His Grace, the Duke of Bedford, will donate \$500,000 toward establishing a free public library at St. Pancras, London.

The London Missionary Society celebrates this year its centenary. The society finds itself in debt about \$150,000, and needs an increase of \$100,000 in its yearly income.

Boston's floating hospital has already given several hundred sick babies and their worn-out mothers a sniff of sea air this season, and is now making weekly trips with full passenger lists.

The Rev. W. C. Bradshaw, for the past two years rector of St. Paul's Church, Highlands, Col., has accepted the rectorship of St. John's Church, Port Arthur, Ont., where he enters upon his duties Aug. 19th.

Whenever an ancient Egyptian died the record of his life had to be scrutinized by a tribunal of judges before he could be buried with his ancestors.

Lightning is so destructive because of its enormous powers. A flash of lightning has been calculated to equal 12,000 horse-power.

A London capitalist, who daily drives to his office, has a phonograph in his carriage into which he pours messages, short letters, instructions and other matters of importance. The machine is given to the head clerk on his arrival.

The Rev. Arthur Murphy, M.A., of Chatham, has accepted the incumbency of St. James' Church, Ingersoll. The stipend is \$1,200, with a free rectory.

A man may float in salt water without moving his hands or feet if he has the presence of mind to throw his head back and allow the body to sink to the position it will then naturally take.

At the recent meeting of the rural deanery of Leeds it was decided to secure a testimonial for Rev. T. J. Stiles, removed to Iroquois. He was the secretary-treasurer for the deanery for four years.

What is generally believed to be the first iron bridge ever built is still in use. It spans a small stream on the Worcester and Shrewsbury railroad in England, and was erected in 1778. It is 96 feet long.

The Rev. W. C. Bradshaw, of Denver, Col., the newly appointed rector of Port Arthur, went to Denver about five years ago, seeking relief from lung trouble. He comes back with his health fully restored.

The Ketworth chestnut near Gloucester, England, was a boundary tree in King Stephen's reign, and is spoken of as an old tree in the annals of King John's reign. It measures 53 feet in circumference.

Smoke is continually issuing from the sides of a burning mountain in New South Wales. The mountain is supposed to contain a coal seam which has become ignited.

The Vienna police have general charge of all newspapers and keep records of all presses and publications, maintain a censorship over all the theatres and plays, and issue licenses for the publication and sale of all books, magazines and periodicals.

A few miles from the port of Batavia, in Java, there is a ship in the forest. The ship is actually two miles from its native element. It belongs to a well-known trader in the Southern Seas, and was carried far inland by a huge wave which swept over the country during the fearful eruption of Krakatoa. The vessel was borne with terrible force right into the heart of the island, and when the waters receded it was discovered in a dense jungle. There it has remained ever since, an object of curiosity to visitors.

The custom of bottling tears is peculiar to the people of Persia. There it constitutes an important part of the obsequies of the dead. As the mourners are sitting round and weeping the master of ceremonies presents each one with a piece of cotton wool or sponge with which to wipe away the tears. This cotton wool or sponge is then put into a bottle, and the tears are preserved as a powerful and efficacious restorative for those whom every other medicine has failed to revive. It is to this custom that allusion is made in the Psalms: "Put thou my tears into thy bottle."

British and Foreign.

The numerous friends of the Bishop of Honduras will be glad to hear that the Bishop will arrive in England on a short visit in a few weeks.

The Bishop of Lebombo has left England for his diocese. He is at present the guest of Bishop Blyth, at Jerusalem, and expects to reach Delagoa Bay towards the end of next month.

The Rev. J. Bell Cox, preaching on Sunday at St. Margaret's Church, Prince's Road, Liverpool, stated that the parish had raised and expended in various works of religion and charity no less than between £79,000 and £80,000 during the past twenty-five years.

In the Convention for the Diocese of Michigan the proposition to allow women to vote for parish vestrymen was discussed. The proposition failed by one vote, leading to a non-concurrence of orders. A majority of the clergy favoured the change, but the lay vote resulted in a tie.

The proposal to appoint "separated chairmen"—the scheme for so-called "Methodist Bishops"—was rejected by the Wesleyan Conference on Wednesday, and a further motion to remit the question to a committee was lost by 266 votes against 146.

The Archbishop of Canterbury sends the following correction to the *Guardian*: "It has been erroneously stated that the service at the baptism of the infant Prince was the form of private baptism used for sick children. This was certainly not the case, and the little child was received into the Church."

The Episcopal Church of St. Jude, Glasgow, formerly in connection with the English Episcopal Church, has now, under the name of St. Barnabas, joined the Scotch Episcopal body. There is now only one English Episcopal Church in Glasgow, St. Silas's, of which the Rev. Sholto Douglas is incumbent.

We are informed that the preparation of a biography of "A. L. O. E." (Miss C. M. Tucker), the well-known authoress and missionary, has been entrusted to Miss Agnes Giberne, and the family invite assistance from all who can contribute reminiscences, especially of her earlier life, or lend letters of interest. The greatest care of the latter will be taken by the Rev. W. F. Tucker Hamilton, vicar of Christ Church, Woking, to whom all communications should be addressed.

The news that Bishop Quintard, of Tennessee, is failing in health has been received throughout the United States, and particularly in his own diocese and State, with the deepest regret. Those who have known the Bishop have been aware that for the past two years his health has been failing, and have endeavoured to persuade him to cease his labours, but with no avail. So devoted was he to his work that, although he realized his vigour was waning, he continued to perform his duties, traversing the State from one end to the other in all weather and at all hours. Few men, indeed, have reached his age, threescore and ten, performing the same amount of work, physical as well as mental. The Bishop was consecrated in 1865.

It has been resolved that the net revenue of the liquor-selling companies in Norway under the Gothenburg system shall, instead of being divided between the companies and the towns, be divided as follows: Fifty per cent. to the Exchequer (towards a fund for insurance against permanent infirmity), 15 per cent. to towns (where numerous charitable institutions which have received grants will suffer), and 20 per cent. to the companies. It has also been decided that (by a two-thirds majority of all the men and women entitled to vote) the sale of liquor and beer may be locally forbidden.

The ancient Parliament of Man, the oldest legislature in the world, the Manxman's noble inheritance from his Norse ancestors, met according to the custom of a thousand years or more, on Tynwald Hill on Old Midsummer Day. The weather was warm and sunny, and the ancient ceremonial was witnessed by thousands of people, among whom visitors formed a considerable proportion. The proceedings commenced with service in the St. John's Chapel, after which the Governor, Bishop, Council, and Keys walked in procession to the Mount of Laws, over a pathway strewn with rushes. From the hill-top various acts of the legislature were promulgated in the Manx and English tongues.

At the recent meeting of the Synod of the diocese of Newcastle, Australia, an enthusiastic decision was arrived at, and a large amount guaranteed to enable the contractor to proceed with the completion of the exterior of the Cathedral. The Bishop guaranteed £1,000, the Dean £500. The financial troubles with which the diocese is struggling are very serious.

The Reformed Episcopal Church has had an important discussion in its Convention. Bishop Falgout introduced a resolution that "a presbyter coming from any Evangelical Church into this Church be exempted from further ordination." The motion was strongly opposed by Bishop Cheney (who was formerly a clergyman of the Protestant Episcopal Church, and was first suspended and then degraded for the habitual non-use of the word "regenerate" in the Baptismal service). Bishop Campbell supported the resolution under a threat of disruption, stating that if it was not passed he would leave the Church. The resolution was passed by 42 to 17. The Reformed Episcopal Church has its orders of

Bishops, Priests, and Deacons (the Episcopate being derived through Bishop G. D. Cummins, formerly Assistant Bishop in the P. E. Church of the Diocese of Kentucky, who was deposed in 1874), but now admits ministers from other denominations to its priesthood or presbyterate without episcopal ordination.

At a meeting at Sydney to welcome the Rev. Cecil Wilson, bishop-designate of Melanesia, Mr. Wilson, in responding to a vote of welcome and congratulation, said that "ever since he accepted the nomination of the Bishopric of Melanesia he had felt that a hand had been stretched out to him from these shores. One of the first of the greetings which reached him came from the Norfolk Island boys. Bishop Selwyn and Mrs. Selwyn had seen him off, and on arriving in Australian waters he had been successively welcomed by the Bishops of Adelaide, Melbourne, Ballarat, and Tasmania, and he was now being welcomed in Sydney. He had not accepted the position in his own strength, but believing that it was God's call and God's will that he should accept. The first work which he intended to take up was one to ensure that those who went back to the Islands from Queensland should return as Christians. The mission needed not only money, but their prayers. He would say to them, either subscribe as much as they were able, or ask Mr. Mort for a collecting-box, and promise day by day to remember in prayer the Melanesians and those engaged in the mission. He thanked them for their very kind welcome."

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.

Who is to be the Bishop of Ottawa ?

SIR,—As the time approaches for the appointment of a Bishop for the new diocese of Ottawa, there is no little talk as to who will receive the office. Among those who have been mentioned the name of Rural Dean Bliss stands prominent. As the diocese is for the most part missionary, it would indeed be a good appointment. Those who know anything at all about Rural Dean Bliss, acknowledge his administrative ability in the work of the mission field.

WANDERER.

Deacon Wanted.

SIR,—the mission of North Hastings is at present under the care of a priest and two lay readers working on the plan of an associate mission. Mr. Hugh J. Spencer, one of the lay readers, is shortly to leave to resume his studies in Trinity University, and it seems almost impossible to find a man to take his place. Can any of your readers suggest the name of a deacon or priest who would take up this missionary work. Stipend, twenty dollars per month and lodging.

THOMAS LEECH, Priest in charge.

What are the Duties of Rural Deans ?

SIR,—Will you please inform your readers in your next issue whether it is in the province of the rural dean to visit the churches in his deanery, and how often, and for what purpose? Here we have a congregation gradually falling off; Sunday school and no male teachers, choir with no men or boys in it; Young People's Association an institution of the past; the Woman's Auxiliary now existing as a separate body; words used in the Holy Communion service that have no mention in the Prayer-book. Are there no officers of the Church, outside of this congregation, to look into these matters, and have them straightened out, the impediments removed, and to bring the priest and his people together as a united congregation, or are we to go on in this state of things until the Church is closed and the members scattered or drawn in by the sects—truly a sad state of being to contemplate? I think that, possibly, the three years term of the Methodists would be of vast importance to our Church people, at the present time, especially if the period had elapsed. We hear, occasionally, of clergymen giving up their livings when it is so apparent that their usefulness is exhausted, or that they are not in accord with the members, or that the flock do not feel inclined to be treated in a pseudo-autocratic manner by those who have mistaken their calling. I say that some of these have the good sense to resign before the mem-

bers are forced to take decided action by way of reduction of salary. If there is no searching into these matters by the higher powers of the Church, without making formal charges, then we are in a sad state indeed.

CHURCHMAN.

Provost of Trinity College.

SIR,—I regret that so scholarly, so genial and competent a gentleman as Provost Body feels it necessary to resign his position in Trinity College, but I still more deeply regret that the Provostship of Trinity College has once more gone begging. What are the principal qualifications required in a Provost of Trinity College?—a critical knowledge of the classical languages, Hebrew, Greek, and Latin, a good theologian, conversant with ecclesiastical history, and above all, a good administrator and disciplinarian, with a sound discriminating judgment. Surely out of the 1,050 clergymen in the Dominion of Canada, a man could be found having these qualifications, without having to go begging in Europe. Such a proceeding would be to depreciate and undervalue all the institutions of learning in Canada. A number of the clergy in Canada are not only graduates of their own colleges, but are also graduates of Oxford and Cambridge Universities, Trinity University, Dublin, and other institutions of learning. If all the Church colleges and universities of Canada cannot produce a man qualified to fill the position of Provost of Trinity College, why is it? Of what use then are these institutions of learning to train men to fill important positions? I think many clergymen could be found in Canada well qualified to fill the post of Provost of Trinity College, without having to go to England to hunt up one. It is not indispensable that a Provost should know French, German, Spanish, Arabic and other languages. A personal friend of mine understood twenty languages, five or six of which he could speak, but although such a linguist, there were other things in which he was deficient. The veteran missionary to India, the celebrated Dr. Duff of the Presbyterian Church, after a shipwreck says: "All my classics went to the bottom; but when the Bible was rescued and brought back to my hands, I seemed almost to hear a voice from heaven saying to me, 'Greek and Latin authors are not needed to convert the natives of India; the Bible alone, and with God's Spirit is sufficient, for it is the sword of the Spirit, and mighty through God to the pulling down of Satan's strongholds.' Much could be done by a reconstruction of the College curriculum. Much time and labour have been wasted in the unsuitableness of these studies often to the tastes and abilities of the student. The old notion that mental discipline can be gained simply by college boring is exploded. There ought to be a curriculum suited to the ministry; some of the studies are of no use to a man whose life is to be devoted to saving souls. It is not necessary for every minister to be a polemic and to be able to demolish all sceptical scientists and their hostilities, as there are only a few men who become scientists and fewer still who make themselves hostile to revelation.

PHILIP TOCQUE.

Toronto, Aug. 13th.

House of Laymen.

SIR,—In your seasonable article on Canadian Synods and their work, in your paper of June 28th, is this sentence, "They have seemed to be very busy as usual in June; have they accomplished much—if not, why not?" You, in a large measure, answer the why and the wherefore. However there may be something further said about how this too limited time is spent. Much of the matter brought up in this Synod of Toronto only concerns the clergy, such, for instance, as the Clergy Commutation Trust Fund, the Rectory Lands, Clergy Endowments, the Toronto Rectory Surplus and cognate matters, which might be left to standing committees of the clergy to be dealt with outside of the Synod. And they all being Christian gentlemen, there need be no fear of any injustice being done, and if there was, they could rectify it at their convenience without the Church suffering in the least. Some such change would be equivalent to the addition of two or more days to the session, which, if rightly used, would obviate the necessity of extending the session into another week, that is, if it is desirable that the Church interests should take precedence of clerical interests. Mr. Editor, I quite agree with what you say that nine-tenths are crowded out, "sat upon;" the "stock speakers" are, no doubt, most to blame for that, but those interminable reports have something to do with it, for he, the C. D., gets so weary, in fact sick of them, that he becomes a passive victim, perhaps meanwhile debating in his mind whether he might not better stay away until the last day, if he has any interest in a motion that is down in the first day's programme; by so doing he feels he would save both time, temper, and money. How very applicable would the lines, applied to the re-

turned wanderer (with a slight variation), be to the average country delegate :

Alone in wonder, lost he seems to stand ;
A very stranger in his native land.

In your issue of July 12th, Mr. Blomfield, on "More Time for the Work of Synods," although opposed, as he says, to a House of Laymen, has given one of the best reasons for the establishment of a House of Laymen in this diocese, when he, B., says, "country delegates are made to feel they are not wanted in the Synod." Under such circumstances, now, I would ask can the Bishop know what the country laymen of his diocese think on any of the questions that are to come before the Synod? Laymen themselves know nothing of one another nor have they an opportunity of knowing in their isolated position at the Synod. Mr. Blomfield is afraid that a House of Laymen, which would bring laymen together, would cause strife and "destroy the harmony which happily we are now to some extent approaching in the Synod." Mr. B. probably is not aware that this far off glimmer of harmony is due to the fact that it is clerical, not Church interests, that now predominate in the Synod, and that the C. D., if not "sat upon," could tell of the closing of missions and abandoned churches. Free discussion is not strife nor lack of it harmony diluted. No, what is wanted is a House of Laymen to enable laymen to discuss Church matters among themselves that are to come up in the Synod. Then, and not till then, may country delegates hope to receive any more consideration than in the past.

COUNTRY DELEGATE.

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

Family Reading.

"None of Self, and all of Thee."

Lord, empty, cleanse me—then enlarge and fill—
Fill with Thyself—soul, body, heart, and mind!
Touch Thou this self till it shall shrink and die,
Leaving no vestige of its form behind.

With Thee, against it, O my Lord, I join;
Hid in Thy Person, I from it am free;
Take Thine own way its might to overcome;
I hand it over from this hour to Thee.

Let it have place no more within; be its sway
Forever broken, its power forever gone;
Thou, who art "stronger than the strong man
armed,"
Rise in Thy might, and occupy Thy Throne!

Lift up Thyself! the tumult of Thy foes
Forever silence; let it wholly cease;
Assert Thy rights, and rule Thou in their midst;
Bring in, forthwith, Thy reign of perfect peace!

There, O my King, assume Thou full control;
Each thought, each impulse, to Thyself subdue;
There, in my stead, do Thou the will of God,
And mould and shape, and fashion me anew.

Make strong my will; its purpose reinforce
To be completely, altogether Thine;
Let me not weakly, unresisting, yield
To sin's allurements: give me strength divine.

The charmer's voice let me refuse to hear,
How fair soever that same voice may be;
From his enchanting snares turn Thou mine eyes,
And fix them, Christ, King, alone on Thee!

Love's Mastery: Or the Gower Family.

The little birds sang on sweetly and merrily; the breath of the hawthorn and sweet-brier wafted itself through the open windows and fanned her cheeks as before; and the soothing murmur of the rippling water sounded on; but nature's charms to her had vanished—all the sweet melodies had turned to discord; for the unrest and tumult of this weary world's working had, like a trailing serpent, crept in, and turned the sweet to poison. But, in far greater anguish of spirit than even her little sister, lay Lora on the couch in the beautiful boudoir which had been fitted up for her since her convalescence. The pulses of her heart were throbbing violently; and words of silent passionate farewell which it had not been hers to speak were burning themselves upon her very brain. The forced calmness which she fancied she had tutored herself to maintain was not of long duration. At the sound of the receding horse's feet, which bore him away for ever, all

self-restraint vanished: and she wept tears of bitter anguish. For, notwithstanding the words which she had written—words which in writing she had made herself believe to be true, but which she now felt to her own grief to have been cruelly false—up to the time of those quick parting steps and the momentary glimpse of the dear form they were bearing rapidly away, a faint, faint hope had been nursed secretly in the very innermost recesses of her heart, that perchance, after all, those words would not be believed, that love might perhaps overcome even that barrier; and Lora knew full well that once to see him, once to hear from his own lips that he was the same, would be the speedy dissipation of the resolution which, for his sake and for his happiness alone, she had arrived at.

But this secret and unuttered hope was entirely vain. Coming as they did all suddenly and unexpectedly, Captain Flamank had believed her words; and he was not the one to go and humbly crave for the restoration of a love which was not already his. The real truth of the case he never for one moment guessed, and little dreamed that his beloved one was sacrificing herself out of a great but mistaken love for him.

It was a long time before Stella could summon composure and resolution to meet her sister. When at length she did so, Lora, her outward calm and strength perfectly restored, was lying on the sofa with a burning headache, Clarice standing over her, and bathing her head and temples with eau-de-Cologne.

Stella took the scent beseechingly from Clarice's hands, notwithstanding a faint sign of remonstrance from her sister; and presently the two were left alone. Now or never she must speak, Stella thought, however difficult the task. "Dearest Lora," she began; but her voice would carry her no further; she burst again into a passion of weeping.

Lora raised herself with difficulty, and took the bottle from Stella's trembling hands. "My darling, I know all that you mean and wish to say; and, as it is, I had better speak first. If you love me, never mention this subject again. I daresay it will cost us both some suffering, both him and me; but it will end some day. I have done what I believed to be right; you cannot understand all, nor can he; and so, darling, do not speak to me any more about it."

Stella's quieter sobs were the only response, her sister's decided tone and manner effectually silencing all further expostulation.

"And for the rest, you will not mind, you and Tracy having me always with you; shall you, dear?" the elder added, in a voice so touching that Stella forgot for the moment his sorrow and hers for him.

"O no, no, my dearest Lora. How can you ask such a thing?" And the little arms were round her sister's neck, and her face pressed to hers. "We will do all we can to make you happy, and make up for all that you have lost;" for Stella could guess almost as well as Lora what a treasure the latter had, for some mysterious reason, suffered herself to forego.

Even sleep, the restorer, could not bring back to Stella's spirit the entire calm and happiness of the foregoing morning; the weight of a great sorrow seemed to encircle her, as Captain Flamank's stern face and hopeless words would force themselves upon her sight and hearing. Nevertheless, there was a great joy in store for her that day, which could not but counterbalance the sense of trouble which she knew to be overwhelming the breast of one or more who were very dear to her.

All the forenoon was occupied in arranging and re-arranging the apartments appropriated as Tracy's special domain. Pictures, books, flowers, nothing was omitted that the minutest thoughtfulness and knowledge of the child's tastes and wishes could suggest; and Lora aided in and directed all with such thorough apparent forgetfulness of self, that Stella could only marvel, while she loved more gratefully than ever.

Tracy, with his nurse, was to arrive at D— by the same train which brought "the family" six months before; and, with heart all beating with expectancy, Stella set off to meet her brother, the carriage having been carefully arranged with a couch, which would convey the little invalid

without unnecessary shaking or fatigue. There were a few minutes of impatient waiting at the station; and then the train, bearing, as it seemed to the expectant heart of Stella, but one sole passenger, came slowly up to the platform. The next moment her eyes were resting on the sight which for long months had been before her mental vision only. She never knew whether she laughed or cried the most; only through it all little Tracy's calm radiant face and the sound of his sweet soft voice filled up every crevice of her soul with satisfied delight. One of the Croombe footmen lifted the child out, and carried him to his easy resting-place; and there he was laid, while Stella was very low-seated beside him, holding one dear little hand in hers.

But dear nurse had not been overlooked. "My own dear nurse, and how are you?" the young girl had exclaimed, as soon as eyes could be spared for a moment from her darling; and with the words she threw herself into the kind arms which had always been a shelter to her in times of trouble.

"O my sweet Stella, how well and bonnie you look! And O, who could have thought, when you went away, that it would have come to this?" nurse exclaimed, embracing her young lady with all the warmth of a faithful nurse's privileges, and totally regardless of the interested observation of many by-standers who did not comprehend the strange meeting and the more-than-hearty welcome. "Well, we shall have time to talk it all over now, Miss Stella dear; and what do you think of your little brother?"

"Think! O nurse dear, I don't know what to think;" and with that Stella had sprung into the carriage, bidding nurse follow; and the horses were soon bearing them rapidly homewards.

How happy and tranquil the sweet child lay! What struck Stella most of all, after the long separation, was the extreme calm and quietude of Tracy's presence, contrasted with her own almost-feverish excitement—not one whit less happy and satisfied than herself, but O so full of patient sweet repose. How was it that, with all the years spent near him, she had learned so little of it herself? The gaze of his sweet loving eyes wandered from her to the lovely scenes through which they were passing, and then rested on her again. "O Stella darling, look!" he would exclaim from time to time, as some lovelier view than before would be attained; but oftener, during that short journey homeward, the little murmured whisper was: "O Stella, I love you, how I love you!" and the little fingers, not so painfully thin as heretofore, would press her hand, and emphasize the whispered words.

(To be continued.)

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

To-day.

Lo, here hath been dawning
Another blue day;
Think, wilt thou let it
Slip useless away?

Out of eternity
This new day is born;
Into eternity
At night will return.

Behold it aforeside
No eye ever did;
So soon it for ever
From all eyes is hid.

Here hath been dawning
Another blue day;
Think, wilt thou let it
Slip useless away?

—Carlyle.

Nothing Strange.

Intelligent people, who realize the important part the blood holds in keeping the body in a normal condition, find nothing strange in the number of diseases Hood's Sarsaparilla is able to cure. So many troubles result from impure blood, the best way to treat them is through the blood. Hood's Sarsaparilla vitalizes the blood.

Hood's Pills are the best after-dinner pills, assist digestion, prevent constipation.

Common Prayers.

Now it is manifest that the Common Prayers of the Church—if they are to be in accordance with what the Scriptures reveal to us of the moral and spiritual state of the first Christians—must descend as low as the Apostolic precepts.

In the prayers of the Catholic Church the fact must be recognized that some need deliverance from gross sin, and the Church must unite itself with sinners of every degree in praying with them against the lowest sins.

The Common Prayers of the Church must not be pitched in the key of a sect or body whose profession is a profession of individual conversion or individual spirituality. The Church must not assume that she is a coterie of "enlightened" people, all saved now, and all sure of being saved ultimately, and whom we should insult if we prayed for them that they might be delivered from disreputable sins.

This is the snare of all evangelical bodies of Christians who commit their public prayers to one man, and demand, or look for, or encourage from him professions of spirituality, or unveilings of high wrought experience. These would be more than human if they could divest themselves of their consciousness of the presence of professors always sitting in judgment upon the expressions of their (the minister's) intercourse with God. Every petition then in such assemblies is in a certain high (so-called) spiritual tone, which from the things prayed for, and therefore assumed not to be needed, must be incomparably purer and holier than was the moral or spiritual atmosphere of the Ephesian, Colossian, or Thessalonian Churches.

The prayers of the Catholic Church are contrary to all this. In the Book of Common Prayer it is assumed throughout that the Church is now what it was at first—a field sown with wheat and tares, a net cast into the sea and gathering of every kind, a vine having some of its branches fruit-bearing, and some barren. We consequently pray God to make clean our hearts within us, and not to take His Holy Spirit from us.

We pray Him to deliver us from "all evil and mischief, from sin, from the crafts and assaults of the devil, and from His wrath and everlasting damnation, from all blindness of heart, from pride, vain-glory and hypocrisy, from envy, hatred and malice, and all uncharitableness, from fornication and all other deadly sin, and from all the deceits of the world, the flesh and the devil, from all false doctrine, heresy and schism, from hardness of heart and contempt of His word and commandment."

—The names of the clergy of the English Church have from time to time been so classified as to show some interesting results. If we remember rightly, a little clergy list was thus arranged and published by an enterprising lady on behalf of a charity about twenty years ago. Be this as it may, the present issue of *Crockford's Clerical Directory* contains entries of certain clergy whose names, when they are sorted out, furnish us with quite an extraordinary summary. There are 2 Angels and 1 Saint; 17 Popes; 17 Bishops (and 1 Bishop); whilst with regard to episcopal attire, we find 11 Copes, 9 Morses, Capes and 2 Rings. To this we add the item of 6 Croziers. There are a couple of Abbots and 4 Closes; 8 Abbots (and 19 Abbots) and 7 Priors; 4 Monk-houses, 3 Monks, and 6 Fryers; Fathers; 2 Paters; Brothers and 8 Freres; 8 Nuns and 2 Sells; but withal only 1 Rule and 1 Sandall among the lot. Then we come across 8 Deans (19 Deanes) and a Chancellor; 3 Cannons; 3 Vicars; 1 Priest (8 Priestleys) and 9 Deacons; 18 Parsons and 8 Chaplains; 1 Chanter, 1 Reader, and 3 Clerks. But the 5 Cotters, 7 Hoods, and 11 Stocks seem disproportionate. There are 5 Parishes and 2 Cures; 9 Churches and 6 Chappels; 1 Sanctuary, 1 Fane and 8 Towers. Then we come to an Organ, 9 Pughs and 66 Bells; 1 Challice (4 Challices) and 5 Pattons; a Crucefix and 14 Crosses; 4 Lights, 2 Banners, 3 Palms, and an Image. There are also 2 Churchyards, 8 Graves, a Tombe, and 2 Brasses, also 1 Kneel. We may conclude with the following items of interest—namely, 5 Christians, and 7 Faithful; 3 Creeds and 1 Worship; a Serman; a Kneale and 2 Benisons; 9 Carolls; a Feast, and 2 Eves.

Lay Help in the Church.

Again and again, in one form and another, comes up before the Church the question of using her laity in the work of evangelization and education. That there is a great force in the Church which is not being put into operation, is generally acknowledged. The real question is, how can we bring this force to bear upon the problem of making disciples of all men? How can we take the whole army of laymen and put them in the field of aggressive fighting for Christ? The burden of the battle falls now upon the clergy; they are both the officers and the rank and file; they must both plan the campaign and carry out the details of it, or else failure is before them.

The spirit of Christ must touch and inflame the pew as well as the pulpit. The power of soul-winning must be felt by the Church member as well as by the minister. It is because this personal sense of privilege and responsibility does not enter into the ordinary layman's conception of his relation to the Church, that our effort to reach the great mass of people outside the churches is so weak and fruitless. To attain any grand and blessed accomplishments in Christian work, it is necessary that the lead given by the clergy should receive a warm and prompt response in the hearts and efforts of the Church members. Where there is a recognition of a joint partnership and co-operation in the work, the Church is conscious of a Divine strength, and goes forward to its work with assurance of victory, and adds daily to the number of those who are being saved.

This is the first step in successful lay work—a stirring up in every man and woman and child in the Church of a sense of the high privilege to which they are called of being fellow-labourers with the clergy and with God in the work of winning souls to God through Christ. Unless this is first brought home to their hearts and consciences, there will be no efficient and permanent work for Christ. Guilds may be formed and clubs organized and brotherhoods started: there may be activity in all parts of the parish; and from the outside, there may seem to be great success; but God, who looketh on the heart, knoweth that it is but the form of godliness and not the power thereof. The Church is not put into the work to make successful parishes, and flourishing guilds; its office is to form character, to make men and women Christ-like; and the guild or club or brotherhood that is not contributing to that end, and has not that end in constant view, is but a delusion and a snare.

"All run down" from weakening effects of warm weather, you need a good tonic and blood purifier like Hood's Sarsaparilla. Try it.

How to take the Monotony out of Life.

Many persons complain that their life is common-place and uninteresting, and they think that if they had the illustrious place to fill that God has given to others they would be able to live more nobly, and would have encouragement and interest to do their best. Here are a few thoughts to help such people, who, after all, perhaps, form the great majority. Life with most people is a matter of average mediocrity rather than of illustrious exceptions.

1. Put the spirit of enthusiasm and zest into the commonest and smallest things. A little child is as enthusiastic in building his house of blocks as Sesostrius was in building his most colossal temples. To the little boy his house of blocks is just as important as the Egyptian despot's, and perhaps it is in reality, for they both end in a heap of ruins at last. A happy heart will find a source of interest in everything. It will light up the darkest chamber with its own brightness, even as a glowworm sheds its own lustre on the gloomiest night.

2. Bear in mind that the most insignificant things may have an unspeakable influence upon the real issues of life, and may be really pivots, like the jewels in our watches, on which the great wheels of life's machinery turn. If we could see the entire workings of things as God sees them, and as we shall see them ourselves in the retrospect of another world, we should call nothing

insignificant. Probably we shall find in that day that all the events which men call great had their turning-points in occurrences apparently as trivial. The Bible is a panorama of just such things. It was a little thing for Joseph to do his best in a kitchen and a prison cell, but it led to a throne. It was a little thing for David to accustom himself to the use of a shepherd's sling, but it won him a kingdom. It was a little thing for Absalom to wear his long hair, but it cost him his life. Every step we take we may be treading on springs of influence that will move the issues of time and eternity, and therefore, "whatsoever our hand findeth to do" it is well to do our best. "In the morning sow the seed, and in the evening withhold not thy hand, for thou knowest not which shall prosper, this or that, or whether they shall be alike good."

3. Bring Christ into the little things of life. Do them in His sight and in His strength. The acts He commended on earth were sometimes very trivial. The gift of a farthing, the tears of the penitent, a single cup of cold water to a disciple, this was enough to win His everlasting commendation and reward. There is nothing too small to receive His interest and help, or consecrate to His glory.

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

Counts 2,000 Coins Per Minute

The feat of counting 2,000 silver dollars per minute is now being performed at the mint by a little machine, invented by Sebastian Heines, the chief carpenter of the institution. The slow progress made in counting by hand led Mr. Heines to experiment, with the result, after the expenditure of much thought and time, of turning out a very successful machine. Mr. Morgan, of Mint Director Preston's office, was greatly interested in the experiments, and, upon witnessing the final successful test of the invention, he granted permission for its use in counting the great mass of silver dollars. The machine was put into regular operation recently, and when worked to its limit was easily able to dispose of two bags of coins, containing \$2,000, in a minute. The machine consists of a hopper, into which the coins are dropped. A cogwheel, the teeth of which resemble those of a circular saw, carries the coins to tubes, and from there they are forced out upon a little table, containing twenty grooves, each of which holds just fifty coins. A turn of the crank counts 1,000 coins, which are immediately put into a bag, and a second thousand follows before the expiration of the minute.—*Philadelphia Ex.*

The Egyptian Sun-Year.

The division of the year into 365 1/4 days comes to us from the Egyptians. So far as history reaches back into the darkness of the early ages, we are led to believe that the dusky brown people by the banks of the Nile were the first to study the motions of the sun and stars, and make them the measure of time. And some recent discoveries in Egypt, by careful students, seem to show the way in which the early astronomers were enabled to count the days of the solar year. The great temples on the Nile were built with a long entrance of columns leading from the river to the interior shrine—a kind of tunnel; sometimes it was lined with sphinxes or huge granite figures. Its mouth was turned toward a certain part of the heavens where the light of the setting sun could enter it only once a year. It was either at the summer solstice, when the sun was farthest in the north, or at some other periodic position of sun or star.

We may imagine the Egyptian astronomer watching in the inner shrine for the opening of the new year. The long line of columns served as a telescope by which he could catch the first beam of the setting sun. Suddenly the red light would flash through the tunnel up to the Holy of Holies; the moment it reached the shrine the philosopher would mark the hour, and know that another year had begun. From that point in time he could count day after day until, when the 365 days had passed, once more the red beam of light streamed into the tunnel, and another year

had passed away. In this way it seems probable that our days were first counted and divided.

Other nations, and even the Greeks and Romans, used the moon as their guide, and divided the year into lunar months. But it was found, as time passed on, that great irregularities crept in; the months no longer corresponded to the seasons; April became June and the autumn months winter. The Egyptian sun-year was then generally adopted. But even this was disordered and altered by the ignorance of the Roman priests; and at last Julius Caesar, who was fond of astronomy, resolved to correct the calendar; it is his year that we now use, and to his friend, the Egyptian Sosigenes, we owe our division of time. Astronomy was a favorite study with the cultivated Romans, and from Egyptian Alexandria, the scientific centre of the time, they drew their chief masters and books on the stars. Caesar fixed upon the 1st of January as the beginning of his year—a season of feasting and joy with the Egyptians and all modern society.—*Harper's Weekly.*

Childhood.

The strongest impressions of life are those formed in childhood. It is then that habits of thought as well as habits of action are formed. What is emphasized then will be emphasized through life. What children then learn to expect they will expect through life. What they are then familiarized with will continue to be familiar to their minds. Let them, then, be shielded as far as may be from the knowledge of evil during their tender years and accustomed to all the beauty of goodness and truth and love; let their minds dwell on examples of noble lives and heroic deeds and their hearts be inspired to follow them. Then when they must look upon the other side, when faults and follies and vice and crime force themselves upon their notice, the freshness of their moral feelings will not have been destroyed, and the surprise and pain they feel will be the best influence they can bring to bear.

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

The Helping of Others.

If we desire to help one another morally, our aim should be to promote self-government, self-control, self-respect. Unless we can awaken the desires, inspire the will, arouse the powers of those we would benefit, all else we can do for them will be transient and fleeting. Take, for instance, the common fault of thriftlessness, from which issues all manner of poverty and distress. The easy method of relieving these sufferings by gift may be, for the present emergency, the one thing needful; but, if this is all, it does not touch the real difficulty. What is needed is so to work upon the individual as to make him see the value of thrifty ways and feel their benefit, and begin their practice. The one is like bailing water out of a ship; the other is stopping a leak. The absence of this principle has been the death of many a reform movement.

—Amongst the numerous costly presents given to the Duke of York from the Indian Rajahs was a Bezoar stone. The bezoar, bezuar or beza, was a stone procured from the kidneys of the cervicobra, an animal partly deer and partly goat, found in Arabia. This stone was supposed to have been formed of the poison of a serpent which had bitten her produce. In the middle ages it was believed to be a potent charm against plague and poison. The Persians call it Pad-zahr Badzahr—expelling poison. The Duchess of Edinburgh, and her brother, the Czar of Russia, each possess a bezoar. That belonging to the latter belonged to the Emperor Charles V. and is mentioned in the inventory after his death at Susti, thus: "A box of black leather lined with crimson velvet containing bezoar stones variously set in gold"—one of which he bequeathed to his Gentleman of the Chamber to cure him of the plague.

The One Oblation.

With solemn faith we offer up
And spread before Thy glorious eyes
That only ground of all our hope,
That Precious, Bleeding Sacrifice,
Which brings Thy grace on sinners down,
And perfects all our souls in one!

By faith we see Thy suffering past,
In this mysterious Rite brought back,
And on Thy grand Oblation cast
Its saving benefit partake—
Memorial of Thy Sacrifice,
This Eucharistic Mystery
The full Atoning grace supplies,
And sanctifies our gifts in Thee.

A Polar Bear.

The captain of a Greenland whaler put a piece of meat in a rope-noose, spread upon the snow, and waited for a bear. Bruin saw the bait, approached and seized it in his mouth, but at the same time got his foot entangled in the rope. He quietly pushed it off his paw and retired, and sat down at a distance to dine. After finishing his meal he returned where another bait and the noose had been replaced. He pushed the rope aside, seized



the beef, and again retired. A third time the noose was laid, but, excited to more caution by the evident observation of the bear, the sailors buried the rope beneath the snow, and laid the meat in a deep hole in the centre. Once more the bear approached, and the sailors were hopeful of their success; but Bruin, more sagacious than they expected, after snuffing about the place for a few moments, scraped the snow away with his paw, threw the rope aside, and again escaped with his prize. Sometimes they get very fierce and will try to carry the men away, as shown in our picture.

Brother Peter,

House of the Angel Guardian, Boston, Mass., writes: "My only desire in adding this testimonial to the great number you have already received in favour of K. D. C., is to induce sufferers from indigestion to try this remarkable remedy, which, I believe will be lasting. Makers of such a valuable medicine are doing much good to humanity.

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

The Author of "Bootles' Baby."

It may be a satisfaction to the discouraged writer who has real talent to learn that "Bootles' Baby," the first known of Mrs. Stannard's popular writings, was returned to its author six times from as many publishers, "with thanks for the courtesy, &c., &c." John Strange Winter, to use her best known nom de plume, gained her ideas of garrison life from her early home at York. Her first story was accepted when she was 18, and between that age and 29 she wrote no less than 48 novels, signing them "Violet White." She assumed a masculine nom de plume later when she began to write stories of army life. That was before Mrs. Stannard was married. How much the attitude of the public has changed since then may be gathered from the fact that Mr. Stannard has found it profitable to give up his profession and look after the financial part of Mrs. Stannard's affairs. The family lives during a great part of the year in a quaint country house in Surrey, which is described as the typical old English home. Old china is the writer's pet passion, and she has several complete sets over a century old, and one room is decorated entirely with old blue ware. The room where Mr. Stannard makes her tales

Hints to Housekeepers.

A little flour dredged over a cake before icing it will keep the icing from spreading and running off.

BLACKBERRY SHERBET.—To make blackberry sherbet these are the ingredients required: Three quarts of blackberries, one quart of water, one pint of sugar and the juice of four lemons. Mash the fruit and sugar together, and let the mixture stand for one hour; then add the water and place it on the fire. Cook for twenty minutes after the liquid begins to boil. At the end of that time strain and cool, and when cool freeze.

PEACH PUDDING.—Three large yellow peaches, half cup granulated sugar, half cup cold water, two tablespoonfuls of gelatine, half pint cream, whipped. Pare the peaches and press them through a vegetable press or colander. Stir into them the sugar and water. Cover the gelatine with half cup of cold water, let it soak a minute and then stand it over the fire until dissolved. Stir this into the peach mixture, and when it begins to stiffen add the whipped cream. Turn into moulds and stand on ice.

Muskmelon hash is one of the newest dishes. Cut your melon—it should be a large one, and washed perfectly clean—in half, and scoop out the contents, throwing the seeds away first, of course. Remove all the good parts of the melon, then set the half in the ice box to chill. Cut the meat into small cubes, and put in the ice box to chill, after having dusted them with salt and pepper. When ready to serve pile the hash in the half melon, and serve in that as the dish. It looks very pretty if placed on a dish covered with green leaves.

Sometimes jelly refuses to clear itself, and then the following may be of use: Beat up the whites of two eggs for every three pints of liquid fruit juice. Beat them moderately stiff and then beat into this a pint of the liquid jelly, stirring well. Stir the remainder of the jelly into the egg, and set over the fire to boil for half an hour, keeping it covered, and not hot enough to burn. At the end of the half hour pour the jelly through a sieve and then into a flannel bag, which has first been dipped into hot water. Hang up and let the jelly drip slowly through it into the jelly glasses. Of course it should be hung close to the fire so that it will not congeal in the bag. It will be nice and clear. Put in sugar exactly as though you had not used the eggs.

In severe fits of coughing from whatever cause, a tablespoonful of glycerine in hot milk will give speedy relief.

A dainty and exceedingly pretty dessert is coffee jelly, made with gelatine like any wine jelly, only using strong cold coffee instead of wine, rum or brandy. Pour in a mould, and when you wish to serve it turn it out on a small platter, make a wreath of sliced bananas about the jelly, and pour whipped cream over all.

POTATO SCALLOPS.—Boil and mash the potatoes soft with a very little milk. Beat up light with melted butter—a dessertspoonful for every half pint of the potato; salt and pepper to taste. Fill some patty-pans or buttered scallop shells with the mixture and brown in an oven. Glaze while hot with butter and serve in the shells. If you like, throw some grated cheese over the top.

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Largest Bible.

The largest Bible in the world is in the Vatican. It is a manuscript Bible and written in Hebrew. The book weighs 320 pounds, and there is a history connected with it. Some Italian Jews obtained a view of the precious volume and told their co-religionists at Venice of it. The consequence was that a syndicate of Venetian Jews endeavored to purchase it, offering the Pope the weight of the book in gold as the price. Pope Julius II., however, refused the offer. At the present price of gold the offer was one of no less than \$360,000. This is the largest price ever known to have been offered for a book.

Children's Department.

A Boy Wanted.

I saw a bill in a shop window the other day with the heading "A boy wanted," which set me thinking. Two Scripture texts came to my mind in connection with it, and they were these: "No man can serve two masters."—"Choose you this day whom ye will serve."

Now there are three things that a boy is anxious to know when he goes after a situation: Who is to be his master? What kind of work he will be expected to perform? and what wages he will receive? If the boy be wise, he will reject the situation unless all these questions are answered satisfactorily.

"Choose you this day whom ye will serve" is the appeal made to you. There is "A boy wanted," and I am able to assure you that the Master and His work and His wages are perfect. The Lord Jesus is the best of masters, and the work He requires of His servants is obedience, and He says, "My yoke is easy and My burden is light." The Lord gives joy here and for ever. Hear His own words: "I give unto My sheep eternal life, and they shall never perish, neither shall any pluck them out of My hands."

I am anxious that this "Good Master" should become yours,—why, because if He is not your Master, then I know who is,—even the devil. "How do you know that?" say you. Because the word of God tells me that "no man can serve two masters." Therefore every one is serving Christ or Satan.

Christ, when upon earth, said of those who were not His disciples, "Ye are of your father, the devil, and his works ye do." Yes, the devil is at present the master of every unbeliever.

You will acknowledge that he is anything but a kind master. How can you serve him? He is pleased and delighted when he sees boys and

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girls taking that which is not their own, when he hears them swear, or utter untruths, and do as the children of disobedience.

Well, what wages does he pay? He promises many nice things, but gives none. Ah, how sad to think that tens of thousands, after serving Satan many years, to their own shame and misery, should at last find, when, alas! it is too late, that Satan has nothing to give them whatever, and that their portion is weeping, wailing and gnashing of teeth, with the deepest poverty—even the need of a drop of water. How vastly different the two masters, and what their respective servants receive!

Jesus has given me peace, pardon, and eternal life, in place of doubt, uncertainty, and a fearful looking for of judgment, and He has given these blessed things to me in His own grace.

Listen to words of the Son of God,—He who has proved his deep love for sinners by giving up His life's blood on Calvary: "Come unto Me, all ye that labour and are heavy laden, and I will give you rest."—"Him that cometh unto Me I will in no wise cast out."

"A boy is wanted" by Jesus, and each of you to whom I am speaking is he to whom these words apply.

Monkey Tricks.

A funny little blue-faced monkey in a menagerie the other day entertained a crowd of small boys by his antics.

Upon the edge of a straight-sided tin pan sat the little blue-nosed monkey. He balanced himself carefully upon the side of the pan, as if he had no other interest in life, surveying gravely while he did so the crowd of eager little faces in front of him. Suddenly, with no apparent effort on his part, the pan tipped up, hiding the little fellow from sight. But only for a second.

Over the edge of it, as it stood upturned, appeared his little blue face grinning broadly at the eager boys watching, as much as to say—"Here we are again!"

Then the children in front broke into a cheer, and the small monkey, seemingly satisfied with the impression he had made, pushed the pan down

again, and seated himself upon its edge as solemnly as before. He repeated this performance a number of times, and appeared to be quite pleased with himself over the amusement it caused.

Another monkey was handed a couple of nuts in a paper bag. He fished out the nuts and ate them, defending the dainties from the attacks of a couple of curious companions. Then he examined the bag carefully with his hands and with his head, to see if peradventure it contained more. He tore it apart in his anxious efforts to obtain another nut. Then he chattered angrily, and rolling the bag up, began to scrub the floor with it.

After a few minutes' hard work he unrolled the bundle, and went over every part of it again. Much disappointed, he rolled it up, and used it for a scrubbing brush a second time.

Then he examined it again, and seemed as much perplexed at not finding what he sought as he had done at first. Then he rolled it up savagely, and began to scrub once more. If scrubbing could have got nuts into that bag, it should have held plenty; but alas! the poor little monkey scrubbed it to pieces, and still it yielded him no reward for his exertions. And at last, in despair, he threw the remnant at the head of one grinning brother, and solaced himself by boxing another one's ears.

The Disobedient Chick.

"Just look at those ugly creatures there in the water," said a newly-hatched chick. "Look at their great goggle-eyes and their enormous mouths! I am sure my form is much more elegant."

"Have a swim?" asked a cunning old frog who heard her, and who thought that her conceit needed a lesson. "I am sure with your elegant form you could do it splendidly."

Now the chick had been strictly forbidden by her mother to go near the water at all, but she did not like to tell this to a creature she so much despised. "Surely if that ugly old frog can swim, I can," she thought, "Here goes." So with a desperate effort, in she jumped.

But she soon found out her mistake, and shivering, gasping, and wretched, was glad to regain the bank, a wetter and a wiser bird. She got a good scolding for her disobedience, and whenever she afterwards wanted to boast, she first made sure that no frogs were within hearing!

Jerry the Miser.

"Oh! Aunt Mary, do tell us a tale, one you have never told us before!" cried several little boys and girls as they clustered round their Aunt, when she sat exhausted on a haycock after a merry romp with her young nephews and nieces.

"Give me a few minutes to recover my breath," she exclaimed, laughing, "and I will tell you the story of a miser."

"I know what a miser is," said Tommy, the youngest of the group; "I saw the picture of one once: a tall, thin, ugly old man, counting his money, and looking round all the corners for fear any one was watching him. Such a greedy looking old fellow!"

"The miser I am going to tell you about was a dog, not a man," said Aunt Mary.

"A dog!" the children exclaimed in one breath.

"Yes; your Uncle Frank, dears, once had a dog named Jerry. Jerry was never quite like other dogs. When he was a little puppy he loved to sit lazily blinking his solemn round eyes in some snug corner, while his brothers and sisters were romping all over the place, and getting into all kinds of mischief. Sometimes Jerry would be seen tugging away at an old boot, or anything small enough for him to drag along, and putting it in his pet corner, where he would sit and watch it until it was taken away from

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him, when he would whine and howl piteously.

"As Jerry grew up, he was still the same. Your Uncle Frank had a number of old coins lying about. One by one these disappeared. Jerry was observed to go every day to one particular spot in the garden. There he would sniff about, scratch up the earth, gaze intently at something for some time, then cover up the treasure and steal quietly away. What do you think he had hidden?"

"Uncle Frank's coins!" cried the children all at once.

"Right!" said Aunt Mary; "so he had. Now don't you think we had all better go into the house for some tea?"

Nail-brushes.

A small girl was getting ready for school. Her mother thought she was a long time in the back kitchen, and called out to her: "What are you staying there so long for? You will be late for school." "I'm trying to get my nails clean," was the reply; "teacher always has hers clean."

The child had noticed the white border to her teacher's nails, and how different her black-edged nails looked. She made up her mind to be like her teacher in this. When she came to try, she found that what had been so long ingrained was not easy to remove: but she persevered bravely.

Those whom children look up to and love do not often remember how closely they are watched and what influence they have, not only by their ways and words, but by what they show themselves to be even in little things. "Be what I am" is a far stronger appeal than "do what I tell you." Habits of order and tidiness and self-respect are taught by example much more readily than they are taught by words. So with habits of courtesy and gentleness and self-restraint. So also with habits of reverence for holy things, and careful doing of duty to God and man.

The Amen.

I wonder what the most of us think and feel when we say Amen at the end of our prayers in private and public! I remember the little girl who said to her mother that she was too sleepy to say but one little part of her prayer, and being asked what that part was, replied "Amen."

I remember a dear friend of mine, who when in very low spirits, because all things seemed going wrong with her, painted in large letters the word Amen and hung it in a frame over the mantelpiece. I wonder if the little girl is not the type of many Christians, who come eagerly to the Amen, which concludes the prayer, and let mind and heart and body go free from the painful exercise. I wonder if my friend's word is not often that of many Christians, who say Amen in a sort of despair, in an enforced resignation to the evil fortune which seems to beset them!

Nay, when we say Amen let us try to say it with joyful, faithful hearts, and so with loud, exultant voice, that all around may hear and know that we believe in our Father to whom we have prayed, and therefore believe what is best for us and for all men He will do; because He is God, the Father Almighty; because His is the kingdom and the power and the glory. His name shall some day be hallowed by all men, though now they blaspheme it. His kingdom shall one day come

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in its power, and in that kingdom His will shall be done, even as by the angels about His throne. Because He is our God we are sure that He will give us all things needful for our bodily and spiritual sustenance. He will forgive us our sins and will help us to forgive our neighbours. He will not lead us into temptation, but will deliver us from the evil. All this we must mean when we say Amen to the prayer which we speak, or which is spoken for us and in our name by the minister.

Try to realize each day more and more that the Almighty God is our Father, for so shall you have joy and confidence in life and in death.—Bishop Dudley.

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Barley
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Peas...
H-v...
Straw
Straw.

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Beef, f
Beef, h
Mutton
Veal...
Beef, s
Beef, r
Lamb.

Butter
lb...
Butter
Butter
Eggs, 1
Chicko

Potato
Onions
Apples
Turnip
Celery
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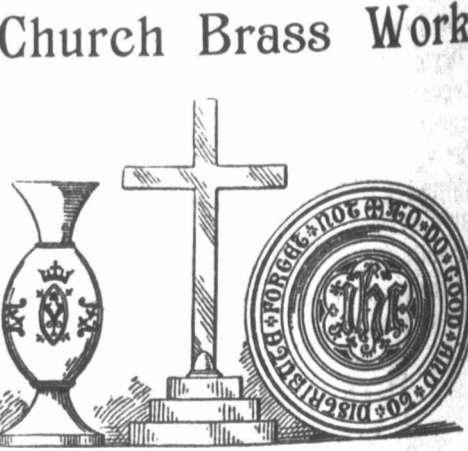
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