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Vol. 21.]

TORONTO, CANADA, THURSDAY, AUGUST 29, 1895.

[No. 35.]

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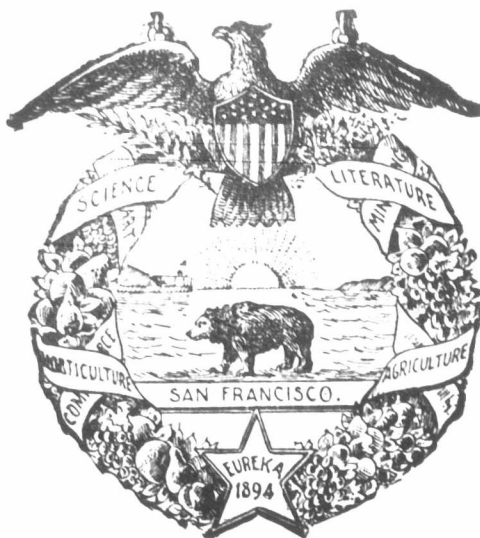
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Canadian Churchman.

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Lessons for Sundays and Holy Days.

September 1.—11. SUNDAY AFTER TRINITY.
Morning.—1 Kings xxii. to 41. 1 Corin thians xi. 17.
Evening.—2 Kings ii to 16; or iv. 8 to 38. Mark v. 31.

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

TWELFTH SUNDAY AFTER TRINITY.

Holy Communion: 197, 316, 321, 558.
Processional: 33, 221, 274, 392.
Offertory: 28, 226, 304, 366.
Children's Hymns: 194, 330, 342, 571.
General Hymns: 173, 181, 212, 230, 292, 522.

THIRTEENTH SUNDAY AFTER TRINITY.

Holy Communion: 310, 324, 456, 559.
Processional: 260, 274, 391, 460.
Offertory: 259, 367, 450, 542.
Children's Hymns: 333, 338, 346, 566.
General Hymns: 31, 188, 210, 229, 449, 455.

TWELFTH SUNDAY AFTER TRINITY.

It is sin that makes our consciences afraid. When Adam and Eve, after having eaten the forbidden fruit, heard "the voice of the Lord God walking in the garden in the cool of the day," they "hid themselves;" they had sinned, and dared not appear before the presence of God. When the bridegroom, noticing the guest who had not on a wedding-garment, asked, "Friend, how camest thou in hither?" (St. Mark xxii. 12) "he was speechless." He had sinned, and had no excuse to offer. If we have done wrong, we are not only afraid, but ashamed to look those we have offended in the face. We do not like to meet them, much less to ask a favour of them. And remembering how often we have sinned against God, we may well feel as David did, "My sins have taken such hold upon me, that I am not able to look up . . . and my heart hath failed me" (Psalm xi. 15); or, as Ezra did, when mourning for the offences of the people, "O my God, I am ashamed and blush to lift my face to Thee, my God" (Ezra

ix. 6). This is why we beg for forgiveness before we go on to beseech God to give us "those good things which we are not worthy to ask, but through the merits and mediation of our Saviour Christ." The Church teaches us the same lesson in her daily services. Confessions and petitions for pardon come before all other prayers—even before we venture to join in the prayer our Lord Himself has taught us. This Collect, while it leads us to ask first for forgiveness, reminds us that God is more ready to hear than we to pray. Remembering the many, many sins whereof our conscience is afraid, we might, perhaps, fear to pray at all, but for such gracious words as these, "Before they call, I will answer; and while they are yet speaking, I will hear" (Isaiah lxxv. 24).

THE NEW BISHOP OF ROCHESTER.

The Queen has been pleased to appoint the Rev. Edward Stuart Talbot, D.D., Vicar of Leeds, to the See of Rochester. The Bishop designate is the son of the Honourable T. C. Talbot, Q.C., and of Caroline, the daughter of the 1st Lord Wharncliffe. He was born in London, in 1844, and is therefore fifty-one years old. He was educated at Charterhouse and Christ Church, Oxford, where he obtained a 1st-class Lit. Hum. in 1865, and 1st-class law and modern history in 1866. He was ordained deacon in 1867, and advanced to the priesthood three years later. He was elected Senior Student of Christ Church, Oxford, in 1866, and won the Ellerton University prize in 1869 with an essay on the "Influence of Christianity on Slavery." In the year 1870, he was elected the first Warden of Keble College, Oxford, and was Select Preacher before the University in 1873, and again in 1883. He was one of the Archbishops of Canterbury's examining chaplains, having been appointed to that position by His Grace in 1883. He has been Vicar of Leeds for six years, having succeeded Dr. Tayne, now Bishop of Chester, in 1889. The Vicarage of Leeds is looked upon as a stepping-stone to the Episcopal bench. Dr. Talbot will be the fifth successive Vicar of Leeds who has been appointed to a bishopric. Dr. Atlay was until a month or two ago, Bishop of Hereford; Dr. Woodford became Bishop of Ely, and Drs. Gott and Tayne are Bishops of Truro and Chester respectively. Dr. Hook, who preceded Dr. Atlay at Leeds, became Dean of Chichester. The selection of Dr. Talbot for the See of Rochester is generally approved by all parties of Churchmen in England. He is a moderate High-Churchman.

MEN'S HELP SOCIETY.

Among English societies which have been introduced among us, none seems more likely to be of general service than the M.H.S. Its object is the banding together of all the males of a congregation in one common guild, from the Workers whose rule is very similar to that of the Brotherhood of St. Andrew, through the intermediate grades of Members, Guardian-Members, Associates, and Probationers, down to the Church Lads' Brigade for youths and boys, and the Little Brothers' Guild for the tiny tots of 5 years and upward. The rule of life of the Society is based upon the Baptismal vow, varied in its application according to the age and position of the member; simple in the extreme for men of low moral standard, somewhat fuller for associates married

and single, and still fuller for members who must be at least intending communicants, and Guardian-Members and Workers who must be communicants. One useful feature is the absence of any compulsory subscription save 60 cents a year from each branch. The Workers are the only ones who are bound to contribute to the funds, and even in this case the amount and manner of their contributions is regulated by the Branch itself. Apart from these grades or orders there is, however, a class of members who may be men or women, and who are called Helpers. They are not necessary to the existence of a branch, though very useful if they can be obtained, and these are expected to subscribe 60 cents yearly. They, too, must be communicants. In many of the Branches the men themselves have adopted a 25 cent yearly subscription for Members and Workers, but Associates and Probationers are always free. "We don't want your money, we want you," is the message of the Society to them. Almost any work useful to the Church may be undertaken by the Society, from Bible classes and special services for men, to club rooms, coffee bars, sick benefit clubs and mutual improvement classes and lectures. Any other information may be obtained from the Rev. T. J. Stiles, Iroquois Secretary for the Diocese of Ontario; or from the Secretary, Church House, Deans Yard, Westminster, London, S. W., England.

HURON LAY WORKERS' CONVENTION.

The Annual Convention of Lay Workers and Sunday School Teachers of the Diocese of Huron will this year be held in the school house of All Saints' Church, Windsor. From the character of the programme, so far as it is at present settled, the interest attaching to these annual reunions is likely to be fully maintained at the one now being arranged for. The days of meeting are Wednesday and Thursday, October 23rd and 24th. There will be Divine service in All Saints' Church on the evening of the 23rd; Holy Communion at 9 a.m. on the 24th, and an open meeting in some suitable place in the evening of the last named day. At the latter the Bishop of Huron has kindly consented to deliver an address on "A Missionary Church;" and those who know with what eloquence and vigor His Lordship can expound the true principles and enforce the practice of aggressive work for the Master, will not fail to desire to hear him on the forthcoming occasion. Another feature will be the assistance of contributors from the ranks of Church Workers in the United States. From Detroit papers will be contributed by General Trowbridge on "The Lay Pioneer in Church Extension." Mr. W. Aikman, Jr., on "Young Men as Church Workers"; and Mr. Swett on "The Catechism versus Strange Methods." From our own side of the line Canon Richardson will discuss "Christian Endeavor and the Anglican Communion"; the Rev. John Ridley, "How to Support the Church"; the Rev. Robert McCosh, "Defects of the Modern Sunday School," and (it is hoped) Mr. Nicholson, of London, "Children's Services." Mrs. Tilley, of London, will contribute a paper on "The King's Daughters," and will address the women of the Convention at a special meeting on some other subject of general interest. The Committee of Management are also very hopeful that Mr.

Eugene Stock, who is expected to be in Canada shortly, will be induced to give an address for which due provision will be made. Mr. J. L. Kent, of Windsor, has kindly undertaken to act as local secretary.

THE LOWERED STANDARD.

Nobody who reads the daily press can have failed to note the remarkable frequency of crimes, great and small, at the present time. In the not very distant past we have congratulated ourselves that disregard for the laws of God and man has been exhibited in a lesser degree here than elsewhere. To-day congratulation under this head would be flattery. The terrible murders of the past few years, not those of imported fiends, but of natural home-grown criminals, the burglaries, the thefts, the breaches of trust, the violations of social obligations, are so numerous and so real as to deprive us of all reason for boasting, and to force us to the conclusion that there is something radically wrong. Criminologists attribute crime to a variety of causes, each tending to its own particular end. Heredity is a potent influence; but it operates in what are termed the criminal classes. Unless we have already created a criminal class, and certainly until recently such could not be said, our wave of wickedness is not the result of inheritance. Depressed trade is another factor. It is always held that when times are strained men's worst instincts assert themselves in the struggle for existence. Thus it happens that frauds and thefts are perpetrated with a view to obtaining what cannot honestly be secured. Our depression, however, has not been severe. Nor have the crimes been of the character which result from privation and hunger. Speaking generally, the offences have come from covetousness and selfishness, weak morals, and a want of appreciation of the duties of man to his Creator and his neighbour. Who is responsible for the conditions we are experiencing? The Churches do their duty in that they inculcate right ideas and lead into the paths of virtue. The State is equally industrious in its own peculiar way. Its machinery for punishment is designed to curb the appetite for vice. Where then is the fault? Can it be that in sowing the seeds of virtue we wait too long? Do we allow the weeds to take root before we attempt to implant sound principles in the minds of the rising generation? These propositions are closely allied to the subject of education. They cover parental duty in that department of life, Church duty in relation to the young, and the duty of the school in reference to religious and moral instruction. It is difficult, and in fact impossible, to know to what extent parental duty is performed. The degree no doubt differs in various families; but it is to be feared that its average is low. The Church or Sunday-school work is done well; but does it reach the young in respect of whom the parents are indifferent? In the Public Schools we have an instalment of religious teaching. That this teaching is efficient in the moulding of character is sometimes denied, and for this reason it is urged that it should be abandoned. The question is, whether in view of the allurements which beset the young, of the vice that is growing, of the apparent neglect of religious teaching by parents, and of the difficulty which the Churches experience in the performance of their important work, the last shred of religion should be driven from the schools. The answer is to be found in the results of this policy elsewhere. In Australia the Bible is proscribed, so far as the schools are concerned. English litera-

ture is even garbled, in order that religion may be avoided. Many good men and women come from these schools; but it is acknowledged that the standard, instead of becoming higher, is perceptibly lower. France has thrown aside religious instruction. Educationists there report that without the aid of religion, morality cannot be implanted, and that as religion is wanting the coming race is deteriorating. That the schools should take the place of the Church no one will contend; yet, remembering what the conditions are in Canada to-day, and what the consequences of religious prohibition are elsewhere, the exclusion of the very foundation of morality from the primary institutions surely cannot be contemplated without alarm.—*Mail and Empire.*

NOTES ON PREACHING.

NO. IV.—THE STRUCTURE OF THE SERMON.

"I beg to remind you at the outset," says Bishop Boyd Carpenter, "that the best things grow, and they take their structure during their growth. Anything like an enforced, elaborate, and artificial structure defeats itself." This caution is given to remind the beginner that for him, rules which in themselves are quite right and useful for those who are more experienced, may be mischievous to him. They may "mislead those who seek to apply them before they have caught the spirit that underlies them. Moreover, each man must discover methods for himself; and, if he is wise, he will regulate the structure of the sermon according to his own genius and character." The Bishop, however, refers to one general principle to which all must give heed, and of this principle he finds an illustration in the "Dry Bones" of Ezekiel. "We must have material, but we must not allow it to remain structureless material. It must be organized material, knit into form and clothed with beauty and instinct with life. In other words, our materials must be compacted of those elements which appeal to the reason and affection of our hearers. Too often sermons embody only those materials which the preacher favours, and the appeal of the sermon is limited in consequence." Illustrations are found in the argumentative preacher, who argues in season and out of season; in the preacher who is fond of instructing and packs his sermon with teaching alone; in the preacher of poetic temperament, who fills his discourse with figures and tropes and flowers of rhetoric; in the preacher of a predominately devout temperament, who may forget the necessity for instruction and conviction. All these are defective. The preacher must remember that those whom he addresses have minds, consciences, and hearts, and all these must be remembered and appealed to. "The sermon should be reasonable, instructive, convincing and persuasive." This is a good deal to ask for; but if we do not set high ideals before us, our attainments are not likely to be even respectable. It would be well sometimes for the preacher to read over a sermon—sometimes a new one, sometimes an old one—and consider how he would judge it in regard to these tests, if it were the work of another man. And so, in the preparation of a sermon, "you will find it not a bad rule to ask yourself while preparing your sermon, is there *reason* in what I am making ready—will it appeal to the minds of thoughtful men? But, again, ask yourself if you are providing *instruction* for the ignorant, and here let me say that there is cheap chatter which tells us that the clergyman is behind the age. Do not be misled by this sort of

talk. You may be tempted to assume that all your hearers have read the last review or are acquainted with the last novel. You may be tempted to touch on these things instead of teaching what you were sent to teach. Remember that there may be people who are full of the spirit of the age, but who are deficient in the ordinary knowledge which is common in a third rate Sunday School. It is not unwise to give explanations even of obvious things, if only we do so in a way which is natural and not patronizing. Be careful to have real instruction into your sermon; strive that nobody who listens can go away without some clear idea of the meaning of the text or story with which you are dealing. And this can easily be done without appearing to play the schoolmaster." Argument and instruction should, in fact, go together. Your end is to produce conviction; but conviction without knowledge, and therefore without instruction, is of imperfect advantage. But the Bishop pleads also for *illustration*. "There is illumination in illustration; but there is more. It is chiefly through illustration that the thought of the sermon can be brought near to the hearer's mind." But all these hints, the Bishop remarks, "are of little value unless a true *ethos* pervades the sermon. Here, if anywhere, rules are useless. The *ethos* is the outbreathing of the spirit which is in us. If our souls are set on vanity, puffed up with self, demoralized by indolence or self-indulgence, no amount of effort can avail to make the tone of the sermon what it should be. The only road to success here is the road of self-vigilance, of personal devotion, and spiritual sincerity. In this we must be men who live in the realization of God's presence and in personal communion with Him. In vain we shall strive to awaken spasmodic sentiment or create by effort the devotional feeling. We cannot in a moment contradict ourselves or counteract the subtle influence of character upon speech." So far for the elements of a sermon. Next comes the subject of arrangement. Demosthenes said that, of the three qualities of an orator, action was the first, the second, the third. For action the Bishop substitutes *order*. It is needed for the sermon's sake, the hearer's sake, the preacher's sake. It has been well said: "Without order in a discourse you cannot get into a subject, and without good order you cannot get out of it." "When you have decided on your subject, consider your people. Are they educated or uneducated?" Whether the one or the other, order is necessary. Dr. Chalmers took as great trouble with his sermons for poor people as with his university work. Order is equally necessary for your own good. By careless, disorderly work, "you will do harm to your own mind and character. The habit of accuracy is closely allied to truth; and the observance of order shows a kind of conscience. Disorder, on the other hand, betrays a spirit not fully alive to responsibility. Cecil said it required as much skill to know what not to put into a sermon as what to put into it. But order is not sameness." Different methods suit different men, and each one must find out his own. Indeed the same may use different methods, and obtain freshness and variety by this means. But one principle is all important, the principle of *unity*. "Beauty consists very largely in the happy subordination of all details to some leading idea." This is a subject of the greatest importance, and is admirably treated by Vine in his *Treatise on Homiletics*, to which we may return. Then be careful of your language. "Talk English and not Johnsonese." To sum up. "Keep clearly be-

fore your mind the end you have in view. Make straight for it. Be direct. Write as if you were writing a letter to a friend rather than if you were writing an essay. I mean, put the personal feeling, personal interest, and personal conviction into it. If you are to look for models, find them in speeches rather than in sermons. You will gain more by reading John Bright's speeches than by reading Blair's sermons." Yes, my Lord, but there are other sermons. Shall we leave Blair, and try Bossuet, Bourdaloue, Monod, Bersier, Magee, Phillips Brooks, Bishop Boyd Carpenter?

THE EXPERIENCE OF A METHODIST PREACHER SEEKING FOR THE CHURCH.

BY THE REV. HENRY E. BENOIT.

"Did you know that the Rev. John Wesley was a member of the Church of England until his death?" These words were addressed to the writer of these lines, who, with many Methodist preachers, knew that Mr. Wesley had been a Churchman in his earlier life, but thought that later on he had separated from the Church of England to become the founder of the Methodist Society. The very existence of such an organization seemed to be proof sufficient that such a separation had taken place. At the age of 17, the writer, like most Romanists who begin to have doubts concerning any of the teachings of the Church of Rome, had drifted into infidelity, rather than unite with any Protestant organization, whom he believed to have been founded only since the time of Luther. Speaking of the Church which was to be established on the Day of Pentecost, the Saviour had said: "The gates of hell shall not prevail against it," and moreover, that He would be with it until the end of the world. If, then, the Church had become corrupt so that it became necessary to organize a new Church, as the Reformers had done on the continent, then the gates of hell had prevailed against the first, and Christ had not been true to His promise. Religion was only an imposture and a degrading superstition. The writer had wandered for three years into this unbelief, when through the kindly interest of a Methodist preacher, he was led to read the Holy Scriptures and to believe on Jesus Christ as his only Saviour. After this it was but natural that he should cast in his lot with the Methodists, becoming in due time a Methodist preacher and missionary to the French-speaking people in the city of Woonsocket, State of Rhode Island. He had been in this appointment seven years when his attention was called to a sermon preached by the rector of St. James' Episcopal Church, the Rev. Mr. C., who made the statement that the Church of England did not owe its origin to the Church of Rome, but had been founded in the British Isle in Apostolic times. That the Church in England had maintained its independence until the time of the Norman Conquest, at which time it was compelled to submit to the supremacy of the Bishop of Rome. That under Henry the VIII. the Church of England had regained its independence without becoming a new Church. In token of this it pointed to an unbroken line of its Bishops back to the time of St. Augustine in 596 A.D., that is, before any Bishop of Rome had officially declared himself the head of the other Bishops. In many controversies with Romanists, the writer had expressed his willingness to return to the Church of Rome if it would purify itself of its most glaring errors. . . . What, then, if the claim of the Church of England were true? . . . What if it was a true, pure Catholic and Apostolic Church? . . . Shortly after this,

he visited the Rev. Mr. C., who gave his visitor abundant historical proofs for all that was claimed for the Church of England. It was at the conclusion of this interview that Mr. C. asked his perplexed visitor if he knew that Mr. Wesley, the supposed founder of Methodism, had lived and died in the communion of the Church of England, and moreover, had warned all his followers never to separate from that Church. He was directed to read Mr. Wesley's works, and as the result of this reading may interest other people, a few brief extracts will be given: In volume xv., page 311, Mr. Wesley, but a short time before his death, says: "When the Methodists leave the Church, I fear God will leave them." Speaking of the Methodists, vol. vii., page 277, Mr. Wesley declares: "They are not a sect or party, they do not separate from the religious community to which they at first belonged; they are still members of the Church; such they desire to live and die." In another place Mr. Wesley adds, "I dare not separate from the Church; I believe it would be a sin so to do." In a letter written from London, and dated October 10, 1779, Mr. Wesley writes to their Bishop: "The original Methodists were all of the Church of England, and the more awake they were, the more zealously they adhered to it in every point both of doctrine and discipline. Hence, we inserted in the very first rules of our society, 'They who leave the Church, leave us,' and this we did not as a point of prudence, but of conscience. We believe it utterly unlawful to separate from the Church." Again, in a letter to Mr. William Percival, of Newcastle-on-Tyne, under date of February 17, 1787, Mr. Wesley says: "By all means go to Church as often as you can, and exhort all Methodists so to do; they that are enemies to the Church are enemies to me." On page 321, vol. viii., Mr. Wesley thus exhorts his preachers: "Carefully avoid whatever has a tendency to separate men from the Church. Exhort all that were brought up in the Church to continue therein." Two years before his death Mr. Wesley said: "Ye yourselves were at first called in the Church of England, and though ye have, and will have, a thousand temptations to leave and set up for yourselves, regard them not, be Church of England men still."—vol. viii., page 279. From all these citations it is very plain that Mr. Wesley never designed that the Methodists should leave the Church, and, moreover, that he looked upon this act as a separation from God. To the very last moment we hear him declare his purpose to live and die a member of the Church of England, and that those who followed his advice would never separate from it.

(Concluded next week.)

REVIEWS.

THAT EURASIAN. By Aleph Bey. Price, \$1.25. New York and Chicago: F. T. Neely, 1895. Toronto: Rowsell & Hutchison.

We confess to great sympathy with that large class of readers who like a story to end well, and who feel that they are rather taken in when, after having their interest excited in certain persons, these persons are left miserable or are killed off by the author. Now, the story before us ends well. A great many things go wrong in the way, and some of them are never fully righted; but, as a whole, the end is satisfactory. We shall not, of course, say what the end is. But after all, it is a sad story; and if we could believe it gave a normal picture of this side of Indian life, we should be very sad over it. A Eurasian, as our readers may know, is a person half European and half Asiatic—generally speaking, we suppose, half English and half Indian. The hero of this story

was the son of an Englishman who had deceived an Indian woman into the belief that she was virtually his wife and would never leave her. In spite of this he brutally deserted her and his two children; and it was only through the kindness of others that they did not starve. The broken-hearted mother soon laid down her burden, and the children were separated to meet again under painful circumstances. The chief interest of the story, however, centres in the difficulties experienced by a half-breed of this kind in obtaining a commercial status or a social position. If the English in India are generally as bad as they are here represented, it is high time that they mended. If the clergy here described are anything like fair representations of their class, they certainly have not the mind of Christ. We think, however, the author has distinctly marred his work by a needless attack on Catholic Christianity. The story is written with animation and even power; but it would have been all the better without this element.

Home & Foreign Church News

FROM OUR OWN CORRESPONDENTS.

QUEBEC.

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

The Rev. J. H. Thompson, M.A., Vicar of Datchet, near Windsor, Eng., uncle of the Rev. Lennox W. Williams, M.A., rector of St. Matthew's Church, Quebec, and commissary in England for the Lord Bishop of Quebec, has been appointed by the Lord Bishop of Oxford as the Honorary Canon of Christ Church, Oxford.

At the recent Convocation of the University of the South, Sewanee, Tenn., the degree of Bachelor of Laws was conferred on the Rev. Robt. Henry Cole, M.A., B.D., of St. Matthew's Church, Quebec. Mr. Cole received his degree of B.D. from the same university several years ago.

MARBLETON.—The Rev. Edwin Weary has resigned the charge of this mission to take work in Columbia. The Rev. Edmund Jackson, M.A., of South Kirkby, Wakefield, Eng., has been appointed to succeed him, and will begin his duties on Sept. 1st.

GROSSE ISLE.—The Rev. H. D. Steele, of the diocese of Huron, who was last spring appointed chaplain at the Grosse Isle Quarantine Station for the summer months, has been compelled to relinquish his work there, owing to his ill-health.

ISLAND OF ORLEANS.—The Rev. W. G. Falconer, of Maple Grove, P.Q., is acting as chaplain at this summer resort during the month of August.

The Lord Bishop.—The Lord Bishop of the diocese returned to the See City on the 17th inst., from his extended confirmation tour through the Gaspé District and the distant Magdalen Islands. He returned by way of Pictou, N.S., and with the Rev. Lennox W. Williams, M.A., rector of St. Matthew's Church, Quebec, who accompanied him as chaplain, visited Halifax, St. John and Fredericton, spending a few days in each city. His Lordship reports that the work of the Church is progressing most favorably in the eastern parts of the diocese which he has visited.

The Right Rev. W. Paret, D.D., of Baltimore, Md., Bishop of the Diocese of Maryland, who has been spending his vacation at Hatley in this diocese, came to Quebec on the 17th inst., for a short visit to the Lord Bishop.

COLUMBIA.—The Right Rev. Dr. Perrin, Lord Bishop of Columbia, B.C., sailed from England on the 15th inst., and is to reach Quebec per S.S. "Parisian" about the 24th inst. His Lordship has been in England for the benefit of his health, as he was rather poorly after the serious operation which he went through some months ago, and we are glad to say he has now quite recovered. The newly consecrated Bishop of New Westminster, Dr. Dart, also landed here on the 10th inst., on his way to his distant diocese.

MONTREAL.

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

STANBRIDGE EAST.—An exceedingly interesting and profitable convention of the Sunday School Institute of the Archdeaconry of Bedford was held here on the 7th inst. On the programme were the following names: His Lordship the Bishop of Vermont; Dr. Krans of St. Andrew's Church, New York;

Rev. Elson I. Rexford, Principal of the Boys' High School, Montreal; Rev. E. A. W. King, M.A., from the Diocese of Quebec, and Rev. Canon Davidson of Frelighsburg. The Bishop was the preacher at the celebration of the Holy Communion and his words went to the hearts of all present. After briefly touching upon the nature of the sacrament, he discussed it from two points of view specially applicable to Sunday School workers. Participation in the Communion implies a pledge on the part of the communicant, of self sacrifice similar to that of the Redeemer. Not that sacrifice, pain or death, were in themselves a pleasure to God, but He was pleased with an evidence of a willingness to die rather than swerve from the path of rectitude and integrity. Christ's sacrifice was for the brethren, and ours should be likewise. The Sunday School teacher who came to the Lord's Supper then pledged himself to spend and be spent for the children under his care. He was to take pains in the preparation of the lesson and walk uprightly before the young, and do all in his power to build up their character. This sacrament was a means of grace. We came to the Lord's Table to be spiritually built up and strengthened as our bodies are strengthened and refreshed by the bread and wine. The food that we eat goes to build up the tissues and muscles and cells of our bodies, and in like manner this sacrament is instrumental in building us up spiritually if we but receive it faithfully. How the inward and spiritual grace is linked to the outward and visible sign, is unknown, nor does it matter. The soul is linked to the body; how it is, none can tell. Let us Sunday School officers or teachers not omit this means of grace, this preparation for this work, for here we receive that we may distribute again to the children that spiritual influence without which our work is of little worth. When the convention assembled in the parochial hall, Dr. Krans read a very beautiful paper on "Sunday School Ideals, or the Ideal Sunday School." He said that the ideal aim of the Sunday School was "not to amuse the children, or increase the number, or win success, or build up the parish, or quiet conscience, or help the clergyman, or save souls, or anything else or less than to promote the glory of God." He dwelt upon the ideal place of the Sunday School in the Church's system, agents and methods. This paper will be published in full by order of the Institute. In the afternoon Rev. Elson I. Rexford gave a most thorough and orderly address on Sunday School teaching. It bristled with points of practical moment to teachers. After stating the object of the Sunday School and showing how it must be undertaken and carried on as any other difficult work, he seemed to sum up teaching in the word *preparation*. This fell into three heads, the preparation of the *teacher*, *class* and *lesson*. The teacher's preparation of himself was first of a spiritual nature, second by general reading, and lastly by acquiring a knowledge of the art of teaching. This last was very important and might with profit be extended to all mothers. The preparation of the class implied a personal knowledge of the members thereof. They should be so arranged as to be all in sight of the teacher, with the restless, mischievous ones straight in front of him. Be in your place before your class, to prevent any unseemly conduct, which spoils the spiritual tone of the scholars. See that the hats and caps are not allowed to lie about to distract attention. Look your scholars full in the face while teaching, as this is most important to arrest attention and maintain order. In reference to the preparation of the lesson, it implies the material and the task of conveying that material. Of the two this latter should be more carefully prepared than the former. No teacher should feel that he must give all that is contained in the lesson helps; this would be a great mistake. Let a careful selection be made with a view to the needs of the class, and only take those points that you are sure you understand. Do not try to get children to learn too much at one time, and repeat and review constantly. Questions should be prepared so that one will follow another in natural sequence, and questions on the next lesson might be given to be answered the following Sunday. The Rev. E. A. W. King, M.A., illustrated the use of the blackboard in Sunday School. He showed how facts and doctrines may be made more interesting and plainer by means of the board, and applied his method to the teaching of the Church catechism, missions and Scripture chronology. Canon Davidson read a very comprehensive paper on Church literature in the Sunday School, and quoted from ancient and modern authors to show the importance of sound and wholesome literature. He very thoughtfully had a large supply of samples of Church literature for Sunday Schools in the hall for free distribution. The duty of a Christian community to the young and some obstacles to the Sunday School work, was the theme of Dr. Krans at the evening session. He claimed that every child had a right to (1) a common-school education, that is the three R's; (2) a trade or means of honest livelihood, and (3) an education fitting them for a life to come. The ob-

stacles referred to were (1) irregular attendance of children; (2) the lack of teachers, particularly men; (3) the indifference of laymen; (4) irreligious environment of children; (5) parental and sponsorial neglect. His Lordship the Bishop of Vermont would add a fourth R to a child's common-school education, namely religion, for without it wits may be trained merely to cheat and defraud, but religion gives character. Superintendents and teachers are delegates of the pastor, and owe him loyalty and obedience. In earnest words he showed that we should not only feed the lambs of God's flock, but also tend the sheep, look after the young men and women that drift away so easily from the Sunday School. He emphasized most decidedly the need of men as Sunday School teachers for men and boys' models. Leaflets should stand in no kind of rivalry to the Church catechism, and public catechising of the children is of the greatest importance. He recommended an informal service for this, and not after a long service, when the children are tired. The catechism contained in compact form the great essentials of Christian doctrines, the rules of faith, the rules of conduct, the rules of prayer and the means of grace. He strongly denounced so-called undenominational teaching, that from which not only the back-bone, but every other bone has been omitted. It is impossible to take hold of it and impossible for it to take hold of you. Be definite in all your teaching, was His Lordship's advice. Men do not object to dogma or doctrines if it is presented in a way to meet their difficulties. The reason why men accept all sorts of fantastic creeds and doctrines is because the truth has never been placed before them in a definite reasonable light, and men have laid hold of the first explanation that seemed to meet their difficulty. In conclusion, he counselled the teachers to find out if the children said their prayers, where they said them and what they said, and direct them accordingly.

LONGUEUIL.—The new rectory erected on the lot of land belonging to the church—which, in area, is suggestive of God's Acre, although by the deed, no burials are permitted—is situated about 100 feet east of St. Mark's Church, and for arrangement, it is a model parsonage, being a neat brick building with stone foundation and extension (costing \$3,500), and as "un fait accompli," the rector, architect, wardens and congregation are to be congratulated. St. Mark's Church is thus rendered more symmetrical, as on the west side stands the day school, which has been enlarged under the present rector, and does good service also for Sunday school, &c.

ST. LAMBERT.—This suburb is about three miles west of Longueuil, and furnishes a pleasing spectacle of brotherly love, as for some years the three Sunday schools have joined in enjoying their annual picnic together.

St. Barnabas' Church, which was opened in 1886 and enlarged in 1891, is a neat brick edifice, on stone foundation, of perfectly oblong form; the nave has two rows of pews, with wide central and narrow side aisles; some 3 or 4 steps lead to the choir; the roof is open; there are windows on all sides of the building; the voice carries well; the prayer desk and lectern are relics from the old Laprairie Church, also the Bible, given by the S.P.C.K. (1830). There are 136 communicants and church accommodation for 220. The Sunday school, which is held in the parish hall adjacent, being connected by a quasi cloister, numbers 130, highest number in attendance 110.

The Brotherhood of St. Andrew has been established 2½ years in the parish and has six members. On Sept. 2nd (prox.) the next monthly meeting of all the city chapters will be held at St. Lambert.

Boys' Brigade.—The first company of the B. B. in the Province of Quebec was formed in St. Lambert four years ago. Recently twenty-seven boys of the Montreal Battalion, i.e., from the parishes of St. Barnabas, the Cathedral, St. Jude and St. Luke, were in camp on Ile Grosbois, the officers in charge being Messrs. F. J. Walker and Edgar Nicholson, and Rev. W. J. Dart, M.A., camp commander.

Erratum et Corrigendum.—The canonical date for Provincial Synod is the second Wednesday in Sept. triennially.

NIAGARA.

CHARLES HAMILTON, D.D., BISHOP, HAMILTON.

ACTON WEST.—A very pretty flower service, for the Sunday-school of St. Alban's Church, was held on Sunday, the 18th inst. The children had taken great interest in learning the new hymns for the occasion, and being the first service of the kind they had ever taken part in, they were full of excitement and delight. The church was very prettily decorated, and made an attractive appearance. The children marched into church singing, "Onward Christian Soldiers," headed by the assistant superintendent, Mr. Lewis, and followed by the incumbent, J.

K. Godden. An address was given to the children on the lessons the flowers teach. Whilst the flowers and alms were being collected the children sang their pretty flower hymn, "Here, Lord, we Offer Thee all that is Fairest," and after the benediction marched out of the church, singing an appropriate recessional hymn. In the evening another service was held for the children, but owing to the wet weather a great many were prevented in attending, still the church was again crowded. The offertory, at both services, as well as at the Sunday-school, which was to be devoted towards the purchasing of a new memorial font in memory of the late incumbent, Rev. J. B. Cooke, amounted to the very gratifying sum of \$13.40. The singing of the children has been highly commended, and the service throughout highly spoken of by all present. Thus a day of high and holy interest, and, we trust, of spiritual blessing to the children, was brought to a close.

HURON.

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

FLORENCE AND AUGHIRM.—These are the centres of one of the oldest and most widely extended missions in the diocese, having been founded about the same time as the old Mission of Moore, of which some account has been already given, that is, about the period of the Rebellion of '37. In those memorable days, when political struggles were reaching a perilous height, the Church, having steadily in view the sacred commission vouchsafed by her Divine Head, continued to be mindful of her scattered flock and to seek for those that were lost, and into this wilderness sent some of her most devoted missionaries. The first to establish the services of the Church in this mission was the Rev. T. B. Fuller, who had been stationed at Chatham—a distance of about 24 miles. It is in the recollection of almost the only remaining inhabitant of that time now living—Mr. Turtle, who came in contact with him, a man who has seen more than ninety years—how on horseback he came all this distance, through a wooded and almost roadless country, following paths and trails in order to reach the few isolated families who dwelt in these parts. Circulating among them, he gladly received their eagerly proffered hospitality, partaking of their humble fare, conducting services in their primitive dwellings and log school-houses. The young men of our day have but little conception of the fatigue, the hardships and privations gladly endured for the Master's sake in these early days. Mr. Fuller is spoken of with respect and sincere regard at this distant day by those who remember him, for the zeal and successful efforts of his early life in this mission. He continued to come out from Chatham for a lengthened period. About the year 1844 he was succeeded in this field by the Rev. James Stewart, incumbent of Tyrconnel, who came out to this section from time to time, a distance of more than 40 miles, to minister to the people. Mr. Stewart is also kindly remembered by some of the older inhabitants, though he was unable to minister to them for much more than a year, owing to circumstances having recalled him to England. Instead of continuing to be served from distant places, Florence and Aughrim now became a separate mission with a clergyman of their own, whose labours, however, were not confined to these places. The first incumbent to reside in the mission was the Rev. John Gunne, B.A., T.C.D. He was born at Maguire's Bridge, in the County of Fermanagh, Ireland, on the 11th February, 1815; was educated at Trinity College, Dublin, and coming to this country, was appointed by Bishop Strachan to the mission of Florence and Aughrim, in the year 1845. Here he continued to labour for more than 27 years, establishing a number of missionary outposts, which have since become separate incumbencies. Among these may be mentioned Wardsville and Glencoe. Services which he established at Kent Bridge have been abandoned. Within this old mission, and nearer to Florence than the former places, is the present parish of Thamesville and Bothwell, created and made important by means of the railway. It may be mentioned that the first to establish regular services at Bothwell, and who was instrumental in building the church there (Grace Church), was the Rev. Joel T. Wright, then incumbent of Wardsville. Services were kept up at Thamesville by the Rev. Mr. Fuller and the Rev. Dr. Sandys, successively, from Chatham, until set apart in 1868 and united with Bothwell to form a separate mission, which was placed in charge of the Rev. Daniel Deacon, M.A. The work at Kent Bridge was also carried on by the latter until the year 1861. Among his labours was also the building of St. Stephen's Church, Thamesville. He was succeeded by the Rev. Wm. Davis, under whose incumbency Kent Bridge was abandoned and Thamesville was divided from Bothwell, and the latter, as a separate mission, was assigned to the Rev. R. F. Dixon, the former continuing in charge of Thamesville until his death, when he was succeeded by the Rev. Mr. Fletcher, during whose incumbency Bothwell and Thamesville were once more united, and St. Peter's

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St. Peter's

Church, of the Indian Mission of Moraviantown, built by the Rev. R. F. Dixon, during his incumbency of Bothwell, was added thereto, forming a new triangular mission. The parsonage at Thamesville was built while the Rev. Mr. Davis was in charge. The Rev. Mr. Fletcher was followed successively by the Rev. F. M. Baldwin, now of Old St. Paul's, Woodstock; the Rev. Wm. Hinde, now of St. Thomas, and the Rev. Horace E. Bray; the last of these, the present incumbent, was appointed in 1893. All three churches are consecrated. Since Mr. Bray has entered upon his labours here, a new shed has been erected for the benefit of the farmers, who are already putting it to good use. The congregation is thus increasing. Various parochial activities have been set on foot calculated to extend and deepen the interest of the people in Church work. Among these is St. Stephen's Parochial Guild, which was started and built up by the energetic efforts of Mrs. Bray. It already consists of 56 members, who are employed in promoting a variety of parochial undertakings. Resuming the thread of our remarks relating to Florence and Auhrim: Though much of Mr. Gunne's time was spent in extending the work of the Church to various outposts, he did not neglect the work nearer home, for two large flourishing and united congregations were built up at both of the above named places, and two substantial brick churches with an excellent and commodious brick parsonage at Florence. St. John's Church, Auhrim, was built in 1854, and St. Matthew's Church, Florence, was built in 1867. The latter is valued at about \$3,000, and the parsonage at about \$1,500. The Rev. Mr. Gunne, who, in addition to his own onerous duties, had also laid upon him those of Rural Dean of Kent, after 27 years of arduous labour fell asleep at Florence on the 3rd day of November, 1872, amid the sorrowing love and regrets of his people. His body lies in St. Matthew's churchyard, where his family have erected a plain but substantial monument of marble to his memory. Mrs. Gunne, the sorrowing widow, resides in London, and two of her sons are given to the Church, the Rev. C. R. Gunne, incumbent of Gorrie, Goderich and Wroxeter, and the Rev. J. M. Gunne, incumbent of Wyoming, Wainstead and Camlachie. After a brief interregnum the Rev. Wm. Brethour was appointed to succeed the Rev. Mr. Gunne, in May, 1873. He was incumbent for seven years and died, and was buried in St. Matthew's churchyard. The next to be appointed to Florence and Auhrim was the Rev. G. W. Racey, a member of an old Quebec family, who succeeded in June, 1880. He was followed by the Rev. F. Ryan, who carried on the work of his able predecessors for nine years, and was appointed to the parish of Tilsonburg. The Rev. Mr. Racey is now incumbent of Belmont, Harrietsville and Dorchester. Mr. Ryan was succeeded by the Rev. H. R. Diehl, the present incumbent, in September, 1893. The work is now carried on with considerable ability and vigour, on what might, perhaps, be called undenominational lines. The liturgical use of this parish is, to say the least, unique, there being but about a quarterly celebration of the Holy Communion, instead of one at least monthly, while the Litany and Ante-Communion services are but seldom used. Only plain matins week after week! It is difficult to fasten the responsibility for this flagrant neglect of the Church's rite where it belongs, as there may be "wheels within wheels," of which the writer knows nothing. It is to be hoped they will tend to right themselves ere long. It may be mentioned also that though the evening hour is vacant, there is no evensong in the church. The consequence is, there is no place for our Church people to assemble in the evening but "the meeting house," where some of our people are being harvested and garnered, but where a goodly number of them do not care to go. Notwithstanding this state of affairs the Rev. Mr. Diehl is active and popular. He has organized St. Matthew's Guild, which is doing a good work, assembling weekly for the study of the Holy Scriptures. It would not be too much if one could also add the study of the Book of Common Prayer, whose rules on rubrics are canonically imperative. Though the guild has been organized only five months, there are now 88 members. While thus the young people may be edified, instructed or entertained, the older people, as well as they, are being starved for want of the means of grace which the Church has provided for them, by setting forth the due and frequent celebration of the Holy Communion, that thereby God may be duly worshipped and men's souls nourished with the perfection of life. These things are said with pain, but it cannot be helped. At Auhrim there is also a guild, that of St. John, consisting of 15 members. They are organized for the same purpose as St. Matthew's Guild. During the summer they meet only monthly. Afternoon evensong is the only service which the congregation can profit by the year round. One cannot but wonder how such a state of things can get so stereotyped that the people do not sufficiently feel their loss to make their need known and felt. It is too often the case that the plain teaching of the Church is given vaguely, incorrectly,

or is passed over altogether, causing much carelessness and indifference. Florence and Auhrim constitute a strong parish, which is, and has been for some time, self-supporting, requiring no help from the mission fund. For St. John's Church, Auhrim, the churchwardens are Messrs. Robert Brownlee and Thos. B. Hands. The former is also the lay-representative to the Diocesan Synod. The churchwardens of St. Matthew's Church, Florence, are Messrs. Hiram Willson and Henry Buchanan. Mr. John A. Young is the lay-representative to the Diocesan Synod.

TILBURY.—The Church in this place is taking a new lease of life. It may be described as the Church of the "Upper Room," for it is in an upper room or hall that services are being conducted. There is no church or church building here as yet; but two adjoining town plots have been secured with a view of erecting a church and parsonage thereon at no distant day. Meanwhile, Divine service is being performed weekly, and a Sunday-school is being regularly carried on every Sunday, numbering as yet but about 20 scholars. The prospects are good for an increase both of the congregation and Sunday scholars, as an earnest appeal is now being made for more teachers and other lay help. The writer was present and enjoyed the service at morning prayer, on Sunday, the 18th of August, very much. In a place where the services of the Church have been conducted for so short a time, the responding and singing were remarkably good. The service consisted of matins and the Ante-Communion Service. The musical portion of the service was well rendered. Miss Shaw presided at the organ. An excellent sermon was preached by the Rev. G. M. Franklin, the newly appointed incumbent. He took his text from the first evening lesson of the day, I. Kings, 17th chapter, 8th and 9th verses: "And the word of the Lord came unto him (Elijah), saying, 'Arise, get thee to Zarephath, which belongeth to Zidon, and dwell there; behold, I have commanded a widow woman there to sustain thee.'" The preacher in a very lucid and effective manner developed three points: 1st, the Divine selection of the place and the occasion, and the persons referred to for the exercise of His loving care; illustrating 2ndly, the truth that God's cause should be ever first, as shown, 3rdly, by the widow's reward. The whole story showed "man's extremity to be God's opportunity." The woman and her son, so obscure and distraught, and ready to die in their poverty and despair through the famine, and the prophet of Israel well-nigh in the same case, are brought face to face by the command of God. Their dependence upon Him brought its reward. The obscure place and the obscure widow and her son, with the holy prophet, are made conspicuous for ever in God's most holy light. The consideration of this subject naturally led in its application to thoughts upon the subject of those "who first seek the Kingdom of God and His righteousness," when the preacher made most appropriate and touching reference to our missionaries who have been so recently martyred in China, while spreading the glorious Gospel of Christ and caring for the outcast widow and orphan in that benighted country. In the course of his felicitous remarks, he mentioned the fact that he had had the pleasure of meeting Mr. and Mrs. Stewart two years ago when on their way to China, on the occasion of a special missionary meeting held in their behalf at Christ Church, Chatham, which he was called upon to open with prayer. He was deeply impressed with their fervour, earnestness and determination to be spent in the cause of missions in China, where Mr. Stewart had laboured for 17 years. The eloquence of both Mr. and Mrs. Stewart was redolent of the deep love which inspired them. It may be remarked that the following are the names of those of our missionaries who perished at the hands of the fanatical Chinese vegetarian mob, at Ku-Cheng: The Rev. R. W. Stewart and Louisa, his wife, with their four children; two Misses Saunders, of Australia; Miss Gordon, of the English Zenana Mission, and Miss Newcombe, probably of the same society. There may be others of whom we have not heard. The service was appropriately concluded with that grand commemoration hymn, "For all thy saints who from their labours rest," and the benediction.

LONDON.—The Senate of the Western University, which has not met for a long time, met recently and decided to revive work in the arts course. Prof. Watkins, the new principal of Huron College, will be the provost of the university, and capable professors (at least four, to comply with the statute,) will be provided for the various departments. The arts course will be undenominational, though the central truths of Christianity will be taught. Mr. Andras will still manage the boys' school, but as a separate institution and in a different building, the school being removed from the annex of Huron College to the old Chapter House on Piccadilly street.

PERTH COUNTY.—The next meeting of the rural

deanery of Perth County is fixed for Sept. 3rd, when important business concerning the reconstruction of some of the parishes and other matters of moment will be discussed. The meeting is in St. James' Church, Stratford.

BAYFIELD.—This parish is at present vacant by the removal of the Rev. Mr. Armstrong to Duncannon. Rural Dean Hodgins conducted service there Sunday, 18th August.

WALTON.—A pleasing event in connection with the services in St. George's Church on Sunday, Aug. 4, was the presentation of the silver communion set given by Mrs. John Hewitt in memory of her late husband, and which was then used for the first time. The set is a handsome one, consisting of flagon, two patens and two chalices. On the reverse of one of the patens is the inscription: "In memory of John Hewitt; presented to St. George's Church, Walton, by Hannah Hewitt." In acknowledging the gift the incumbent said they had now communion vessels worthy of their beautiful little church, and in keeping with the dignity of the service and the honor of God. He commended the custom of thus benefiting and beautifying the house of God by memorial gifts, and hoped others would in some such way commemorate the departed. This is certainly a much more Christian and common-sense way of remembering the dead than by costly monuments, which benefit no one, and which in so many cases have no Christian significance.

BRUSSELS.—The Young People's Society of St. John's Church elected their officers the last Thursday in July, when the following were installed in office for the next six months: President, G. S. Rogers; Vice-President, Henry Dennis; Sec'y, Wm. James; Cor.-Sec'y, Miss Maud Kelley; Treas., Miss Florence Hoggard; Organist, Miss O'Connor. The rector and president will select all committees. In accordance with a resolution passed at a late deanery meeting to bring all the young people's societies in the deanery into accord, the name of Christian Endeavor has been dropped, and the society will be called The Young People's Chapter of St. John's Church Guild. A new constitution and pledge cards have been introduced. The distinction of active, associate and honorary members is retained; but now only communicants are included in the first class. A series of Bible studies in Old Testament characters will be taken up the next quarter, a different member of the chapter being the instructor each evening. There will also be lectures in Church history, with a social and literary evening once a month.

BRIEF MENTION.

Rev. Carl Smith, Lindsay, is the new curate at St. John's, Port Hope.

London *Graphic* says an English Bishop rides a bicycle, but forbears to mention the name of the cleric.

The play "Little Lord Fauntleroy" has brought in \$100,000 net profits to its author and owners.

The Prince of Wales receives daily on an average between 500 and 600 letters, 200 of which are begging letters.

Rev. Frank Du Moulin has returned from a trip to Europe.

Over 20,000 patients are treated weekly in England's hospitals.

The French Government annually appropriates \$25,000,000 for various charities.

Joseph's coat of many colours, probably an embroidered tunic, was made B.C. 1729.

The Rev. Samuel Massey, rector of St. Simon's Church, Montreal, is spending his vacation with his son in Toronto.

Some 17,000 time-expired soldiers are discharged from the British army annually.

The Luciferians, an early Christian sect, took their name from Lucifer, the Bishop of Cagliari.

Bishop Dart, the new Bishop of Westminster, has arrived at Vancouver, to assume his duties.

The Queen of Italy is a composer of some merit. She is very fond of the piano, and, it is said, will sit for hours improvising sweet little melodies.

The Rev. R. J. Harvey has been appointed to succeed the late Rev. L. B. Stephenson at Frankville, Diocese of Ontario.

The largest nugget of gold ever seen was found in 1872, in the Hill End Mine, New South Wales. It weighed 640 pounds, and its value was \$148,000.

Rev. J. H. Ross, formerly curate of St. George's Church, Guelph, is slowly improving in health, but unable to be up yet.

The Rev. Mr. Elliott, Carleton Place, goes to Cacouna for a rest. A child rang his door-bell on Tuesday, and handed in a letter containing \$100 and the words "Go Rest." The donor is unknown.

The sardine season in Brittany lasts about five months, and 2,500 boats, manned by 15,000 sailors, are engaged in the work.

Dean Owen, of Leighlin, the oldest beneficed clergyman in Ireland, has died at 95. He had been 70 years a priest.

In Norway a law provides that no person shall be permitted to cut down a tree unless he plants three saplings in its place.

About 100 letters written by Sir Walter Scott to Mr. Craig, a banker, were discovered recently in an old box in the City of Galashiels, Scotland.

Mr. L. H. Shortt, eldest son of the late Rev. Dr. Shortt, rector of Port Hope, died last month in California, aged 63. The deceased was a brother of Rev. C. H. Shortt, of Toronto.

The first regular peal of bells hung in England was that sent by Pope Calixtus III. as a present to King's College, Cambridge, in 1456. For three centuries it was the largest peal in the country.

The Archbishop of Ontario consented to advance Rev. J. H. H. Coleman to the priesthood at a special ordination service, which was held at St. George's Cathedral, Kingston, on Saturday, Aug. 24th.

Among the rare clocks exhibited at the London Aquarium is one built by a pious Scotchman a century and a half ago. To guard against breaking the Sabbath, he so constructed it that at midnight on Saturday it stopped dead, and never so much as ticked until Monday morning.

The costliest picture frame in the world is valued at \$125,000. It is of hammered gold, ornamented with pearls and precious stones. Its size is eight by six feet, and it incloses a painting of "The Virgin and Child," in the Milan Cathedral.

Rev. C. A. Sadleir leaves for South America on his mission work to the Indians about the middle of this month. He expects to reach Chili about September 18th.

The balloon by means of which M. Andree, the Swedish Engineer, will endeavor to reach the North Pole will, it is said, be capable of carrying three persons, four months' provisions, a sledge and a sailing boat, and will be sufficiently gas-tight to hover in the air for thirty days.

Max Muller insists that the oldest book in the world is "The Rig Veda," which was in existence, complete as we have it now, 1,500 years before Christ, and not the so-called "Book of the Dead," from Egypt, consisting of disjointed fragments, collected from many sources, the earliest of which may possibly be dated as early as 6,000 B.C.

Prof. Julius Zupitza, who died of apoplexy recently at Berlin at the age of 51, was one of the foremost scholars of English in Germany. He brought out editions of the Romance of Guy of Warwick, of Beowulf, and of Chaucer's Canterbury Tales.

Of the \$40,000 required to establish the new Anglican Diocese of Ottawa, \$32,000 is now collected and banked. The remainder is all subscribed, but the collection of it will not be pushed till after the holidays. Rev. E. A. W. Hanington fully expects to see the new Diocese established this year.

British and Foreign.

Lord Salisbury has given £100 towards the fund for the restoration of the spire of Salisbury Cathedral.

A new pulpit is to be erected in Canterbury Cathedral, as a permanent memorial to the late Dean Payne-Smith.

The roof of the nave of Winchester Cathedral is in a bad state of repair, and £5,000 will be needed to make good the damage.

Dr. Wilkinson, the Bishop of St. Andrew's, was recently presented by the ladies of his diocese with a handsome cope and mitre.

The restoration of the font at York Minster has now been perfected by the completion of a wrought-iron screen which encloses it.

The Dean of Bangor, Dr. Lewis, is seriously ill, and has been ordered to the Cape of Good Hope. The dean is the oldest ordained clergyman in Wales.

A new wing has been added to the South-Eastern College, Ramsgate, in memory of the late Canon Hoare, for nearly 40 years vicar of Tunbridge-Wells.

The Rev. E. S. Talbot, D.D., vicar of Leeds, has been nominated by Lord Salisbury for the bishopric of Rochester, in succession to Dr. Davidson, translated to Winchester.

The annual meeting of the Church of England Working Men's Society was held in the Church House, London, three weeks ago. It was in every way a very successful and happy anniversary.

The Bishop of London, who is nearly 74 years old, is to be presented in the near future with a portrait of himself by the clergy of his diocese. This picture is to be added to the series of former Bishops of London now to be found in Fulham Palace.

The Bishop of Southwell has been unanimously elected President of the Winchester College Mission Committee, in the place of his father-in-law, the late Earl of Selborne. The Bishop of Southampton has been appointed a vice president.

The Bishop of Norwich, lately, preached at the reopening service of the church at Burnham Market, Norfolk, which is associated with the early life of Nelson. The day of the reopening was the 97th anniversary of the victory of the Nile.

Dean Hole, of Rochester, has just published a new book in which he describes his experiences in the United States and Canada during his visit for the purpose of raising funds for the restoration of his cathedral, which he undertook last year.

The new Dean of Canterbury has been very well received. He preached recently in the cathedral at the anniversary service of the King's School, Canterbury, and was afterwards present in the Chapter House, together with the Bishop of Dover, at the distribution of prizes.

The Archbishop of Canterbury appointed the Dean of Lincoln to preach the Latin sermon before the Convocation of Canterbury at its opening in St. Paul's Cathedral, on August 13. Dr. Wickham is an elegant Latin scholar, and carried off prizes for Latin prose and verse at Oxford.

Dr. Percival, Bishop of Hereford, reopened the parish church of Ledbury, recently, which has been closed for a year for repairs. Five new and very handsome stained-glass windows have been given to the church by various friends. Members of Gloucester Cathedral choir assisted at the opening services.

A new mission church is being built at Waskerley, Durham, in connection with the parish of Muggleswick. The building, which will be at an elevation of 1,100 feet above the sea level, and will provide accommodation for 100 worshippers, will be substantially built of stone, covered with stone flags, both quarried off the moor adjoining.

The annual festival of choirs connected with the village churches in the Diocese of Llandaff, was held at Llandaff Cathedral, lately. The choirs numbered 1,200 voices. The Bishop of Llandaff was present, and took part in the service. The Rev. B. Lloyd, vicar of Mountain Ash, preached the sermon. The cathedral was crowded with visitors from all parts of the diocese.

The memorial tablet in commemoration of Dr. John Leyden, the distinguished poet and Orientalist, has just been inserted in the cottage at Denholm Village, near Hawick, in which the poet was born. The Earl of Minto has consented to unveil the memorial, and also the monument which has just been erected at Henlawshiel, where Dr. Leyden spent his early days.

The death occurred recently, at the age of eighty-seven, of the Rev. Robert Whiston, who has been for many years head master of the Cathedral Grammar School, Rochester. He was the editor of "Demosthenes," in the *Bibliotheca Classica*, and a contributor to Smith's *Dictionary of Greek and Roman Antiquities*. Mr. Whiston was the oldest graduate on the books of Trinity College, Cambridge.

The nave of the "Duke of Clarence Memorial Church," Llandudno, the memorial stone of which was laid by the Duchess of Teck, has recently been opened for Divine service. The part already completed is of fine proportions, the chancel arch resembling the well-known one at Furness Abbey. The congregations have been exceedingly large, and the church supplies a long-felt deficiency in the church accommodation of Llandudno.

The Earle of Crewe, on 9th August, unveiled a memorial to the late Archbishop Thompson in York Minster, in the presence of a numerous congregation. The effigy of the late prelate has been sculptured in white marble by Mr. Hamo Thornycroft, R.A., and it rests upon a carved altar tomb surmounted by a canopy. The Archbishop of York, the Dean of York, and a number of the clergy took part in the ceremony, which was followed by a service at which the sermon was preached by the Bishop of Beverley.

The Lady Chapel at the Church of St. Matthias, Earl's-court, which has been restored and decorated at a cost of £500 in memory of Miss Davidson, daughter of the vicar, was re-opened on Saturday in the presence of a large congregation, including many personal friends and relatives of the deceased lady. It will be remembered that Miss Davidson, while spending a holiday with her father last year in Switzerland, met with an accident which resulted in her death.

The doubly Ven. Archdeacon Denison celebrated the jubilee as vicar of East Brent, Somerset, on August 4th. The Bishop of Bath and Wells celebrated at 8 a.m., and preached to a large congregation at 11. The Archdeacon is 91 years old. During his long vicariate of East Brent, he has seen no fewer than seven Bishops of Bath and Wells. He still retains much of his old-time vigour, and is as strong a champion of Catholic truth now as he was forty years ago.

During a violent thunder-storm last year, St. Mary's Church, Norton-sub-Hambdon, Somerset, was struck by lightning, and the tower and its contents partially destroyed. At an outlay of £2,000 (£1,800 of which has been already subscribed), the damage was made good, and on Tuesday, the anniversary of the disaster, Dr. Kennion, Bishop of the diocese, visited the parish to dedicate the ring of six bells which takes the place of the damaged peal, and to reopen that portion of the church which has been closed for service since the fire.

An old landmark in the city of Wakefield is to be restored in the reconstruction of the tower of St. John's Church, which was removed at the end of 1884 on account of its unsafe and dangerous condition, and lately a commencement of the work was made in the laying of the first or memorial stone by Mrs. F. Douglas How, daughter-in-law of the Bishop of Wakefield. The event brought together a large assemblage of parishioners and friends. A special service was held, the clergy present including the Bishop of Wakefield, the Bishop of Sodor and Man, and Archdeacon Donne. A sermon was preached by the Bishop of Sodor and Man, formerly vicar of Wakefield. The cost of the work is estimated at from £2,500 to £3,000, a large proportion of which has already been raised.

Correspondence.

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

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

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

The Law of Marriage in Ontario.

SIR,—I have been told that the original Marriage Act has been amended, and that clergy resident in Canada may officiate.

M.

Correction.

SIR,—Will you allow me to correct a typographical error which has been remarked on here. It should be, "there is ambiguity" instead of "there is no ambiguity."

Galt.

C. A. DYKES.

A Resident Bishop.

SIR,—Prince Edward Island is sadly isolated and should have a resident bishop. Bishop Courtney is willing to contribute \$1,000 per annum towards making P. E. I. and C. B. the nucleus of a new diocese. To this might be added Labrador, Magdalene Islands, Gaspé and part of Fredericton. In such a case I have no doubt the bishops of Quebec and Fredericton would each contribute \$500. Here you have \$2,000 per annum all ready to hand for a sadly needed diocese. This is worth discussing.

PRIEST OF NOVA SCOTIA.

The Law of Marriage in Ontario.

SIR,—With reference to the letter of your correspondent, "M," in your issue of the 22nd inst., permit me to say that the first section of R.S.O. (1887), c. 131, requiring residence in Ontario of the minister solemnizing a marriage in this province, was amended in March, 1888, by 51 Vic. (Ont.), c. 20, sec. 1, which substituted the word "Canada" for the word "Ontario" in the previous Act. Ministers and clergymen, ordained or appointed according to the

rites and ceremonies of the Churches or denominations to which they respectively belong, are entitled to solemnize marriages by virtue of such ordination or appointment. This has always been the right of a clergyman of the Church of England, whether deacon, priest or bishop, from the very beginning of our colonial history. Upon other ministers similar rights have been conferred by Provincial legislation, the tendency of which has been, not to abridge or restrict the rights of the clergy, but to extend similar rights to others. The validity of acts performed in Canada by clergymen ordained in foreign parts, and holding the license of a Canadian bishop, is established by 28 Vic. (Can.) c. 7,—by "foreign parts" being meant places outside the British Empire. This, of course, covers the case of American bishops and clergy solemnizing marriages in Canada under the license of a Canadian bishop. As to the Salvation Army, the right to solemnize marriages is restricted by 54 Vic. (Ont.) c. 23, sec. 1, to "any duly appointed commissioner or staff officer of the society, being a man, chosen or commissioned by the said society to solemnize marriages, and resident in Canada."

DISPENSATOR.

"Life in a Look."

SIR,—Such is the title of a most mischievous pamphlet by the present Bishop of Huron, a work which has done and is doing great harm to the Church, and against which I now wish to enter a very strong protest. Let me, however, first say a word or two about its teaching and compare it with the offices of the Church which the right rev. author makes use of, I presume, from time to time. And in doing so, I do not wish to question the correctness of the Bishop's interpretation of Holy Scripture; he may be sound on that point, but I shall be obliged to call attention to the fact that his teaching is hopelessly at issue with that of the Catholic Church, whose servant he is, and whose "Doctrine, Sacraments and Discipline" he is solemnly pledged to maintain. The two first chapters of "Life in a Look" set forth the necessity and the nature of the New Birth. The one great text upon which everything turns is St. John iii. 5, "Except a man be born of water and the Spirit," etc. Now, what does the Church make of that passage? Let me show, very briefly, what her interpretation is, just for the information of those who pay more attention to Episcopal "views" than to the Catholic verities contained in the Prayer Book. The Church makes that one passage the basis of the Sacrament of Holy Baptism. "Dearly beloved, FORASMUCH as all men are conceived and born in sin, and that our Saviour Christ saith none can enter into the Kingdom of God except he be regenerate and born anew of water and of the Spirit; I beseech you, etc." Thus the Church takes that verse (John iii. 5.) and brings it forward as her one reason for baptizing even infants. In the office for the "Baptism of those of riper years," Christ's interview with Nicodemus forms the Gospel, which is followed by the exhortation, "Beloved, ye hear in this Gospel the express words of our Saviour Christ; that except a man be born of water and of the Spirit, he cannot enter into the Kingdom of God. Whereby ye perceive the great necessity of the Sacrament," etc. When an infant has been baptized privately, the Church directs that it shall be brought to the Church for the satisfaction of the congregation; and the priest standing (with the child before him) makes one or two remarkable assertions. For example, "This child * * * is now 'by the laver of regeneration (Titus iii. 5.) in baptism, received into the number of the children of God,' etc. Again, 'Seeing now, dearly beloved, that this child is by baptism regenerate,' etc. So much for the teaching of the Church. She, without doubt, holds that St. John iii. 5 teaches the absolute necessity of Holy Baptism; and she declares every baptized person to be regenerate. She teaches every baptized little beggar boy to look the world and the devil in the face and say: "In my baptism I WAS MADE a member of Christ, a child of God, and an inheritor of the Kingdom of Heaven. I heartily thank my Heavenly Father that He hath called me to this state of salvation; and I pray unto God to give me His grace that I may CONTINUE in the same," etc. Now for the Bishop. He takes St. John iii. 5, and what does he make of it? He first disposes of the word "water." By a process of reasoning—shall I call it?—covering fifteen pages, in which he gives the reader many passages from Holy Scripture where water is used figuratively, he at last arrives at the conclusion that "water" does not mean water, but "the word." Here are his own words: "To be born therefore of water, is to be born by the agency of God's word." What His Lordship means by that may be gathered from another quotation from his pamphlet. "Thus we see clearly the way in which people are saved. There is first the Bible, the Word of God, declaring the way in which alone God will justify sin-

ners, namely, through faith in the Lord Jesus Christ; and, secondly, there is the Holy Spirit to apply that word with saving efficacy to the heart of man." His Lordship then states, and answers an objection. Here is the objection: "As there are many who believe that by this word 'water' we are to understand Baptism, I wish now to say on what grounds I utterly dissent from such an interpretation." He then gives his "grounds," which I will not repeat, as I have no intention of disputing them. But let us make a comparison. The Church says: "Our Blessed Lord meant what He said—"Water" MEANS water: just as "Spirit" means Spirit." "Not so," says His Lordship of Huron. "What the Saviour of the world MEANT to say was 'Except a man be born of the Bible and of the Spirit,' etc. It is not water, but the Bible, 'SAVINGLY APPLIED,' etc. Again, the Church says: "'Water' here means the water of Baptism!" "I UTTERLY DISSENT FROM ANY SUCH INTERPRETATION," replies the Church's faithful Bishop. Now, Mr. Editor, the Bishop may be right and the Church wrong; although by applying His Lordship's principle of interpretation one could make the Bible mean anything. But who does not see the dishonesty of the Bishop's conduct! For the life of me I cannot understand what code of honour governs some of those who call themselves "Evangelicals." How any man can kneel at God's altar and solemnly pledge himself to uphold the teaching of the Church, and then sow broadcast such a flat contradiction of that teaching, is more than I can understand! And therein lies the great evil of "Life in a Look." It is not (as a nameless correspondent suggested some time ago) a mere question of views upon Holy Scripture. It is a much more serious matter—a matter of common honesty. The Bishop of Huron has published, with all the weight of his name and official rank behind it, a book in which he takes great pains to show that he "utterly dissents" from the interpretation which the Church places upon St. John iii. 5, well knowing that he is pledged to maintain with his whole heart what he repudiates with his pen. And for that reason, I take every opportunity of denouncing "Life in a Look" as an evil and pernicious book. It is a book which has been working ill in this neighbourhood for the last twelve years; it has done more to destroy the faith than all other influences put together; it has turned devout humble-minded Church people into Plymys; it is thrust under the nose of the clergymen by impudent, graceless young men and women; it is sold now in our bookstores and bought by Anabaptists, Plymys, Cocillites, etc., and put into the hands of ignorant Church people to turn them from the Church—and they could not get a more useful text book or a more powerful weapon against us. Against such a book the parish priest has a poor chance. In vain does he try to pin his people down to the simple statements of the Prayer Book, in vain does he remind them that personal piety and Demosthenic eloquence are nothing unless they rest upon loyalty and honesty. "The Bishop of Huron says SO," settles the matter; "and there's too much popery 'in the Prayer Book, anyway!'" Sir, we have heard a good deal about "Catholic Ritual" in the past few years: wouldn't it be as well if the Church turned her attention to the consideration of Catholic DISCIPLINE, for assuredly we need something of the kind. God forbid that I should seem to wish to circumscribe any man's "views." If men love to dwell in such a misty phosphorescent atmosphere let them do so. But surely the views of an officer of the Church should be kept out of sight when they conflict with the fulfilment of his ordination vows. And the plain English of the offices of the Church should have some determinate meaning for, and be held in respect by, those who are bound to use it and teach it. I write this not with the hope that it will accomplish any good, but to relieve my own feelings, and to place on record my disapproval of a most unchurchly production from the pen of the Bishop of Huron. If I knew nothing more about the workings of the Huron Diocese, this pamphlet, "Life in a Look," is sufficient to account for the frequent wail of loneliness which one hears from that corner of the vineyard—the "How long, O Lord?" of some faithful saint who has prayed long and earnestly that the light of Catholic truth may dispel the gloom of Protestant popery.

R. B. WATERMAN.

Franktown.

Anglican Fallacies.

LETTER III.

SIR,—Now when Bede introduces us to the two British bishops in question, he tells us that "they kept Easter Sunday according to the canonical manner." Had he stopped there, no difficulty would have presented itself, and we should have understood from Bede's own language that these two bishops, in contradistinction to the rest of their brother prelates, had adopted the true, the Catholic, otherwise the Roman Easter. But Bede did not stop, but

went on to describe that the Easter they kept was from "the fourteenth to the twentieth day of the moon." It is evidently with this explanation in mind that Canon Ornsby in his "Diocesan History of York," tells us that "Wini was assisted in the office by two British bishops, who adhered to the old practice as regarded the paschal feast." But the old practice was not the canonical practice, but the uncanonical, so that we have here a contradiction in Bede's own statement, a contradiction which cannot be settled but by adopting the more reasonable solution in harmony with the spirit of the context, as we have no direct evidence to work upon, which spirit I shall now endeavour to explain. For some years previous to this incident, Ireland had been divided into two separate ecclesiastical provinces, the North and South. The South from the year 633 had accepted the canonical time of keeping Easter, that is, just thirty-one years before the consecration of Chad. It also appears that as early as A.D. 254, the Irish had crossed over to Britain and conquered a considerable portion of the West coast. For several centuries after this date they kept possession of their new home, West Wales, i.e., Cornwall and Devon being the last to be won back by the Britons. Between Munster and Cornwall there was a highway over which Agilbert, the French bishop who had been spending some years in the South of Ireland, came into Wessex in 650. Owing, therefore, to the intimacy between the South-West of Britain, from whence it is that these two British bishops are assumed to have come, and the South of Ireland, together with the fact of the acceptance of the canonical Easter by the South of Ireland since 633, there is nothing surprising in the assertion that certain of these South-West British bishops had accepted the canonical Easter. This, indeed, is what we find had actually taken place, as the incident of Chad's consecration shows. It seems also to me that the very fact of Wini's seeking the assistance of these two British bishops shows that Bede's statement that they kept Easter Sunday according to the canonical manner is justified. Augustine, Justus, Paulinus, Honorius, and even Theodore had consecrated alone, which nullifies the argument that Wini sought the aid of schismatical bishops because he did not wish to perform a consecration without the usual three bishops. Of course there is the perplexing explanation that these two British bishops kept Easter Sunday from the fourteenth to the twentieth day of the moon. But there is also the statement that they kept Easter after the canonical manner, which was from the fifteenth to the twenty-first day of the moon. We have to choose then between the statement and its explanation, and I am inclined to think that it is the explanation which is in error. If I am correct, then Canon Ornsby is in error in stating that these two British bishops adhered to the old practice as regarded the time of the paschal feast. But further, if these two British bishops did observe the canonical Easter, they were not schismatical, but on the contrary were in communion with the bishops of the South of Ireland, with Agilbert and Wini, which meant with Rome as well at that time. Again, it is quite possible that these two British bishops may have received consecration in the South of Ireland, or in South-West Gaul, or by a bishop from either of these places, for some strong influence must have been at work to make them adopt a different manner of keeping Easter from the rest of their brother prelates of the British Church. In the midst of this uncertainty, however, there is a greater one, viz., the question whether Chad assisted in any of Theodore's consecrations, and so passed on the Episcopate derived partly from these two British bishops. Chapin informs us, as I have said, that he must have done, because the canonical number could not have been made without him. This, however, is a mistake, for upon Theodore's arrival in England there were in all probability five prelates in the English Church, Theodore, Wini, Wilfrid, Chad, and perhaps Boniface, of Dunwich, who only died the year of Theodore's arrival, 669. Canon Ornsby thinks that Theodore consecrated Bosa of York, Eadred of Lindsey, and Eata of Hexham, by himself, and, if so, there is no reason for thinking that he did not consecrate Putta of Rochester, Bisi of Dunwich, and Leutheius of Dorchester, also by himself, or with the assistance of Wini and Wilfrid. The two first of these bishops Theodore consecrated in 669, and the third in 670, while there were no other bishops consecrated in Chad's life time. With all this difficulty attending both the consecration of Chad, and as to whether he actually assisted Theodore in the three consecrations undertaken in his life time, it is surely better to dismiss Chad out of the question when discussing the descent of Anglican Orders. It will be remembered that I referred to Mr. Lane's and Mr. Fry's assertions that the selection by Theodore of monks belonging to monasteries founded by the old British Church was, according to the former writer, a continuance of the ancient Christianity of Britain, and which, according to the latter, proved the continuity of the Church of England with the old British Church.

On page 87, however, Mr. Lane further tells us that through this selection "there was a double line of Apostolic ministry in the Anglo-Saxon Church," adding, "if indeed it was not made a three-fold cord through the consecration of St. David by the Patriarch of Jerusalem," Mr. Lane meaning by this threefold cord the amalgamating of the Roman ministry, through Theodore, the British, or Ephesian, by way of Polycarp, Irenæus and Etherius of the Church of Lyons, for he tells us that Etherius of Lyons assisted Vergilius of Arles to consecrate Augustine; and Jerusalem by the Patriarch who consecrated St. David. Now if it were not for the want of critical acumen displayed in the above statements, the amount of evidence to be refuted might have prevented the attempt, but as it is, I trust to show the absurdity as well as the errors in the above assertions. In the first place, Theodore himself conferred the Episcopate upon the monks he chose from the so-called British monasteries, which were not British, but Scoto-Irish, a very important distinction. We neither pass down the Church, or its orders, except through the Episcopate, and as it was certainly not a British Episcopate that Theodore bestowed upon those he elevated to the different Sees in the Church of England, it is absurd to speak of such appointments as continuing the old British Church, or more than one Apostolic ministry, which was Roman in Theodore, and Gallic-Roman in Wini and Wilfrid, which amounts to the same thing. Chad and Boniface we need not consider, as their participation in Theodore's consecrations is altogether of too uncertain a character. We have now to consider the asserted amalgamation of the unbroken orders of the old British Church in that of Wales, comprehended in the four Sees of St. David's, St. Asaph, Llandaff, and Bangor, with the orders of the Anglican Church after the Conquest. Now the truth is that the orders of the old British Church did not live on by amalgamation with the Anglican orders when the Church of Wales came formally under the jurisdiction of the See of Canterbury. When it did so in 1115, according to Mr. Lane, the distinctive Welsh orders, whatever their source, had come to an end, and had been replaced by Anglican orders exclusively. Mr. Lane appears to make a great point of Calixtus II. advising the Welsh prelates to take the oath of canonical obedience to Archbishop Ralph of Canterbury, in 1115. When this oath was taken, however, two of the Welsh Sees were filled by bishops who had been consecrated by the Archbishop of Canterbury, assisted by prelates of Anglican orders exclusively; one was vacant; and of the other there are no records in existence earlier than 1143, when the See was filled by Gilbert, consecrated at Lambeth by Archbishop Theobald, assisted by the Bishops of London and Rochester. In 1120, David the Scot was consecrated to Bangor by Archbishop Ralph, assisted by English bishops of Anglican orders exclusively. The Bishop of St. David's, whom Mr. Lane informs us did the work of a certain bishop of Hereford, was Tremerin, consecrated by the Archbishop of Canterbury. There is little wonder, then, that he became, as history informs us, Co adjutor to Athelstan, the Hereford prelate in question, when the latter was not only too infirm to attend to his duties, but was also blind for thirteen years. Further, it would seem that before and after this event, bishops of St. David's were frequently consecrated by the Anglican primate; while the bishops of Llandaff from 927 seem to have been regularly consecrated at Canterbury. Possibly, therefore, the old British orders, wherever they came from, may have died out long before the time we intimate, viz., 1115. Of one thing we may be certain, however, viz., that the bishops of the Welsh Church never assisted to consecrate prelates for the Anglican Church, as not only is there no evidence of such action, but the prejudice of the Anglican Church, evidenced equally in the case of the old Irish Church, stood immovably in the way. From the foregoing historical facts it will at once be seen how absurd it is of Mr. Earle, or any one else, to attempt to trace Anglican orders through the ancient British Church. I have one more important fallacy to point out before closing this paper, viz., the repeated assertion that Augustine was consecrated by the Bishop of Lyons as well as the Bishop of Arles, in 597. Chapin, Lane, Gwynne, in the "Doane Manuals of Christian Doctrine," Gray, in his "Apostolic Succession," recommended by Bishop Perry, and others, assert that Etherius, Bishop of Lyons, assisted to consecrate Augustine, first bishop of the English, in 597. Their reason for so doing is that they may claim an unbroken Episcopal succession from St. John, who consecrated Polycarp, who consecrated Irenæus, second bishop of Lyons, who transmitted his orders to this same Etherius in an unbroken succession. If this were true and could be proved, Augustine's succession came to an end in Boniface of Dunwich, but it cannot be proved, since we cannot tell where Irenæus derived his orders from. However, the bishop of Lyons, as I shall endeavour to show presently, took no part in the consecration of Augustine. I may add that even Dean Burgon asserts (England

and Rome), that Augustine "brought hither the Gallican, not the Roman succession"; while such is the prejudice to Roman orders that Blunt (Household Theology) is fain to seek an independent succession from aid assumed to have been given in Anglican consecrations by prelates of the ancient British Church, though he is careful to add, that "it cannot be historically proved." The actual facts are as follows: When Gregory ordered Augustine to Arles to be consecrated, the Archbishop of that province had for many years been the papal vicar for Gaul. In plain English, Arles was then the Roman Gallic outpost, and Augustine by being consecrated by its Archbishop, was virtually consecrated by the Pope. Arles had been converted by Trophimus. I said that he, with other prelates, had come from Rome in 250. Gregory, of Tours, upon whom this assertion is based, does not actually say that Trophimus and the other six prelates had come from Rome, but it seems to be the unanimous opinion of French authors that this is his meaning. Guizot is of this opinion, and he is followed by Palmer in his "Origines Liturgicæ"; by Dean Kitchen, in his "History of France," etc. Murdock, however, in a note in his edition of "Mosheim," tells us that Gregory says, "Under Decius (A.D. 248-251), seven missionaries were sent from Rome to preach in Gaul. Canon Smith, however, in his "Church in Roman Gaul," says, "Gregory, though he declares that these seven men were ordained bishops to preach, and sent to Gaul, does not say that they were ordained by the Pope or sent from Rome." When we find authors so flatly contradicting one another, it is very difficult for the ordinary student to settle the matter, since it requires access to original works which cannot always be had. However, it would appear that Gregory understood these missionary bishops to have been sent to Gaul, and though we are told by some writers, though others say the contrary, that Gregory does not say where they came from, there can be no doubt that the almost unanimous opinion of French historians that they did come from Rome is correct, an opinion which is shared by some of the leading Anglican writers.

It would seem then that the bulk of evidence is in favour of assuming that the Church of Arles was of Roman origin, whereas Chapin maintains, but without any warrant, that it was founded from Lyons, "from which city it continued to receive its episcopate," which he thinks continued to be handed down unbroken from Polycarp, through Irenæus. Mr. Gray, in his "Apostolic Succession," does not hesitate to record Irenæus as consecrated by Polycarp. Such a grossly absurd assumption entirely destroys the value of his whole work, which I find is extensively copied by other writers who evidently imagine they are on safe ground. Mr. Gray tells us that his list of bishops of Lyons is taken from authentic records. It appears that this assertion is based upon the work of Dr. Chapin, who appears to offer warrant by appeals to original authorities for all the cases of consecration he gives in his numerous lines of episcopal succession. After a careful examination of Dr. Chapin's lists, comparing them in many instances with the authors he gives as his authority, I am compelled to say that his is a very misleading work, to say the least. For instance, he states that Virgilius, Bishop of Arles, and Etherius, Bishop of Lyons, consecrated Augustine in 596, and he gives as his authorities, Bede, Henry of Huntington, Roger of Wendover, William of Malmesbury, and the Gallia Christiana. Now the three first works I am in possession of, and they only represent Augustine as consecrated by the Archbishop of Arles, and not by the Archbishop of Lyons, whom they do not even mention. It is true that Bede and Henry of Huntington call the Archbishop of Arles, Etherius, when they should have called him Virgilius, but this is an error merely in names and not in places. Wendover merely says that, "Augustine went to Arles, where he was ordained Archbishop by the Archbishop of that city." Wendover, therefore, does not mention the name of the Archbishop of Arles, nor does he say anything about the Archbishop of Lyons being present and assisting. I have not seen the Gallia Christiana, nor William of Malmesbury, but it is safe to say that neither of these authorities does more than mention the Archbishop of Arles, abstaining entirely from mentioning the Archbishop of Lyons. My reason for saying so is not only that the authorities I have personally searched give that impression, together with the fact already referred to that the Archbishop of Arles was the papal vicar and having his own suffragans, he would not have sought the assistance of another Archbishop, but that Bishop Stubbs has recently written in answer to a communication from me, that "there is no evidence that the Archbishop of Lyons assisted the Archbishop of Arles to consecrate Augustine." But Chapin is even guilty of greater inaccuracy. He records the three Archbishops, Lambert, Wulfred and Plegmund, as consecrated by Popes Paul, Leo III., and Formosus, respectively, giving as his authorities, the Annals of Plegmund (which are included in the Saxon Chronicle); Bovenden; Wendover; Henry of Huntingdon;

Ingulph, and Malmesbury. Now out of these seven authorities to whom he refers I have five of them, and not one of these five makes any reference to the consecrators of the Bishops in question, while I am certain neither do the two authorities I have not yet seen, viz., Malmesbury and Ingulph, as Bishop Stubbs writes me that Chapin's assertion that these prelates were consecrated by the Popes of Rome, "is not historical." In fact, the Bishop tells me that the consecrators of Lambert have been discovered recently in a Worcester Chartulary, and they turn out to be three com-provincial prelates. There are many similar inaccuracies in Dr. Chapin's work, but I have no more space to devote to their detailing. To sum up, I think I have produced sufficient evidence to show that Professor Freeman is correct in calling the Church of England the daughter of the Church of Rome, and Canon Venables in asserting that with the ancient British Church the latter Episcopate of England has no connection. My object in writing these articles on "Anglican Fallacies" has been prompted merely by a desire to arrive at actual historical facts, which are too often disfigured by partisan prejudice. As for the fact that the Church of England is actually the daughter of the Church of Rome, and has no connection with the Episcopate of the old British Church, for the Scoto-Irish Church derived most if not all of its Episcopate from Rome, through Ninus, and Patrick, that need not alter one jot Anglican opposition to Roman error and unwarranted assumption. There is no doubt that Rome would very much like to lie down with us as the Lion and the Lamb, but that will be when she as the Lion has us inside of her as the Lamb. The modern foolish talk of union with Rome, by certain Anglicans, is the rankest folly, since Rome will never change but for the worse, while she would seek to make us like herself, viz., a distressing caricature of the Apostolic Church.

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Family Reading.

Our Lives are Songs.

Our lives are songs: God writes the words
And we set them to music at pleasure;
And the song grows glad or sweet or sad,
As we choose to fashion the measure.
We must write the music, whatever the song,
Whatever its rhyme or meter;
And if it is sad, we can make it glad,
Or if sweet, we can make it sweeter.

British American Business College.

Some very important changes have taken place in the British American Business College in this city. In order to better meet the growing demands of the age it has come under joint stock management with a capital of \$10,000. The shareholders comprise such men as S. Caldecott, Pres. Toronto Board of Trade; E. R. C. Clarkson, Chartered Accountant; Wm. McCabe, Managing Director North American Life Assurance Co.; Frederick Wyld, wholesale dry goods merchant; Edward Trout, President Monetary Times Printing Co.; D. E. Thomson, barrister, and S. F. McKinnon, wholesale milliner. The course of instruction, too, is so completely changed that the schoolroom becomes practically a large business office, and the work is that of a book-keeper from the start rather than that of a student in the old-fashioned college. In a word, the student handles and makes out all the papers in the office, and, as it were, grows up with the business, really becoming a part of it. Students with this sort of training will not experience the difficulty they have in the past in making a start in business houses.

The "Garden of Eden."

What a beautiful emblem of the Church is the Garden of Eden!

Man was not made in Eden, but placed in it. You and I are not of the Church by nature but by grace; we are created out of it and placed in it by loving hands and hearts.

Adam was created out of dust, so are we all out of the same common mass of human generation. Says David, "I was shapen in iniquity and conceived in sin." Of dust, i.e., of but small origin, a weak and lowly birth are we all.

As Adam, now, was taken out of this natural state, so be we by Baptism: he, by the hand of God, we by the hand of His ministers. By the

grace of God he was removed from his earlier surroundings; we, by the grace of God, from ours.

Baptism changes our relations to our heavenly Father; morally, we are just the same, but, by a spiritual re-birth, or second creation—"regeneration" the Prayer Book calls it in good, old-fashioned term—we are not just the same: we are planted in the Eden of the Church. Planted, transplanted, in this way, into the pale of the garden of God's Church, we are washed and sanctified, watered and fed, as plants are in a real garden, that we may grow and bear fruit to the glory of the great husbandman, God the Father of us all.

And, as Adam entered into a covenant, or contract with God, so is our baptism the establishment of covenant relations with God: we, to live humbly and according to the law of our new estate and relation, and God, on His part, to bless us with grace, to help us to do so, and, in the end, to give us life everlasting.

Now, Adam failed to keep his word—his vow and promise: let us be careful that we do not. We, too, are tempted of evil as he was.

He was expelled from the garden. Our ill deeds may even expel us from this sweet garden of the communion of Saints—let us have a care. But, even then, do you not see that flame, the pointed tongue-like glory that shines near the gates of paradise? That stands for the garrison. It appeared to Moses in the bush. It sat on the heads of the Pentecostal Apostles. It was in the tabernacle and in the Temple. Flame is glory and is for mercy. If our ill be not wilful, and we repent, then we are not cut off from this beautiful garden of the Church; but stay ever in it, and Eden here will be Eden hereafter.

All for Our Good.

Many things happen which we cannot understand, but if we love God we have a right to believe that He is in all of them; and just as surely as we have that belief, it will give us constant and perfect peace. Not a trouble can come to us in this life while we are trusting in God that we will not thank Him for when we get to heaven.

The Christian in Society.

As to our life in society, the best way in which we may there, in heart and mind, rise with Christ, is by the thoughtful watchfulness of love. Thoughtlessness of heart slides into insensibility of heart, and if encouraged in youth makes the cruel men and women of after life. How often do we ask ourselves, before we speak, whether our speech will do wrong or give unnecessary pain? We are proud sometimes of speaking daggers, and delight in the cleverness which makes another wince. It is a pride and pleasure which is base; for it is inhuman, and it is as far removed from the gentleness and sweetness of Christ as heaven is from hell. Then, again, there is that careless habit of "plain speaking," and the way we have of pluming ourselves upon it, till it passes with some into overbearingness, and with others into acute disagreeability. We little think how much it jars upon persons more sensitive than ourselves, and how much suffering it gives. It is good to be plain spoken, but within the limits of charity. Still more mischievous is that looseness of tongue which proclaims everything that its owner has heard from another, without a thought whether the other may like what has been said in a moment of abandon to be proclaimed upon the housetops; which seems to think that nothing is sacred to feeling, and that no seal of confession, though not exacted, ought to be understood as laid upon the lips. That is abominable want of thought and love.

Worse still, as not only careless, but wicked, is the airy slander which gossips away a character in an afternoon, and runs lightly away over a whole series of acquaintances, leaving a drop of poison on them all. The things thus said are said forever. Years after the light word was spoken it may find that it has made a whole life unhappy, or ruined the peace of a household. It was well said by James: "If any man among you seem to be religious and bridled not his tongue, this man's religion is vain." All these things come of want of watchfulness, watchfulness that can only

be exercised and supported—so wearisome is it a times—by thoughtful love.

Inconsistency.

The Word of God says: "If any man have not the spirit of Christ he is none of His." Is not the spirit of Christ from first to last the missionary spirit? Did not His missionary spirit bring our Lord and Saviour from Heaven to earth, and did He not come to seek and to save the lost? Was he not lifted up on the cross that He might draw all men unto Him, and did He not lay down His precious life that all men might be saved? In what connection did He promise to be present with the Church? It was in giving the great missionary charge that He said: "Lo, I am with you always, even unto the end of the world."

No one can deny these things; but it is to be feared that they are sometimes forgotten. Otherwise, how could any Christian say: I do not believe in missions; I do not care for missions; I will not give to missions? Is not that to deny Christ? Let any one who has had such thoughts about missions substitute the name of Christ for "missions," and how shocking it would be! For what is meant by missions but making Christ known to men? What is the object of missions but to make His name a praise in all the earth? What is it but telling of His salvation from day to day? What is it but carrying on the Redeemer's work even as He most solemnly charged: "Go ye into all the world and preach the Gospel to every creature?"

What work is more sublime, more Christlike, than seeking lost souls and telling them of the infinite love of God in Jesus Christ our Lord? Canon Liddon has said: "The wish to spread the knowledge of the love of Jesus Christ is a strong, overmastering impulse in every man, in every woman, who really knows and loves Him." That overmastering impulse has made multitudes willing to deny themselves, take up the Cross, and go forth to peril, hardship and loss to spread the knowledge of the love of Jesus Christ. It is the spirit of every missionary enterprise; it is the calling of every disciple of the Lord Jesus. It is not possible for any one who has the spirit of Christ to say: I do not believe in missions; I do not care for missions; I will not give to missions.

Learn in Order to Do.

The sweetest and deepest lessons of life are not all learned "on the heights." Truly it is in the "wilderness" and upon the "mountain-top" that the soul fights and overcomes temptation, and finally attains security and serenity. But having obtained these, it is sent into the world to practice and promulgate the lessons it has been taught. Then it is among men and in the common joys and sorrows of every-day life that the finer essence of living is added to the fundamental principles of life already learned.

They make a mistake who isolate themselves from their fellows, and think thereby to "possess their souls in peace." Purity and love are not perfected in solitude. The shadow of sin may stain the soul, but the soul is not contaminated by the touch of the sinner. By such contact it is rather strengthened—to heal and to help. "He ate with them" was an example as well as a lesson. And those who are made teachers of men find no surer leading than the fact that nature does not take the trouble to instruct pupils for no purpose. Her finished scholars are intended to practice, as well as to preach. When she has finished instructing a man, she says to him, "Now go and do it!"

Emotions and the Will.

If the wheelhouse, and the steering gear, and the rudder of the ship, proclaim their purpose of guidance and direction, as eloquently and unmistakably does the make of our inward selves tell us that emotions and moods and tempers are meant to be governed, often to be crushed, always to be moderated by sovereign will and reason.

K.D.C. the great spring remedy.

What is the Main Reason why God Gives Man the Bible?

The Law and the Prophets make up the Scriptures of the Old Testament, and consequently our Lord and His Apostles affirm that these Scriptures revolve around the Messiah, the Sun of Righteousness, as do the planets in our solar system around our physical sun.

Christ gives those Scriptures light and life, and force and beauty makes them one in Him.

The New Testament Scriptures are simply the proclamation of the King Himself, or His attendants who immediately surround His person. The Gospel, which is the biography of Christ, and reaches, as no other does, beyond the grave and gate of death to the Resurrection and the Ascension and the eternal life in heaven, is fourfold, because Christ is designed for the whole circle of humanity, and so addresses, through the four Evangelists, the four corners of the earth. The Acts give the first chapters of the history of Christ's Body, the Church, and set before us practically the Faith, the practice and the worship of the first believers, the polity under which they lived and the general principles which characterized their life and fellowship with one another and with their Saviour and their God. The Epistles of St. Paul and others furnish us instruction in doctrine, life and morals as far as it pleased the Holy Ghost to make known His teachings on these subjects, and the Revelation concludes the New Testament Scriptures by placing the Scriptural telescope to our eyes, which enables us to catch a glimpse of the consummation of all things, of the Church triumphant in heaven.

And now in conclusion the Epistle to the Hebrews sums up what our Lord and His Apostles say about Holy Scripture in those wonderful words, written in the opening verses of the Epistle (Heb. i. 3): "God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by His Son, Whom He hath appointed Heir of all things, by Whom also He made the worlds; Who being the brightness of His glory, and the express image of His Person, and upholding all things by the word of His power, when He had by Himself purged our sins, sat down on the right hand of the Majesty on high."

—Bishop of Springfield

Beauty and Tumult.

The rainbow that spans the cataract rises steadfast above the white, tortured water beneath, and persists whilst all is hurrying change below. And there flowers on the grim black rocks by the side of the fall, whose verdure is made greener and whose brightness is made brighter by the freshening of the spray of the waterfall. And so we may be "as sorrowful, yet always rejoicing," and may bid dejected and disquieted souls to hope in God and be still.

Christ's Life in Us.

The beam that is reflected from the mirror is the very beam that falls on the mirror. And the fair things in life and conduct which Christian people bring forth are in very deed the outcome of the vital power of Jesus Christ which has entered into them. "I live, yet not I, but Christ liveth in me," is the Apostle's declaration in the midst of his struggles.

GOOD MANNERS.—Sydney Smith said that "Manners are the shadows of virtue." Certainly a man's behaviour is, in large measure, the outward expression of thorough cordiality. Good manners are possible to every one who is true, kind and considerate. The inward qualities need to be nurtured and their outward forms of expression cultivated. Study of the characters of good people and observation of their manners will do much to aid in acquiring a knowledge of the ways of really good society. Let the heart be right first, and the rest is easily learned. Good manners, in the high sense of the word, help a man far along in life. "If you meet a king, he will recognize you as a brother," was said concerning a man who would possess himself of the manners of a true gentleman.

Excelsior.

A little higher yet—until we are lifted
Above the obscuring clouds that dim our sight;
Until our souls have through the darkness drifted
Into God's marvellous light.

A little nearer—till earth's joys and sorrow
Far, far beneath us in the shadows lie,
And we have glimpses of the bright to-morrow
That waits us in the sky.

A little higher yet—a little nearer,
Until at last a glorious crown is won,
Whilst, as we soar, sounds sweeter still, and clearer,
"Servant of God, well done!"

The Hidden Treasure.

CHAPTER XVII.—CONTINUED.

"You will hardly wish to return to the convent to live, madam?" said Jack after a short pause.

Sister Barbara shuddered. "I will never do so unless I am compelled!" said she. "I had not been three weeks under this roof before I felt that it would break my heart to leave it; but now that I know more of the matter my mind is made up. I will remain in your good father's family and teach my children. I love my children and they love me, and I hope I am doing some good in the world."

"And if they require you to return to the convent?" said Jack.

"Then I shall refuse, and if I am pressed I shall tell my reasons!" said Sister Barbara; "and after that, things must be as they may, or rather as the Lord pleases. Each day's trouble is sufficient for that same day! I shall always be thankful that I was allowed to learn what a Christian home was like."

"I am sure that it was a blessed chance that brought you here, madam!" said Master Lucas, who had entered the room in time to hear the last words. "You have been like sunshine in the house ever since you came into it. I would that all religious persons were like you, and above all, that you could put some of your bright spirit into poor Anne. I know not what to do with her. I do not love to find fault, and besides it does no good, but it hardly seems fair that she should spoil the comfort of the whole family as she does. But as for you, I do trust, madam, that you will never think of living elsewhere, so long as you can be content with such accomodation as simple folk like us have to offer."

"There is no fear of that, Master Lucas! I am only too happy here!" said Sister Barbara smiling and sighing. "I never saw such kind people as yourself and Dame Cicely. I only wish I could do aught to requite your kindness."

"And so you do, madam, so you do. To say naught of anything else, you have added much to my profit the last six months by your skill in confectionery. But I am forgetting my errand. Son Jack, can you leave your books long enough for a walk this evening?"

"Surely, and with great pleasure, dear father!" replied Jack. "It is not often that you find time to walk with me!"

"Nor have I the time now, for Simon has gone to Master Mayor's with the manchets and cold baked meats for the feast to-night, and I must be at home to send off the other things. But here is little Peter come from Mary Dean's to ask you to come down and see her lodger, who is very ill. Peter says he hath no infectious disease, but suffers from the effect of hardship and famine. It seems Davy's captain took him off a wreck on which he was floating, a few days before they came to port. He was very ill, and all but starved; and Davy, like the good fellow that he is, brought the poor man to his mother's house."

"Has Davy returned? I shall be right glad to see him!" said Jack. "He was always a good fellow, though he would go to sea in spite of the Prior."

"I think none the worse of him for preferring to work and help his mother!" observed the master baker. "But Mary would like you to come down and see the poor man, and you might as well carry a little basket with you—just some biscuits and manchets and jellied fowl. I have reserved two or three for ourselves, but we can well spare one, and it is just the meat for a sick man!"

"And a pot of my spiced confection of cherries!" added Madam Barbara. "They are very cordial to a weak stomach. But maybe Master Jack is too fine a gentleman to carry such a large basket through the street."

"I would cuff his ears soundly if I caught him in any such foppery!" said Master Lucas.

"And I give you full leave to do so!" returned Jack. "Do but have the matters ready, and I will set out without delay."

As I have said before, Mary Dean's circumstances had greatly improved of late. She had repaired her house, which had once been a good one, and frequently took lodgers. They were generally of a profitable sort, being ship-masters and mates, who spent their money freely, ate and drank of the best, and made many a valuable present to the gentle retiring widow and her pretty little daughter. She was standing on her own doorstep as Jack came up, talking with a neighbour who seemed to be rather out of humour.

"Oh, very well! Mighty well, Mistress Dean!" she said, as Jack came up. "If you can afford to take a penniless stranger into your best room, and keep him for goodness knows how long, without the least chance or hope of payment, 'tis no business of mine."

Mary looked as though she were decidedly of the same opinion, but she answered gently: "It is no more than I would like some kind woman to do for my boy, if he should chance to be wrecked and landed in a strange place, Dame Higgins!"

"All that is very fine talk!" said Dame Higgins, turning up her nose and tossing her head. "What I say is let every herring hang by its own head. If you don't look out for yourself, nobody will look out for you. 'Take care of number one' is my motto, and it is a good one too. Take my advice, let this man be carried and laid at the convent door, and let the monks take care of him!"

"I shall do no such thing!" said Mary Dean. "Much beholden to you for your advice, neighbour, but I am not so poor as to turn a poor shipwrecked sailor out of my house. I wonder you should dare think of such a thing, after the sermon Sir William preached to us only yesterday about the poor man that fell among thieves!"

"Oh, Sir William, Sir William!" returned the woman, scornfully. "Sir William had better look out for himself. He is an arrant Gospeller and Lutheran, unless he is much miscalled, and we all know what that comes to. Well, do as you like, but you are a fool for your pains. The next time your children want bread don't come to me, that is all!"

"I am not likely to do so, since the only time I ever asked you for anything you gave me a flat refusal!" said Mary Dean. "I trust my children will never be the worse for my kindness to this poor young man."

"And if they should be, you have warm friends to help you, who will think none the less of you for your goodness to this stranger, my good Mary!" said Jack, who had stood quietly listening to the conversation. Dame Higgins started, as did Mary herself, for in the gathering twilight they had not noticed Jack's approach.

"Is that you, Master Jack?" said Mary. "I felt sure you would come or I had not been so bold as to send."

"You did quite right!" said Jack. "The folks at home have sent some delicacies for the sick man, and also something for your own table. Let me carry in the basket for you, it is a heavy one!"

"Good lack, so it is!" said Dame Higgins, casting an envious eye on the contents of the basket, as Jack lifted the clean white napkin which covered them. "What luck some folks have, to be sure. Such baskets never come to our house!"

(To be continued.)

Each Day is a Life.

We hear it is often said that life is but a day. It is said to express the shortness of our stay upon earth. It is said, for the most part, sorrowfully. Let us reverse it and say, with more striking truth, that each day is a life. Every day is a life, fresh with reinstated power, setting out on its allotted labor and limited path. Its morning resembles a whole youth. Its eventide is sobering into age. It is rounded at either end by a sleep, unconscious-

ness at the outset and oblivion at the close. We are born anew every time the sun rises, and lights up the world for man to do his part in it. One thing, at least, may be shown of each day as it dawns and darkens; it is that every one, short as it may be, embodies the fulness of the past, and indicates what is long afterwards to come.

Hints to Housekeepers.

BLUEBERRY SHORTCAKE.—One and a half cups of butter, one cup of sugar, two eggs, one cup of sweet milk, three and one-half cups of flour, two teaspoonfuls of baking powder, one pint of berries, washed. If eaten hot, make a sauce of cream and sugar, or simply sugar over.

FROZEN PEACHES.—Take two quarts peaches, peeled and sliced, sprinkle with one pound of sugar and let stand two hours. Mash fine, add one quart cold water, and freeze the same as ice cream.

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

STEAMED RICE.—One quart of sweet milk, two-thirds of a cup of uncooked rice, and a little salt. Put into cups, set in a steamer over boiling water, and cook until the rice is almost like jelly. When cold turn out of the cups, and serve with sugar and cream or with pudding sauce.

TOMATO SOUP.—Cook thoroughly a dozen ripe tomatoes, and add a pinch of salt, and a half teaspoon of baking soda, and a tablespoon of butter. Strain through a colander. (They should be cooked in granite or porcelain. Tin or iron should never be used for acid fruits or vegetables.) Heat two quarts of milk, to which add a teacup of bread or cracker crumbs. Serve in hot dishes with buttered toast. This will serve eight people.

K.D.C. imparts strength to the whole system.

CARROTS IN CREAM.—Wash and scrape the carrots, let them boil fifteen minutes, then drain off the water, cut them in thin slices, add boiling milk to cover them nicely, put in a generous lump of butter, and use pepper to taste. Just before serving, add salt to taste. After draining off the water, slice them while in the stew pan, so they will not become cold before the milk is added. They should cook at least fifteen minutes in the milk, and great care should be used to keep them from becoming burned.

To serve asparagus, tie in bunches and boil one-half hour. Toast about two slices of bread for each person; dip it in the water the asparagus was boiled in. Spread on a warm dish, arrange asparagus over it with the points to the centre of the dish. Make the following sauce and serve separately: Put one pint of milk on to boil. As soon as it boils stir in one teaspoonful of corn-starch previously wet with milk and three beaten eggs with pepper, salt and one teaspoon of butter. Boil three eggs hard and cut them up fine in your sauce. Serve the same sauce also with fish.

For immediate relief after eating use **K.D.C.**

CHICKEN SALAD.—Measure the meat, from which every last bone has been picked. (If "short" of chicken, piece out with lean, fresh pork, boiled until very tender.) Add double the quantity of cabbage, celery and lettuce, equal parts. Mix thoroughly, and over all turn the liquor—or so much of it as is needed, in which the chicken was cooked. Chop in coarse pieces two hard boiled eggs for each quart of the mixture. Salt to taste. Set away in a cool place (in earthenware or glass), until ten or fifteen minutes before wanted. Mix thoroughly with the following:—For each quart of salad allow two eggs, well beaten; a tablespoon of melted butter (salad oil if preferred), a teaspoon of mustard and a cup of vinegar. Stir the mustard smooth, with a little of the vinegar; add the rest, and the eggs, with a pinch of salt and the butter. Cook slowly, so as not to curdle. Use it cold.

POTATO SOUP.—Mash potatoes and season as for table, beating with a large fork until "creamy." Use rich milk, to which add cream or a little butter, and heat two quarts. Stir the mashed potato in slowly, and when again cooked up, serve in hot dishes with celery, and hot buttered toast. As a substitute for oyster stew, when oysters are out of season (or out of "reach") I know of nothing equal to this nourishing, yet delicate dish—some people preferring it to its more expensive prototype.

Hand in Hand

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The Mission of Children.

As you wander about the summer fields or along the pleasant lanes, or perhaps through your own fair garden, do you ever think what a holy mission is the mission of the flowers? Not a mission of usefulness or of sweetness or of beauty only, but a mission so to live their beautiful and sweet and useful lives as to lead our hearts to God.

"Consider the lilies," said our Lord, as He sat upon the green hill-side where the wild flowers grew at His feet, bidding us consider them in order to learn of them a lesson of our Maker's skill and our Heavenly Father's care. Yet to teach us this lesson the lilies had neither speech nor language; they had but to live their lives in perfect obedience to God's will, and by that means they drew to Him the hearts of those who "considered" them.

Now does not it appear to you that the mission of children is very much like the mission of the flowers? Let me tell you a story—it shall be a true one—to show you what I mean.

Long ago, some hundreds of years indeed, there went to India a certain holy man to preach the Gospel. He found it in a certain city extremely difficult to reach the hearts of the peo-

ple, who led very wicked lives and had no desire to lead better: but he felt that if they could once be brought to see the beauty of holiness there might be hope.

After much prayer he did as follows. He went about the city day after day with a bell in his hand, and ringing this as he went, in order to attract attention, he called loudly to all fathers who heard him to send their children to him that he might teach them.

None objected to this; they knew the missionary to be a good and wise man, so that they were quite willing that their children should be instructed by him; while the children themselves, partly out of curiosity, partly out of liking for the stranger, who was very gentle towards them, crowded around him.

Then the good man would daily lead his young flock to the church and there instruct them in the Christian faith and life.

The little ones listened with interest and delight; learned to believe in God the Father, the Son, and the Holy Spirit; and soon they loved Him, and trying to please Him, they became by degrees so gentle and kind and modest and humble in their lives, that those amongst whom they lived felt that Christianity was a good thing.

Then many hearts were softened, and, by-and-by, the whole city seemed changed: people came in crowds after awhile to listen to the good man's preaching, and at last repenting with tears, they gave up their evil ways and lived as Christians.

The lives of the little children had drawn these hearts to God.

Do you see now the mission of children is so like the mission of flowers?

It is not for little children, who themselves require teaching and correcting, to go about teaching and correcting others; it is for them, like the flowers, to live sweet lives,—that is what they have to do for God.

Such we may suppose was the childhood of our blessed Lord in His home at Nazareth. Holy Scripture tells us of no sayings or doings of His childhood excepting upon one single occasion; and then He was meekly seated as a learner at the feet of the teachers, whom He left, however, in instant obedience to His mother and Joseph. All beyond this that the Bible tells us of that holy childhood is that He led a faultless and lovable life; it had already foretold that He should grow up 'as a tender plant,' and had compared Him to two fair flowers,—“the Rose of Sharon and the Lily of the Valley.”

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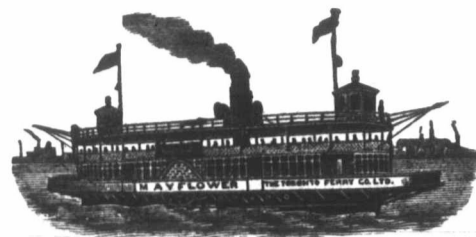
An If in Everybody's Life.

Everybody has an if in his life. Boys bristle with ifs whenever you give them good advice. They would go to college—if they loved study. They would stop smoking—if they had a little stronger will. They would be promoted—if they had not preferred pleasure to study. They would get along better in society—if they had more money to spend. They would try to lead a Christian life—if it did not involve so much sacrifice. Well, there is always a time in a boy's life, and he knows it, whether he will admit it to others or not, when, in some secret place, and always at a moment which proves afterwards to have been one of the eventful ones of his life—if and he come to a hand and hand, almost a life to life, encounter. What is left of a boy, at all events, if if does win, is a sorry remnant..

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Wrong Side Out.

Jack was cross; nothing pleased him. His mother gave him the choicest morsels for his breakfast and the nicest toys. But he did nothing but fret and complain. At last his mother said:

"Jack, I want you now to go right up to your room and put on all your clothes wrong side out."

Jack stared. He thought his mother must be out of her wits.

"I mean it, Jack," she repeated. Jack had to mind. He had to turn his stockings wrong side out, and put on his coat and his pants and his collar wrong side out.

When his mother came up to him, there he stood—a forlorn and funny looking boy, all linings and seams and ravellings—before the glass, wondering what his mother meant.

But he was not quite clear in his conscience.

Then his mother, turning him around, said, "This is what you have been doing all day—making the worst of everything. You have been turning everything wrong side out. Do you really like your things this way so much, Jack?"

"No, mamma," answered Jack, shame-faced. "Can't I turn them right?"

"Yes, you may, if you will try to speak what is pleasant. You must do with your temper and manners as you prefer to do with your clothes—wear them right side out. Do not be so foolish any more, little man, as to persist in turning things wrong side out."

A Pleasing Theme.

Rev. Henry Helzinger, Neustadt, Ont.: "It is a pleasure for me to write a few lines about your dyspepsia medicine—K.D.C., and if the English language were as easy to write as the German, I would like to say a good deal more. I used your medicine and can say it is just what I wanted and needed. My sour stomach and heartburn after eating, and that gas which comes from the stomach, is gone, and I am able to take cold water again; before I had to take the water hot on account of stomach trouble. I recommend K.D.C. to our people where I can, and to everyone who knows what a weak stomach is."

A Dentist and the Cats.

I think you will laugh at reading the following anecdote about cats that I met with the other day. A famous German dentist had a very valuable tortoiseshell cat, that for days did nothing but moan. Guessing the cause, he looked into his mouth, and seeing a decayed tooth, soon relieved it of its pain. The following day there at least ten cats at his door, the day after twenty, and they went on increasing at such a rate that he was obliged to keep a bull-dog to drive them away. But nothing would stop them. A cat that had the toothache would come any number of miles to him. It would come down the chimney even, and not leave the room till he had taken its tooth out. It grew such a nuisance at last that he was never free from one of these feline patients. However, being one morning very nervous, he accidentally broke the jaw of an old tabby. The news of this spread like wildfire. Not a single cat ever came to him afterwards.

Receiving Kindnesses.

I want to tell the little boys and girls who read this paper of something very sweet I heard the other day about two little boys of my acquaintance, who, I think, may teach wisdom—not only to other little children, but to many, oh! very many grown up people too. I was told that these two little fellows, out of their own heads and hearts, had formed a plan of recording at the close of each day all the kindnesses they had received during that day. I don't mean that they wrote them down themselves, because maybe they couldn't write, but they reported them to their mother, and she wrote them down for them, told in their own words, and no matter how funny some of them might sound to her. Don't you think, children, that the sleep of these little boys, thinking as St. Paul advises, on things lovely and of good report, would be much more calm and sweet than if they reported to their mother all the unkind things—perhaps after all, only fancied—they had endured all the day? Somebody, I think, had taught those little ones one way of finding the peace of God which passeth all understanding. Let us all learn a lesson, and "casting all our care upon God who careth for us," let us each night count over only His blessings, and we may expect our hearts to be filled with His peace, and our voices will be raised in gratitude to Him, "who is the Author and Giver of all good things." "So He giveth His beloved sleep."

A good appetite and refreshing sleep are essential to health of mind and body, and these are given by Hood's Sarsaparilla.

Danger of Over-Praise.

It is easy to get into the habit of expecting some one to show his appreciation of whatever we are trying to do, and to look for it. This is very often a great hindrance to a Christian worker's best work; for when we are looking for and expecting applause, it is sure to take away the spirit and the purpose of what we are trying to do, and we change our motive, unconsciously, perhaps, into one of looking for praise from men rather than doing what work God has laid in our path, conscientiously, and entirely for Him, without thinking of what people will say. It is as much of a hindrance to young Christians to have too much attention given to what they do as too little, and perhaps even more. There is great need of watchfulness and care on the part of each one of us as Christian workers, that we do not fall into this habit of expecting applause for the work that God is trying to do through us.

A Pleasant Game.

Progressive spelling is a fine amusement. Arrange your spellers in a row, and let the first begin with the first letter of a word, which we will suppose to be "f." The next person, thinking possibly of the word "friend," may add "r;" the third, thinking of "frisky," adds "i;" "g," says the next, thinking of "frigate;" "h" adds the fifth, thinking of "fright;" "t" is supplied by the sixth, who starts to go down foot, when the one below continues the word by adding "f." The next in order, of course, can add the "u-l," and go down foot as having finished a word. Proper names, con-

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tractions and slang are ruled out. If a word is not considered rightfully spelled, or if it is one not in use, any person may "challenge" the one who added the last letter. If the person challenged has made a mistake, and the word is not found in the dictionary, he goes to the foot, and the challenger takes his place. Anyone who occupies more than half a minute in thinking goes to the foot as does the one who finishes a word. The struggle, of course, is to keep from finishing it. It is a very bright and instructive amusement, and one that will bear repetition by the same company.

A Brave Mouse.

I met a little mouse on my travels the other day that interested me. He was on his travels also, and we met in the middle of a mountain lake. I was casting my fly there, when I saw just sketched or etched upon the glassy surface a delicate V-shaped figure, the point of which reached above the middle of the lake, while the two sides as they diverged faded out toward the shore. I saw the point of this V was being slowly pushed toward the opposite shore. I drew near in my boat, and beheld a little mouse swimming vigorously for the opposite shore. His little legs appeared like swiftly revolving wheels beneath him. As I came near he dived under the water to escape me, but came up like a cork and just as quickly. It was laughable to see him repeatedly duck beneath the sur-

After the Grip

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FRANK WOOTTEN. TORONTO, CANADA.

face and pop back again in a twinkling. He could not keep under water more than a second or two. Presently I reached him with my car when he ran up it into the palm of my hand, where he sat for some time and arranged his fur and warmed himself. He did not show the slightest fear. It was probably the first time he had ever shaken hands with a human being. He was what we call a meadow mouse, but he had doubtless lived all his life in the woods, and was strangely unsophisticated. How his little round eyes did shine and how he sniffed me to find out if I was more dangerous than I appeared to his sight.

After a while I put him down in the bottom of the boat and resumed my fishing. But it was not long before he became very restless, and evidently wanted to go about his business. He would climb up on the edge of the boat and peer down into the water. Finally he could brook the delay no longer and plunged boldly overboard, but he had either changed his mind or lost his reckoning, for he started back in the direction he had come, and the last I saw of him he was a mere speck vanishing in the shadows near the other shore.

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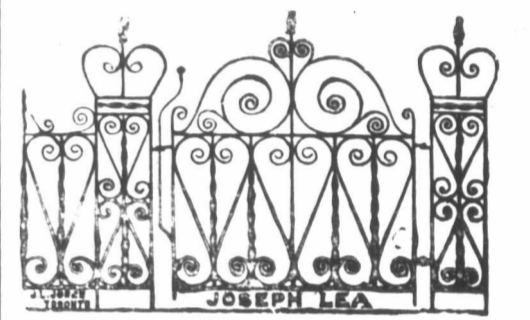
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