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CHURCHMAN.

# Canadian Churchman

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A Church of England Weekly Family Newspaper.

Vol. 21.]

TORONTO, CANADA, THURSDAY, JUNE 13, 1895

[No. 24.

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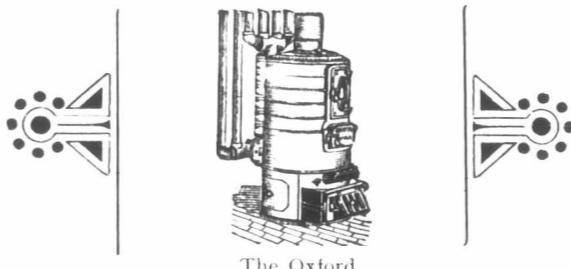
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## Lessons for Sundays and Holy Days.

June 16—1 SUNDAY AFTER TRINITY.  
Morning.—Joshua iii. 7 to iv. 15. Acts i.  
Evening.—Joshua v. 13 to vi. 21; or xxiv. 1 Peter i. 23 to ii. 11.

APPROPRIATE HYMNS for First and Second 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:

### FIRST SUNDAY AFTER TRINITY.

Holy Communion: 197, 315, 553.  
Processional: 34, 260, 393, 516.  
Offertory: 160, 192, 215, 216.  
Children's Hymns: 162, 210, 334, 570.  
General Hymns: 14, 193, 212, 273, 538.

### SECOND SUNDAY AFTER TRINITY.

Holy Communion: 313, 317, 538, 558.  
Processional: 163, 390, 435, 445.  
Offertory: 366, 414, 437, 550.  
Children's Hymns: 330, 343, 439, 571.  
General Hymns: 158, 164, 222, 415, 474.

## WILLING OBEDIENCE.

To-day's Collect is a prayer for help to keep God's commandments. It recalls the third part of the baptismal vow—the promise we have made to “keep God's Holy will and commandments, and walk in the same all the days of our life.” It teaches us also how *only* our obedience can be acceptable. It must be a *willing* obedience. *Wilful* sin—the deliberate choice of evil, instead of God—is too awful and terrible a subject to be dwelt on here; may God keep us from it. But only let us have the *will* to follow Christ—the wish to obey—and, weak as we are, often as we may stumble, even fall upon our way, our Heavenly Father will raise us up again, will forgive us, will help and strengthen us—for, in the words of this Collect, He is “the strength of all them who put their trust in Him.” And what is it that makes obedience easy, so that it is really a *willing* obedience. Surely love. Therefore, the Epistle speaks to us to-day of the love of God for us, that so our hearts may be stirred up to love Him in return, and to obey Him with the loving obedience

of children to a dear Father, even as Christ gave us example.

## THE EARL OF SELBORNE.

(By a Bishop who knew him.)

It would be impossible to estimate the loss which the Church has sustained in the death of Lord Selborne. No one at this moment could take his place or do what he has been doing, and, if he had lived, would have continued to do. His position, like his character, was unique. In the defence of the Church he had weight and influence which no one could approach. His mastery of the subject made him unanswerable in the controversy. His strong and deep convictions immeasurably strengthened and deepened the convictions of those who fought at his side. His devotion to the cause gave him a power of unflinching perseverance, which never felt or acknowledged a check. His learning and his power of handling it, his great abilities, his successful career, his high reputation, his remarkable readiness in debate, his invariable consistency in maintaining the highest principles of action, his conspicuous impartiality in dealing with opponents, presented



THE EARL OF SELBORNE.

a combination in which very few could come near him. But he was all this to the public at large. To those who saw him more closely all this was but little in comparison with the inner nature of the man himself. Those who knew him well could not in their estimate of his goodness and greatness dwell on all this as if this were in their eyes the most excellent thing in his character. They turn instinctively to what rose immeasurably higher, the loftiness of the ideal to which he was ever matching his conduct, whether in politics or in the ordinary intercourse of life, or in his own home. He lived by so high a rule and followed the precepts of the religion in which he believed with so unswerving a consistency that he invariably presented to view the very model of a Christian. There was no sacrifice that he would not make to be true to the highest standard of Christian duty, and this appeared more than once in his public life. But men will sometimes make great sacrifices who cannot bring themselves to make self-sacrifice to duty the rule in all things, great and small alike. And this is what Lord Selborne was ever doing in the eyes of those who had the means of observing him closely. In ordinary conversa-

tion, in the routine of daily life, in the transaction of common business, he was the same as in the handling of public affairs. There was large generosity, there was warm sympathy with sorrow, or distress, or perplexity, there was singular kindness of speech and manner, there was genuine humility, there was quiet dislike of all ostentation, there were the qualities which endear a man to his family and win the confidence of friends; but these were not in him as in so many men characteristics that might be taken separately for what each was worth, but seemed to be only the varied fruits that came from the deep religious spirit that animated his whole life and appeared never to be absent for a moment from his heart. His whole life was a quiet, unvarying obedience to the precept of his Master, “Abide in Me, and I in you.”

## LITTLE THINGS.

RESPONDING.

We sometimes scorn as little things, things that are really of importance, and do very much towards success or failure, comfort or misery. There are few churches in which the responding is very good; in many it is very bad. This surely is a matter worth looking into. There are, perhaps, a number of causes; we mention one. If we take an ordinary congregation, it is made up of all sorts and conditions of people—old and young, good readers and bad readers, fast readers and slow readers, people with good sight and bad sight, some earnest and thoughtful, some careless and not thinking of what they are saying and doing. If all these people are to offer a hearty, united worship, it is quite evident they must “consider one another.” If some are too loud, or too fast, or lag behind, or only take part spasmodically—what a jumble and confusion there is! The result is that people whose ears rebel at such discord, or feel scandalized at the irreverent haste in saying and singing the holy words of God, instinctively stop contributing to the discordance, and find refuge in silence. Think of what often is to be seen and heard. A person, when the Psalms are read, reads the verse without ever taking notice of a single punctuation mark. Commas, semi-colons, the point in the middle (this especially, and some think, perhaps, that it is a colon), all are jumped over at racing speed, and the whole verse seems as if it were only a mouthful of words which had to be let off as quickly as possible. Then if this individual has a great big voice, and thinks it his duty to use it—why will people shout out the responses?—you may depend upon it, he will soon be permitted to conduct the people's part of worship entirely by himself. The worshipper who reads and sings thoughtfully and reverently, the worshipper who can neither read swiftly nor correctly, the child who is doing his best to keep up, the aged soul whose eyes are dim, but whose heart and soul are filled with the thought and visions of the distant land—all, all are sacrificed to this awful haste and noise, this gabble, this outrage. A whole choir of boys and men are sometimes put out by this style of reading. If those who have prepared themselves for the worship are so demoralized, what must the state of the congregation be? Now we have a few words to say by way of advice. We urge it strongly, for we are convinced that much injury

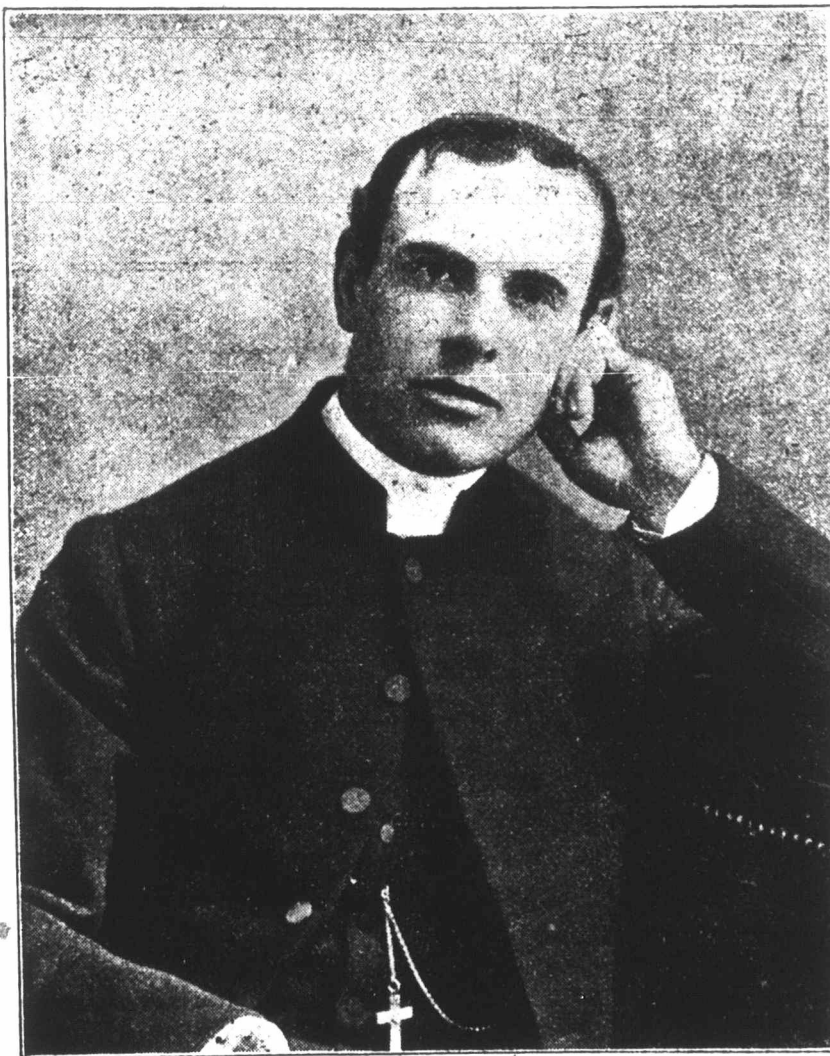


is being done to the Church, both to the interest of our own people and the attraction the services might have upon outsiders. Let everyone go to church prepared and determined to share in the worship, and do not permit yourselves to be driven from your privilege by any one. Read distinctly and deliberately, and not in too loud a tone of voice. Your own common-sense will guide you, and you will not want to become conspicuous. Have you ever listened to a really good reader? Have you noticed how slowly he reads, how careful about the punctuation marks, how he brings out the sounds of the vowels and consonants, how he impresses you with the meaning of what he is reading? Should we not bestow the same pains when reading our Bibles and Prayer Books? Then, again, notice this: Look at the Lord's Prayer and the Creed, and do you observe that you have many capital letters? You find one even in the middle of petitions, as, "Thy will be done on earth, As it is in Heaven." See in the Creed how plentiful these capital letters are. Now will it not be a great advantage if, in saying these words, we do what the Church put them there for—pause before each. It is not at all hard for people to keep together, if they do not feel above being careful over small things, and profiting by the Church's care of this very thing. But what a great gain if a united, hearty response is gained! Again, if you look at the first page of the Prayer Book, you read that the Psalms are pointed as they are to be sung or said. Now, that point is found in the middle of every verse of the Psalms and canticles. It looks like a colon, but it is not. It is even used where no punctuation mark is required, as, "The Father of an infinite majesty." It is intended to help people to respond well and keep well together, by causing all to make a deliberate pause where it occurs. The Church not only intends us all to respond, but gives us valuable aid. Our part is to do what the Church wishes. If in a congregation there is a gabbler, it might be well to inform him, in some kind way, of his infirmity. He very likely is not conscious of it himself.

#### CHURCH PROGRESS.

The question of education has become a very serious one in Canada. We are persuaded that the growth of the Church is not at all commensurate with the money expended and the effort used. It does not seem to be a question of High and Low. All over the country clergy and congregations are doing their best, and, to a certain extent, succeeding. We believe that, except of a few interested people, party bitterness has been largely laid aside; that men and women are finding out that their differences are not so great as were at one time suspected. Anyway, we hear little of disloyalty. Yet those who are working the hardest—of all opinions—are at one in confessing their dissatisfaction with results. We have to look for other causes. People in Canada are largely given to dissent, and dissent has little to give in the way of doctrinal truth. The people are woefully ignorant of the most elementary principles of Christian knowledge. Many can talk glibly about religion, and use words the meaning of which they have little or no concep-

tion. They talk of religion of the heart, being born again, conversion, repentance, faith, reconciliation, and so on. Yet few could give anything like an adequate conception of what these words mean. As for the need of laying well the foundation which the writer of the Epistle to the Hebrews speaks of, and then building the superstructure, and going on to perfection, they never think of it as such. In fact, to be told that repentance, faith, baptism, laying on of hands, resurrection from the dead, and eternal judgment, are things to be mastered as the principles or first and elementary truths, before daring to speak of other truths, would be a surprise to them. The fact is we have an ill-instructed population to deal with, satisfied with the blatant vulgarities of self-appointed evangelists and preachers, who cram many with error and religious self-conceit, and fill the minds of educated people, Christians or not, with disgust and contempt. This ignorance has led to many results hurtful or disastrous to



EDWARD ASHURST WELCH THE NEW PROVOST OF TRINITY UNIVERSITY.

true religion. Marriages are contracted which, if it is unchristian to be "unequally yoked together with unbelievers," are unchristian. The unbeliever, whatever degree his unbelief may be, generally, from sheer pertinacity of purpose, decides for his or her family a religion of nothing-arianism, or, at any rate, against the Church. Life to most of them is an effort, in most cases a vain effort, to get money. Happiness is supposed to consist in being a little better off than their neighbours. Civilization is supposed to be made up of secular learning and material inventions and discoveries. The moral tone is low, and the worst evil is, not to do it, but to be found out in the doing of it. Things are going on from bad to worse, for now the people are being egged on by preachers and the press to declare for secular schools, and for knowledge of every kind, except the True Wisdom. This is to be excluded. The future judgment of nations as nations is forgotten, and the lesson of future judgment of the individual is not to be constantly insisted on. The people or nation can stand this state of things, as

it has happened before in the history of the world. A high state of so-called or apparent civilization may be reached, but a sudden destruction will come upon it. There is only one hope, and God calls upon the Church to do it. That is, take hold of the task of demanding the right to educate her children as Christian children; to labour until by God's blessing she succeeds, for a true recognition of God, His truth and His worship, without stopping to contemplate disappointments or chance of failure; to uplift the banner of the Cross, and marshal her hosts to demand for the King of Kings the honour due unto His Name. Any effort to build up the Church without possession of the generation of children growing up must prove a dismal failure. Youth is the time for character making. Here lies the cause of the Church's want of progress. We are losing the young by thousands, and we have been doing so for years. How can a Church grow, subject to such a frightful drain upon her resources? We

maintain it is not a question of want of means, or of want of zeal on the part of the clergy. It is that the material for growth is being filched away by unbelievers and dishonourers of God, who are tyrannously denying to the Christian parent the right to bring up his child a Christian child. Are we to fold our hands in impotent despair? Are we to give way to the gloom which kills the joy of battle for the right? If so, it is the crime of hopelessness and faithlessness, and cowardice. The crime of those who cannot fight with Christian fortitude, or trust God with Christian faith.

#### BROTHERHOOD OF ST. ANDREW.

The progress made by the Brotherhood of St. Andrew since its formation in Canada has been steady and quiet, which is a satisfactory feature. Had chapters been formed without thought, and its growth proportionately rapid, it might have withered away, as so many organizations of this kind have done—especially where they have become, as it were, fashionable, which, fortunately, this order never has become in Canada. The very simplicity of its two rules of prayer and service, its unswerving loyalty to the Church and her clergy, and its absolute freedom from the party spirit which is such a blot upon the Church in Canada, should commend the Brotherhood to all who desire to see Christ's Kingdom spread amongst young men. The Provincial conventions which will be held this autumn should do much to strengthen and encourage the members. Special intercessions will be made on the first Sunday after Trinity in the Holy Communion for the intention of the Brotherhood. In looking over the list of Chapters, we notice that the organization seems weak in the Dioceses of Montreal and Quebec. We trust that the next convention will be held in the City of Montreal, as it would strengthen the Brotherhood there, and would also enable many members to attend from Quebec and the Lower Provinces.

DETERIORATED WORDS.—It is a common observation that all words describing moral excellence tend to deteriorate and to contract their meaning, just as bright metal rusts by exposure, or coins become light and illegible by use.



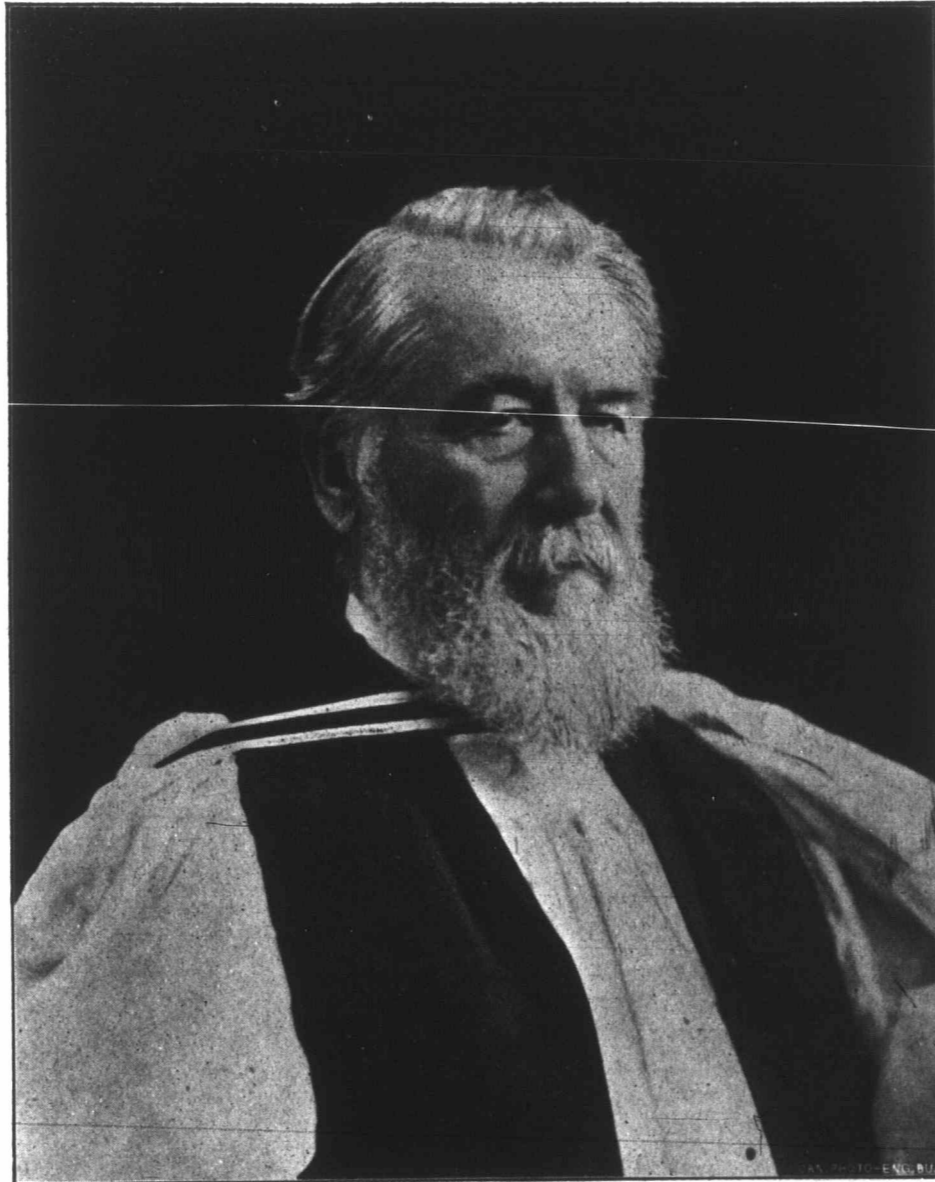
## CLERICAL RELAXATION.

There are no harder worked men, if they are earnestly engaged in doing their duty, than the clergy. Every effort is being made to maintain a large number of services, many sermons have to be preached, much visiting has to be done; besides all this, confirmation classes and other instructions have to be carried on, as well as a large number of organizations, which have to be looked after and kept in continued existence. Along with this there is the constant reading, very often a sense of discouragement, and an incessant anxiety. In order to accomplish all this there is an immense drain upon the physical and spiritual strength. What man can stand it without periods of rest and relief. It is just here that we think many congregations show a great want of thoughtfulness, and indeed blindness to their own interests. There is a constant demand for freshness, interest must always be kept alive, congregations must never be permitted to feel anything in the way of monotony or dullness. Why do they not see to it that the worked-out man has the necessary relaxation? Why do they not insist upon this re-creation of vigour and life in their clergyman? A few of the more fortunate clergy are able to look after themselves in this matter. They have large incomes, and can afford it, or they have curates and can leave their parishes without throwing everything out of order, or of bringing the work to a dead standstill. The majority are not in this position. Badly paid, they have no means for this purpose, and working single-handed, they cannot leave their parishes. Moreover, what clergyman is willing to accept a charity, when he knows that what is given ought to be his own by right, if justice were only done? There is a difficulty here, hard to be got over. Rest is needed, there is no doubt of that. How is it to be gained? Rich laymen with their summer-houses, or their cottages in distant spots amid the wilder beauties of nature, do not often think of giving the parson a chance—or rich clergymen either, to come to that. Congregations do not understand this need, and the money is not forthcoming. Efforts made by the clergy themselves, although made with the least expense in view, are lost upon many who are unable to go a long journey, or be absent from their parishes so long a time. There is one way which might be tried, that is, for the clergy in the country and in towns and cities to exchange work for a time. There are drawbacks to this, certainly, but it is better than nothing. The great enjoyment of a city parson is very often that which he obtains from the society of his brother in the country. Old friends they may have been, college chums, perhaps, in days long ago, and there is still the old affection and regard. What pleasure is equal to a few days of unrestrained intercourse, the recalling of past experiences, the exchange of thoughts and ideas, the off-spring of years of relaxation, and the discussion of present problems in Church life? Much of this happiness would undoubtedly be lost, but there are advantages. The country parson would get a glimpse of city work, he would perhaps enjoy services more after his own longing, he would feel he was given a chance of becoming

known; the change would be in itself restful; at any rate he would be comforted with the thought that his city brother still cared for him, and appreciated him. The city parson would have his advantages—an opportunity to return again, perhaps, to a kind of work done by him in days gone by, still cherished as the happy times of youth and vigour, and the enjoyment of a freedom not possessed in his town life.

THE RT. REV. WILLIAM BENNETT BOND, D.D.  
LORD BISHOP OF MONTREAL.

Fifty-five years ago, as travelling missionary, with residence at Lachine, Mr. Bond's clerical career began; railroads and steamboats hardly had an existence in Lower Canada in those days. A native of Truro, Cornwall, England (born 1815), and having received education in London, Mr. Bond came to Canada and was accepted as a candidate for Holy Orders, being ordained deacon at Quebec (1840) and priest in Montreal (1841) by



WILLIAM BENNETT BOND, D.D.

Bishop G. J. Mountain. In 1848, Rev. Mr. Bond was appointed to the parish of St. George's, Montreal, and succeeded Archdeacon Leach as their second rector; during his rectorship the new church edifice was built, together with the school-house and rectory, the group of buildings forming a fair adornment to the portion of Dominion Square on which they are situated. Prior to his elevation to the bench of Bishops, the rector of St. George's was appointed Archdeacon of Hochelaga, and later Dean of Montreal. In his first charge (1879), Bishop Bond makes fitting allusion to the precision and forethought with which Bishop Fulford had laid the first stones of the structure, and under whose guidance our Church synodical action and missionary organization were inaugurated, on the expansion and advance of which Bishop Bond resolved to act, thereby carrying on one step further the action of Bishop Oxenden, under whom we made great ad-

vance in method and order, and during whose Episcopate the Sustentation Fund—which is one of the mainstays of the diocese—was very materially increased. Another resolution announced by our revered diocesan, was the annual visitation of the diocese, which he has laboriously carried out—the statistics of the Church showing that during the past fifteen years His Lordship has made about fifteen hundred visits to the country parishes and congregations, besides the oversight of all the city churches and institutions. The total number of persons confirmed by Bishop Bond exceeds eleven thousand; deacons ordained, eighty-one; priests, seventy-six; churches consecrated, thirty-four; chancels, three; burial-grounds, thirteen. Numerous parsonages have been projected, built, and improved, as also the furniture of the churches, and the number and reverence of the communicants. The Church has been further enriched by the munificent gifts of a handsome home for the Diocesan College, near Dominion Square, from A. F. Gault, Esq.—also from R. A. A. Jones, Esq., of a most beneficent institution, to be known as the Jones' Convalescent Children's Home on the Lower Lachine Road, recently opened, which supplies a long-felt want. Of three joyful events of our esteemed Bishop's Episcopate, viz., The Jubilee of our beloved Sovereign, Lady Queen Victoria, the Jubilee of His Lordship's ordination, and the attainment to full maturity of the M. D. T. College—perhaps the latter might bear away the palm, the victory culminating in the obtaining from the Provincial Synod the power of granting degrees in Divinity, an ultimatum with which every loyal Churchman was more than pleased. Our Diocesan College having been founded by Bishop Oxenden, in 1874, has been in existence for twenty-one years. Ever since the founding of McGill in 1811, which was under Church control till 1852, it was expected to meet all our needs; but since the secularization of the colleges, both Bishops Fulford and Oxenden felt the importance of training a native clergy. Lennoxville, which was founded in 1845, never supplied enough men for the work—being unfavourably located in comparison to Montreal—whereas now that the M. D. T. C. has arrived at mature age, Bishop Bond finds all the requirements of the diocese sup-

plied by the men trained in the Montreal College, which has been for some years affiliated with McGill University. The Church Home, on-Guy Street, has recently been endowed by a liberal legacy from the late Mr. Andrews, Q.C., in addition to which his bequest has secured for the Church an eligible edifice, to be known as the Andrews' Home, which will be available for immigrants belonging to the Church on their arrival in Montreal. And what might be said of the development of Church life under Bishop Bond further, is perhaps covered by what our Chancellor once said, in connection with His Lordship and his clergy: "He is a Father to you all." For many a year has our Rt. Rev. Father in God gathered his clergy around him month by month in Montreal, and throughout the diocese from time to time, for mutual counsel and fraternal intercourse. During his long career Bishop Bond has taken a deep interest in all benevolent institutions in

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which the Church has common cause with our Protestant brethren. The Bible Society, the Ladies' Benevolent Society, St. Margaret's Home for Incurables, the Infant and Orphans' Home, among others, have shared his manifold labours, and for the past eight years the Woman's Auxiliary has benefited by his frequent presence at their meetings. The "C.E.T.S.," the Lay-Workers' Society, the "G.F.S.," the D.S.S. Association, and last but not least in possibilities, the Boys' Brigade, have received more or less notice, and patient, paternal care. Bishop Bond has lived to see much work done in and for the Diocese of Montreal. Perhaps his Lordship's career might have a three-fold division, viz., twenty years prior to the existence of the diocese, twenty years from the first Synod, when there were only seven Church congregations in the City of Montreal, and since his consecration as Bishop, the present current score of years, 15 of which we have faintly outlined—proving abundantly well that Bishop Bond's claim to be a missionary Bishop has been amply redeemed!

#### FLORENCE NIGHTINGALE AT SEVENTY-FIVE.

BY FITZ ROY GARDNER.

There are very few instances on record of a great public woman, and particularly a great heroine, having throughout lived up to her reputation. It too often happens in these days, when notoriety is easily obtained, and when the public is so ready to worship the celebrity of the moment, that a public woman fails to keep pace with public opinion and to maintain her position in public esteem through half a century of years. If she has done some great work—and there are very many women of world-wide celebrity whose work has not been great—she is apt to be forgotten in the steady march of time and the progress of thought and life. Whatever her merits may have been some years ago, to-day she is left behind and forgotten as old-fashioned and representing obsolete ideas. Then, again, one can point to women who have not, so to speak, been strong enough to stand against the lurid light of public criticism; they have failed sooner or later in some book or work of art, or they have shown by some public act want of character and staying power, and by their failure have lost the confidence and sympathy of those who idolized them when first they came to public notice. A great exception is Florence Nightingale. On the fifteenth day of May last she celebrated her seventy-fifth birthday—as great a woman and as great a public benefactor, and as much of a heroine as she was forty years ago, when she went forth from her comfortable home in England, not as a mere nurse to attend to the wants of the wounded and dying British soldiers in the Crimea, but as a fearless organizer of a great field hospital system, which the British War Office authorities, staff officers and generals had looked upon as a mere matter of after-thought in the preliminary arrangements of one of the most difficult campaigns in the history of the civilized world. No one had thought of the physical sufferings which would have to be undergone by the brave soldiers who were sent out with the prospect of a long winter campaign before them, without any adequate hospital arrangements having been made. When the great mistake was realized it was a woman

who came forward to rectify the terrible blunder; and it may easily be imagined that obstacles were thrown in her way by those whose carelessness and heartlessness it was her mission to involuntarily expose. But even in those days, when news travelled slowly, and when newspapers merely recorded bare facts of news, with but little comment, public opinion was soon aroused, and when Miss Florence Nightingale arrived at the Crimea with her band of nurses she had the whole British people at her back. Miss Nightingale undertook her work without thought of remuneration, and she was, happily, in a position which enabled her to do so; her father, Mr. William E. Nightingale, was a Hampshire land-owner of good means. She was born in Florence, whence she took her Christian name, but her early childhood was spent at the Manor House at Lea-hurst amid some of the most beautiful scenery of Southern England. Miss Nightingale started for the Crimea, not as a mere enthusiastic novice, but thoroughly trained for the work she had undertaken. Before she was thirty years of age she had devoted

nursing staff and machinery, such as it was, at Scutari, the base of operations. But few are aware that there is a pretty romance attached to Miss Nightingale's journey to the Crimea. It was generally known among her friends at the time that she had bestowed her affections on a young officer in one of the first regiments to proceed to the seat of war. Although it was equally well known among the same friends that in any case Miss Nightingale would not have hesitated for a moment to accept the responsibilities and hardships of the position offered to her, there is no doubt that the labour of love was not only one of love of humanity and of doing good, but but was also, to some extent, inspired by a desire to be near one whom she loved as a man, more than as one of mankind. More than one generation of English girls have revelled in the story of Miss Nightingale's work at Scutari; have heard and reheard of how the sick and wounded would pray for her as she walked through the line of cots each night, lamp in hand, and how, within the space of a fortnight, four thousand patients, wounded or sick, were placed

under her charge. One of the private soldiers whom she nursed said of her: "She would speak to one and another, and nod and smile to many more; but she could not do it to all, you know, for we lay there by hundreds; but we could kiss her shadow as it fell on the wall at night, and lay our heads on our pillows again content." They have heard, too, and cannot hear often enough, the story of the dinner given to the officers of the British Army and Navy on their return from the East, and how, when Lord Stratford suggested that every guest should write on a piece of paper the name of the person whose deeds in the Crimean War would engrave themselves most indelibly in the history of the British people, and when the papers were examined everyone had written the name of Florence Nightingale. Never has a victorious army received such a welcome on its return home as did the Nurse-in-Chief of the British forces in the Crimea; and of all who welcomed her by word or in spirit there was none whose welcome was more sincere than that of her Queen. The beautiful jewelled ornament which Her Majesty presented to Florence Nightingale, as a decoration was a symbol of the gratitude shown by a Queen to a subject. The design is said to have been from the pencil of the late Prince Consort. The decoration is oval in form, the ground of pure white enamel, on which in diamonds are the letters V.R. and the Royal Crown. The latter is enclosed by an oval band of black enamel (black being an emblem of good counsel), on which is inscribed in gold "Blessed are



FLORENCE NIGHTINGALE.

[From the latest photograph taken of Miss Nightingale in London.]

much study to the working of English schools, hospitals and reformatories, and when she was thirty-one she entered an institution of Protestant Sisters of Mercy at Kaiserwerth, in Germany—an institution which at that time was considered an excellent training school for nurses. It is a curious fact that at the present day the great Berlin nursing institutions are modelled on English lines. On her return from Germany she devoted herself to the reorganization of the Governesses' Sanatorium in London; it was while working there she was chosen to reorganize, or rather organize, the hospital system of the British Army in the Crimea. The story is now as well-known in America as in England of how the panic-stricken War Office in London, finding itself exposed to the ridicule of foreign countries and to severe criticism in England, and face to face with more than possible disaster, appealed to a young woman in its distress, and commissioned Florence Nightingale to proceed with an almost free hand to the scene of war, and to take charge of the

merciful." On each side rise branches of palm in green and gold enamel, denoting the peaceful occupation and triumphant result. The colour green also implies eternal friendship. The label bearing the word "Crimea" is in azure blue, and the whole is surmounted by three brilliant diamond stars, the celestial significance of which is obvious. But perhaps the good taste and beauty of this jewel are eclipsed by the noble expression of the feeling of Her Majesty in the inscription borne on the reverse: "To Florence Nightingale as a mark of esteem and gratitude for her devotion towards the Queen's brave soldiers. From Victoria R., 1855." It was characteristic of the unselfish gentlewoman that by her special request the sum of fifty thousand pounds, subscribed as a national testimony to Florence Nightingale, was devoted to establishing the Nightingale Home in London, which is the head centre of the nursing profession in England. From the severe strain which she underwent in the Crimea she has never recovered, but, in spite of having been



physically an invalid since her return, she has done as much with her mind and her pen for the nurses and hospitals of her country as she did with her hands for the soldiers she loved in the Scutari huts. And it is interesting to note that her work has been as much in the direction of the prevention of the disease as in that of nursing the sick. This was exemplified in a letter which she recently addressed to village mothers. She advised them to see that their boys and girls grew up "healthy, with clean minds and clean skins." "After all," she wrote, "it is health and not sickness which is our natural state. There are more people to pick us up when we fall than to enable us to stand on our feet." And the introduction in that letter was as follows: "Dear Hard-Working Friends—I am a hard-working woman too. May I speak to you?" So characteristic! Questions relating to the prevention of disease in villages, and not only in English but in Indian villages, have occupied much of her attention. The wide area which Miss Nightingale's researchings and teachings have covered is well exemplified by the subjects of some of her works. In 1863, eight years after the Crimean War, she wrote a paper entitled "How People may Live and not Die in India," and later on we find her taking up the subject of Maternity Hospitals. She has also written "Notes on Matters Affecting the Army," "Notes on Nursing; What it is and What it is Not," "Sanitary Statistics of Native Colonial Schools and Hospitals," and "A Letter on the Madras Famine." So recently as last October she contributed to the London *Humanitarian* an article on "Village Sanitation in India," in which she showed that after forty years of hard work she had lost none of that regard for accuracy of detail, and that liberal mindedness and enthusiasm which characterized her in the earliest stages of her campaign against disease and death. Miss Nightingale loathes anything in the form of publicity. To journalists she never opens her mouth, nor even her door, but to any one who seeks advice on a question affecting the interests of the sick or those who nurse them, a hearty welcome and a word of encouragement and counsel are always cheerfully accorded. She has a very comfortable home on one of the best streets in the West End of London, but spends most of the year at Claydon House in Buckinghamshire, the home of her sister, Lady Verney. She is a tall woman, rather stout, with gray hair, and fine, open face. Although a great sufferer she does not show a trace of it. She has not known what it is to be without pain for many years. Her features are finely modelled, while her hands and feet are very small. Her voice is low and musical. She often reads aloud, and sometimes she hums a song or a hymn. She is very devout, and an omnivorous reader. Her room is littered with newspapers, magazines, writing paper, pencils and letters. She is always cheerful. Miss Florence Nightingale has not only done grand service to the human race by her labours on behalf of the sick and wounded, and of sanitation, but she has also served her sex probably more than any woman of the past or present. In her life we have an object lesson which should be taken to heart by all womankind.

The above sketch is taken from the *Ladies' Home Journal*, and the illustrations are also very kindly loaned us by the publishers of this very excellent journal.

#### THE PAN-AMERICAN CONGRESS OF RELIGION AND EDUCATION.

BY REV. PROF. WM. CLARK LL.D.

Of the importance of the approaching Congress in Toronto there can be no question. The subjects to be discussed are of supreme importance. They will be handled by men of approved ability. An interchange of thoughts cannot fail to deepen, and broaden, and strengthen the perceptions of those who take

part in the same. It is obvious, therefore, that the practical outcome of the movement must be considerable. We live in days of conciliation, if not of compromise. We are ready, all of us, of every communion, to admit that, even if we are right, we may learn something from others, even as we may be able to teach them something. Frederick Maurice remarked profoundly, long ago, that sects had sprung into existence to represent principles which had been ignored or depreciated by the Church. In this way, for example, he accounted for the rise and spread of the Society of Friends. Great is truth and it will prevail. This is at once our belief and our prayer and our effort. But there are wiser and less wise ways of diffusing the truth. Error will often prevail through the intellectual ability and practical zeal of its advocates. Consequently, those who love truth, that is, those who love God, and man, and righteous-



MISS, NIGHTINGALE'S HOUSE IN SOUTH STREET, LONDON, WHERE SHE NOW RESIDES.

ness, will do their utmost to increase their knowledge of the spiritual world and to acquire the best methods of carrying on spiritual work. Many persons, in former times, have shrunk from frank discussion of the highest subjects, lest they should be supposed to compromise their convictions—lest they should be forced either to offend others or to hurt themselves by keeping back something which they regarded as necessary. We are getting over these fears now, after some experience of the practicability of conferences in which men of the widest difference of opinion have met and discussed with perfect freedom, courtesy and success. In the case of the approaching Congress there is no fear of any such compromise being required. There will be no discussion of doctrine. The doctrines of Christianity will no more be called in question than the conclu-

sions of the propositions of Euclid. But there is a large sphere outside the domain of dogma, in which Christian men may take counsel together with important results for thought and action. This point will, perhaps, be better illustrated by mentioning some of the subjects already set down for discussion at the Congress. Among these we find the following: "The New Movement for the Unity and Peace of the World," by the Hon. C. C. Bonney, ex-President of the World's Fair Congress; "Adaptation of the Church to Modern Life," by Rev. Morgan Wood, D.D., Detroit; "Organization of Charity and the Catholic Church," by Rev. Father Ryan, rector of St. Michael's Cathedral, Toronto; "The Outlook for Church Unity," by Right Rev. M. H. Gilbert, D.D. Anglican Bishop of Minnesota; "The Roman Catholic Church in the Educational Movement of To-Day," by Rev. T. J. Conaty, rector of the Church of the Sacred Heart, Worcester, Mass.; "Religious Progress in the United States," by Rev. H. K. Carroll, LL.D., Editor of the *Independent*, New York; "Education and Citizenship," by the Hon. G. E. Foster, Minister of Finance, Ottawa; "Religious Teaching in Public Schools," by President Isaac Sharpless, Sc. D., Haverford College, Pennsylvania; "Municipal Reform," by Rev. D. N. Beach, Cambridge, Mass. We have selected these subjects as specimens, out of a much larger number, hardly of less interest and importance. These, then, are subjects which concern the whole community most deeply—subjects on which we would not willingly be ignorant, or misinformed, or misguided; and it is absolutely impossible that we should take part in the discussion of them at the Congress without receiving illumination and stimulus. It is a most remarkable symptom of the spirit of the age that such representative men should be found assembled together for such purposes. Who would have dreamt of such a thing fifty years ago. Here we have the Roman Catholic Archbishop of St. Paul—the place where the movement started—and the Anglican Bishop of the same locality, both ardent patrons of the Congress, and personally taking part in its proceedings. There could be no better guarantee of the lawfulness of participation and of the character of the Congress. It is felt by those who have well considered the matter that they may teach something and learn something. These lines are addressed, first and principally, to the members of the Church of England in this country. No one will deny that we Anglicans have a goodly heritage. Roman Catholics, like De Maistre, believed that the Church of England had an important part to sustain in the unification of Christianity. Shall we now be found wanting? Have we not something to give and something to receive? Shall we think ourselves unworthy to take part in this great movement, on the one hand; or, on the other, shall we assume a position of isolation, as though we had nothing to learn? Such a line would hardly be consistent with prudence or modesty.

INDIFFERENCE.—Many of us—I was going to say most men, I do not know that it would be an exaggeration—are like the careless inhabitants of some of those sunny, volcanic isles in the Eastern Ocean, where nature is prodigally luxuriant and all things are fair, but every fifty years or so there comes a roar and the island shakes, and half of it, perhaps, is overwhelmed, and the lava flows down and destroys gleaming houses and smiling fields, and heaven is darkened with ashes, and then everything goes on as before, and people live as if it were never going to happen again, though every morning when they go out, they see the cone towering above their houses, and the thin column of smoke, pale against the blue sky.

—All the scholastic evidence falls, has a ruined edifice, before one single word—faith.



## Home &amp; Foreign Church News

FROM OUR OWN CORRESPONDENTS

## QUEBEC.

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

*Bishops' University.*—Great preparations are being made for the jubilee celebrations which are to take place on June 26th and 27th. On Sunday evening, 23rd June, the Principal will preach his usual valedictory sermon for the session. On Monday, June 24th (St. John the Baptist's Day), the Lord Bishop will hold an ordination in the college chapel. The Alma Mater Society will have a luncheon on Wednesday, and in the evening the school will hold its reception. On Thursday the University sermon will be preached by the Rt. Rev. the Lord Bishop of Nova Scotia, and convocation will take place in the afternoon. A number of degrees will be conferred; among others, Hill Excellency the Governor General and His Honour the Lieutenant-Governor will receive the degree of D.C.L., and the Very Rev. Dean of Montreal that of D.D. It is expected the occasion will be an exceedingly interesting and profitable one.

(Quebec Synod, concluded from last week.)

But besides the help which we derive from the employment of lay-readers, there is, thank God, a very large amount of most valuable lay help, which is being constantly rendered by our Honorary Counsel and other Church Society officers in Quebec and elsewhere, by delegates to synod, by churchwardens and sidesmen, by St. Andrew's Brotherhood men, whose small chapters are like a live coal imparting vital warmth right through a clergyman's work, by members of Church choirs, by district visiting Sunday-school teachers and mission helpers, by Parish Guilds, and last though not least, by the Woman's Auxiliary, whose members do so much in keeping alive our interests in missionary work in Algoma and the North-West and also in foreign lands. And we have besides in Quebec city the Church Helpers, who not only assist our poorest parishes with most welcome grants to the clergy and their churches, but also every fall take upon themselves the burden of making a thorough collection right through the city of Quebec and its neighbourhood in behalf of the Church Society's various and necessary funds. This work will, I trust, henceforth be conducted more generally and systematically in the country parts as well, and I hope the clergy will assist me, by all choosing for their work, friends to whom I can send from time to time information concerning our needs, to whom for the sake of distinction we will give the name, not of Church Helpers, but of the Church Society Helpers of the Diocese of Quebec. And in order to include and gather into one all these different branches of lay help, I am glad to be able to report that in accordance with a recommendation made to the synod in 1890, we are organizing a Quebec Diocesan Lay Helpers' Association into which we propose to invite all, female as well as male, who assist in any possible way, on the sole condition that they shall be Helpers in their several parishes, agreeing to pray at any rate once a week for their fellow-helpers throughout the diocese, and agreeing also to unite in the Holy Communion in their own churches on some one Sunday in the year to be appointed by the Bishop and to be called Lay Helpers' Sunday. Indeed, if you ask me which are our most prosperous parishes, I shall answer that the highest and happiest state of things depends not upon the eloquence of the clergymen, and not upon the perfect rendering of a service, but rather upon the earnest enthusiasm of the men of the congregation joining together gladly and naturally in every department of lay help. Depend upon it, my brethren, it is only when your churchwardens are earnest communicants and constant attendants at church, take a deep and self-sacrificing interest in the prosperity of the work, and leading others by their presence and example to tread in their footsteps, that you can possibly expect or hope for the abiding blessing of God. And now, turning from men to things, I have to report thus: During the last two years I have consecrated the following churches: Indian Church, Pointe Bleue, Lake St. John, July 12, 1893; the Chancel of St. Matthew's Church, Peninsula, Gaspé, July 16, 1893; St. James', Gaspé South, July 18, 1893; St. Peter, Malbaie, Gaspé, July 20, 1893; St. Luke, Corner of the Beach, Gaspé, July 21, 1893; St. James, Hope Town, Bonaventure, July 28, 1893; St. Paul, L'Avenir, October 8, 1893; St. Matthew's, Beattie's Settlement, Leeds, December 15, 1893; St. Paul's, Hall's Stream, January 26, 1894. I have also consecrated the following burial grounds: Cookshire, June 19, 1893; York, Gaspé, July 11, 1893; Corner of the Beach, Gaspé, July 21, 1893; Hope Town, Bonaventure, July 28, 1893; Kirkdale, October 9, 1893; Levis, June 12, 1894; Mutton Bay, Labrador, July 12, 1894. I have also dedicated the following churches, etc., which, for several reasons, I could not formally consecrate: St.

Peter's, Blacklake, June 9, 1893; St. John's, Thetford Mines, June 9, 1893; the private Episcopal chapel, Quebec city, September 22, 1893; St. Barnabas, North Hatley, July 23, 1894. And during the same period we have formed, either legally or conventionally, the following additional missions or parishes: Belvidere, Lennoxville; Hereford with Hall's Stream; Milby with Sandhill and Johnville; Montmorency with Stoneham and Lake Beauport; St. John's, Melbourne; Scotstown with Canterbury and Lingwick, while we have added 150 miles of coast and three stations, one in the Island of Anticosti, to our already extensive mission on the Labrador. We have also changed the name of St. Sylvester Mission to St. George, Beauce, and have arranged that a clergyman should reside entirely at St. George, and should, besides ministering to St. George and Cumberland Mills, also take Cranbourne, which had hitherto formed part of the parish of Frampton. At the same time we have asked the incumbent of Leeds to add to his charge St. Sylvester and St. Giles, County Lotbinière. And, in consideration of this addition, we are taking away from the Leeds Mission, Kinnear's Mills, and are giving this station to the Mission of Inverness, which has hitherto had only two churches, while Leeds, with its new additions, has had six. I need hardly say that I have presided or taken part in many, many meetings in the city of Quebec, at Bishops' College, Lennoxville, at Compton College and elsewhere, and every term I have devoted two whole days to the instruction and examination of our university and theological students on subjects doctrinal, historical and practical—a work which I trust and believe has not been without some good fruit. I have also revived a plan adopted by Bishop Williams, but for some years past fallen into abeyance—the plan of holding every two years a visitation of the clergy there for two or three days as my guests, delivering a formal charge, and holding with them conferences on many great and important subjects. My primary visitation last September was felt by us all to be a season of true profit and blessing. And I have further opened another and a new channel of communication between the whole diocese and myself, by starting last year the *Quebec Diocesan Gazette*, which month by month contains information and teaching likely to be extensively helpful and interesting to both clergy and people. From the very beginning we have circulated about a thousand copies per month, and, owing to the ability and industry with which my domestic chaplain, the Rev. R. H. Parrock, has edited it, the *Gazette* has continued to make its way, and has now this year a distinctly increasing circulation and is doing much good. One hears very much in the present day about the necessity there is to divide our dioceses and increase the number of our Bishops. I quite agree, my brethren, that the oversight of the Bishop should be a felt and valued reality and that the Bishop should be personally known to the people of the parish, and that if, owing to the extent of the diocese, this is impossible, then there should be sub-division and the creation of a new diocese, or at any rate the appointment of a suffragan, but with the present facilities for travelling, it seems to me that I am well able, while God gives me health and strength, to answer fully every reasonable call of my clergy—to visit some parishes several times and all parishes except those on the Labrador and the Magdalen Islands, at least once in every year. I shall, of course, not be unwilling to give up the Magdalen Islands to the new diocese of Prince Edward's Island whenever this diocese shall be formed, because this will be a great saving of labour in the way of travelling, as well as a considerable economy as regards time, and for the same reason, if the Bishop of Newfoundland's diocese should ever be divided, I should not object to give up our Canadian Labrador. But until this can be done, I can easily go once in every two years to each of these distant missions. I found time, in fact, over and above my diocesan journeying and besides a visit to Toronto for the first session of the General Synod of the Canadian Church, and besides a visit to Ottawa with a view to furthering the work of the St. Andrew's Brotherhood, to pay a visit last fall to England, where, besides deriving much pleasure from old scenes, old faces, I was able to accomplish much towards the expense of increasing our missionary staff at Labrador. As to the general progress of our work, I am quite aware that statistics are seldom interesting and very often fallacious: but I feel that I must just draw attention to the year's results of the returns made by the clergy to me for the last two years: 1893—Total souls, 18,850; baptisms—adults, 60; infants, 677; confirmed, 1,100; communicants, 6,750; marriages, 147; burials, 424; Sunday scholars, 3,131; Parish Helpers—males, 417; females, 1,018. 1894—Total souls, 21,398; baptisms—adults, 66; infants, 709; confirmed, 485; communicants, 7,327; marriages, 169; burials, 453; Sunday scholars, 3,374; Parish Helpers—males, 453; females, 1,012. 1893—Assessments and other money raised for parish, \$58,996.74; money raised for Diocesan

Funds, not assessments, \$33,153.30; money raised for objects outside the diocese, \$4,760.01; total raised, \$96,910.05. 1894—Assessments and other money raised for parish, \$60,587.80; money raised for Diocesan Funds, not assessments, \$14,521.66; money raised for objects outside the diocese, \$5,634.04; total raised, \$80,743.50. Here we have growth at every point, for although there appears to be a large falling off in the amount of money raised for diocesan purposes and consequently in the total financial result, this difference is more than accounted for by the fact that in 1893 \$21,251.70 were received towards the Bishop Williams Memorial Fund, whereas in 1894, almost all the promises that had been made having been about redeemed, only \$2,158.01 had been received for the same object. And thus it appears that apart from this there was an increase in 1894 of \$462.05 raised for our Diocesan Funds. On the whole, therefore, I am very thankful to be able to report that we are certainly making good and solid progress, and yet some of our populations are so small and so little able to support the ministrations of religion, that I fear the time is coming when we shall be obliged to revert to the plan of giving to our people in some districts services at stated intervals by means of itinerary missionary clergy, and I sometimes think that instead of so many small and comparatively compact parishes, it would be better to give to the man of experience a larger area, and to ordain men as assistants in these great missionary districts, instead of expecting every newly-ordained deacon at once to enter upon a quasi sole charge. It also seems to me that it would be for the advantage of the diocese, if it were possible, to arrange that at the close of a ten years' ministry, it should be an understood thing that our clergy would exchange parishes, except in cases in which the Bishop might beg an incumbent not to move. And with regard to our younger clergy, who have received assistance by means of exhibitions at Bishops' College, and also are bound to give three years of service in the diocese, it would be better that it should be understood that, at the end of their three years, they would not only be free, but would be expected to find work in another diocese, unless they were begged by the Bishop to stay and continue their work. By this plan we should only keep the very best of our men, and we should continually fill our vacancies by ordaining the best of our Lennoxville graduates. But, in order that all this work may be done by the best men and in a full and efficient manner, we must go on, both in Quebec and also in every country parish, doing all we possibly can to support that great source of all our financial well-being, the Quebec Church Society. We are rapidly giving up the S.P.G. grants; we are suffering still more from the rapid diminution that is taking place in the interest of money, which affects the Bishop's Endowment Fund as well as every other fund under our care, and at the same time, owing to the extension of our work, we have more stipends to pay than ever was the case before, and with all this we are eager to increase the scale of those stipends, simply because they are not what they ought to be nor what they would be if all our people valued their privileges as they ought. And therefore, while we are truly thankful to know that the Bishop Williams' Memorial Fund, chiefly owing to the princely generosity of two well-known Quebec laymen, but also by the united co-operation of nearly all, but, alas! not quite the whole of our parishes, has risen to a sum total of about \$40,000, still we cannot help recognizing the fact that the interest upon this sum will not necessarily make up for our loss, or meet our needs. And consequently, we must seek as our great hope and remedy: (1) A very careful and economical administration of our funds. (2) A cultivation by our clergy and by our best laymen of the right spirit as regards the absolute necessity of growth in our parish assessments, and (3) generous and self-denying donations and subscriptions to our Church Society Fund. In connection with this subject I may say that I propose at the beginning of next year to issue a new form of diocesan return, which will make it amply clear in the Church Society report of a year hence which parishes are loyally supporting our diocesan institutions and which parishes are living unto themselves and for themselves; and it has also occurred to me that it might not be a bad plan for Synod to pass a resolution to the effect that it is most desirable that the collection taken up on the occasion of the Bishop's annual visitation of all the parishes of the diocese for confirmation, should form, as in the Diocese of Maryland and other dioceses in the United States, a "Bishop's Visitation Fund," placed at the disposal of the Bishop for the building up of the Church Society or other diocesan fund. Something might also be done, if our clergy would all speak to their people, as some do, each year at the beginning of Lent, and ask them in their self-denials to make the Mission Fund of the Church Society the recipient of their bounty. And none know how much good would arise if our clergy would explain, when visiting the sick and on other suitable occasions

(Concluded in our next issue.)



## MONTREAL.

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

**BOLTON GLEN.**—The new St. Michael's Church was consecrated last week by Bishop Bond. On the same evening of the consecration His Lordship delivered a lecture at the church on "History of the Church of England—What she is, whence she is, and how she is Catholic."

## ONTARIO.

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

Synod of Ontario will be convened on Monday evening, June 17th, for service, and on Tuesday morning for business.

**PRESCOTT.**—The Rev. Herbert Patton, of Deseronto, has been appointed rector of this parish.

**BATH.**—*St. John's.*—On Monday, 3rd June, Holy Communion was celebrated in this church at 8 a.m. to commemorate the opening of the church, exactly one hundred years ago that day. Acting rector Rural Dean Baker was celebrant. The altar was fittingly decorated for the occasion, and notwithstanding the notice was very short, a goodly number of communicants and others were present, including a grand-daughter (Mrs. Kelso) and several great-grand-children; of John Davey, one of the founders of the church. The communion vessels used at the celebration were the gift of Ven. Archdeacon Townsend, of Richmond, Yorkshire, England, in 1795, the year of the opening of the church, so that this is the centennial, not only of the church, but also of the presentation of the sacred vessels of the altar.

**PERTH.**—The ninth annual meeting of the W.A. to Missions was held in this place last week. On Thursday evening a devotional service of a quiet hour was held in St. James' Church. On the following morning service was held in the same church, and Rev. Mr. Elliott preached the sermon. The meeting was opened in the Court-House. Several addresses were made by Mrs. Tilton, Mrs. Muckleston, Miss Killaly and others. In the evening the Rev. Cooper Robinson, of Japan, spoke, showing limelight views of that country.

**KINGSTON.**—The Mission Board recommended the grants for the year and they were passed: \$100 per annum—Archville, Bearbrook, Camden East, Fitzroy Harbour, Osgoode and Russell, Stirling, Vankleek Hill, Wolfe Island. \$150—Edwardsburg, Franktown, Marmora, Navan, Roslin, Tweed, Wellington. In case of a union of Wellington, Gerow Gore and Hillier by the Archbishop, the grant to Wellington ceases. \$200—Beachburgh, Chrysler, Frankford, Gloucester, Lanark, Lobero, Madoc, Marysburg, Mountain, Nepean, Selby, Shannonville, Tamworth. \$250—Cobden, Kitley, Lansdowne Front, Newington and Avonmore, Pittsburg, Winchester. \$300—Parham, Plantagenet, Queensborough, Renfrew, Westport. \$350—Ernesttown, Mat-tawa, Petawawa. \$400—Calabogie, Clarendon, Combermere, Sharbet Lake. Dungannon and Mont-eagle \$600, North Addington \$500. Special—Camden East \$50, Janesville \$100, Lansdowne Front \$50; Port Emsley \$100, Bearbrook \$100, Oxford Mills \$100.

## TORONTO.

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

Bishop Sweatman reached home last Thursday after several weeks absence in England. His Lordship is much benefited in health by the change. He speaks most highly of the new Provost, who is expected to arrive in time to attend the Provincial Synod in Montreal in September next.

The Rev. A. W. Macnab, the new canon missionary of the diocese, arrived in Toronto last week. It is expected he will enter upon his duties immediately. He left Omaha much regretted by his parishioners, a large number of whom went to the station and bid him God speed.

*St. Alban's Cathedral.*—The Bishops of Toronto and Algoma held an ordination in the Cathedral last Sunday morning. The following are the names of those ordained by the Bishop of Toronto: Deacons—G. F. Davidson, gospeller; G. Card, S. A. Madill, W. A. Baynes-Reed, all of Trinity University. R. L. Weaver, H. R. A. O'Malley and A. O'Tarrant of Wycliffe. James Chappell, of Trinity College, was specially ordained deacon for Japan. Priests—Revs. J. H. Teney, L. T. Williams, W. G. G. Dreiger, F. W. Shepherd. By the Bishop of Algoma, deacons—A. W. Hazelhurst, F. C. H. Ulbricht. Priests—A. R. Mitchell, W. J. Eccleston, O. A. Johnston. The sermon was preached by the Rev. Alexander Williams, St. John's, Toronto, from I. Corinthians, xii. 27.

The Bishop of Toronto was attended by the Revs. A. J. Broughall and A. U. Depensier; the Bishop of Algoma by Rev. Jas. Boydell. There was an enormous congregation, and the choir of forty voices, under the leadership of Mr. Kemp, rendered the musical portion of the services most efficiently.

*St. Clement's.*—A garden party was held last week in connection with this church. Tea and refreshments were served in the school-room. Mrs. Osborne presided over the fancy goods table.

*Grace Church.*—We are pleased to note that Mr. C. Rudge, the popular choir master of this church, has passed, with honours, the examination for the degree of Mus. Bac., at Trinity University. Mr. Rudge was a pupil of Mr. A. E. Fisher, Mus. Bac. During the short time Mr. Rudge has been choir master, the music of Grace Church has been rendered in a dignified and effective manner. The chanting of the Psalms and the singing of the hymns show that a great deal of care and judgment has been exercised in this the most important part of the Church's music. We congratulate Mr. Rudge on his success.

*St. Matthew's.*—A special meeting of the W.A. of this parish was held last week, when Mrs. Davidson delivered an address on the work of the association, which was listened to with great interest.

Miss Lizzie A. Dixon acknowledges, with thanks, the receipt of \$24.39 for Rev. Henry Robinson, Peace River Mission, Athabasca, from St. George's S. S., Owen Sound.

**MONO MILLS.**—The Rev. J. L. P. Roberts, who has been taking temporary duty in this parish, preached an able and impressive sermon in the Church of the Redeemer, Bloor St., on the evening of Sunday week last.

## NIAGARA.

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

**HAMILTON.**—Synod will meet on June 18th in this city.

## HURON.

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

**PETROLIA.**—*Rural Deanery Meeting.*—At the regular deanery meeting, held here in the parish school-room on the 28th inst., there was a good attendance. The day's proceedings began with Divine service at 11 a.m., consisting only of the service for the Holy Communion. The celebrant was the Rev. W. Craig, B.D., rector of Petrolia. He was assisted by the Rev. T. R. Davis, M.A., rector of Sarnia, and the Rural Dean of Lambton. After service members of the deanery were hospitably entertained at lunch at the rectory and at houses of members of the congregation. The meeting convened at half-past two p.m. in the parish school-room. The Rural Dean having taken the chair, the Rev. J. Downie, B.D., of Watford, was called upon to open the meeting with a few collects. The Rev. J. M. Gunne followed with an appropriate selection which he read from the Holy Scriptures. The clergymen present were the Rev. Messrs. T. R. Davis, M.A., Sarnia; Wm. Craig, B.D., Petrolia; J. Downie, B.D., Watford; H. A. Thomas, Warwick West; J. M. Gunne, Wyoming; H. R. Diehl, of Florence; R. S. W. Howard, B.A., Moore and D. Carscaden, Forest. The laymen present were Messrs. Shirley and Woods, of Watford; Dale, of Wyoming; Dr. Macalpine and John D. Noble, of Petrolia. Before proceeding to the business on hand, the Rural Dean gave a very interesting address in which he spoke of the extension of the Church in the rural districts. Referring to the large tracts of country unoccupied by the Church, he lamented this unfortunate state of affairs which arose principally from the want of the necessary means to remedy it, both in men and money, for those clergymen in charge of towns have already more in hand than they can do. Country missions should be organized separately to be worked efficiently. In regard to his own parish, which had largely increased of late years, steps had already been taken to attach a mission out-post, which he had established—and it was being successfully worked by the co-operation of lay-agencies—to the mission of Point Edward and the Perche. He thought it desirable that there should be an association of the clergy, banded together for the purpose of considering, devising and carrying into effect the methods of Church extension, while a portion of their time might be devoted to their united study of the Scriptures in the original languages. He appealed to members of the deanery earnestly to enter into the spirit of the work. Under the head of statistics, the minutes of last meeting having been read and approved, the Chairman called upon the clergy of the deanery to explain the methods used and their success in making up the amount of the Synod assessment, which was resorted to in order to supply the

late large deficit in the Mission Fund. Some found the sending of pastoral circulars with envelopes to all the members of the congregation a successful method. Others, who had tried this plan, had found it a failure. Others still found that a systematic personal canvass among the people was the best. Mr. Carscaden, of Forest, the missionary at Kettle Point, in the course of some observations, said that the work in his mission was of little avail. The people were all too poor to contribute anything, being rather the objects of charity themselves, so no particular method was in vogue there. The plan that had been followed in Moore was to devote the whole collection on Communion Sundays to this object. They had thus raised not far from the amount required, that is, if the assessment were based on the actual number of Church families (about 5.), and not upon the greatly exaggerated number with which they had been credited. The experience of Petrolia with the method of Sunday collections was not very favourable, but a good showing had been made by members of the Young Ladies' Guild calling upon the people, to leave envelopes at the houses and explain then and there the object to which the contributions should be devoted, and they were to be made at the offertory. Most of the speakers seemed to think that, on the whole, it would be the better plan to resort to the regular quarterly collections, with their objects specified, than to make an annual lump sum collection to cover all requirements for the different funds. Mr. John D. Noble thought that more money would be given in the aggregate by having several collections than by having only one in the year. The Chairman, summing up, thought that on the whole the collections had been pretty satisfactory. Then followed a discussion upon the grants made by the Mission Board to the different missions, in which the Rural Dean, Messrs. Downie, Howard, Thomas, Woods, Craig and Carscaden took part. The Rural Dean pointedly asked if any of the clergy present thought that their missions had yet attained sufficient strength to enable them to relinquish their mission grant. There was an eloquent silence for a space, after which it was discovered that owing to various circumstances none were yet ready to take the courageous step suggested. The Rural Dean candidly expressed his opinion that there were missions which, owing to their great increase in wealth since their establishment, were quite able to relapse their hold on the Mission Fund and become self-supporting. He strongly urged upon the missions receiving grants to make efforts in this direction. On the question of what was best to be done with the Indians at Kettle Point, raised by Mr. Carscaden, it was resolved to make certain representations to the Executive Committee. In conclusion it was resolved, moved by the Rev. J. Downie, B.D., and seconded by the Rev. H. A. Thomas, that a clerical association and choral union be formed and that a committee be appointed, consisting of the Rural Dean and the Rev. Messrs. Downie, Gunne and Craig, to consider the basis and constitution of the proposed association, to draft a report embodying the same and to present it at the next meeting. By general consent it was agreed to hold the next meeting in Sarnia at the call of the Rural Dean.

**ST. THOMAS.**—The S. S. Convention met in this place on Tuesday, the 28th ult., over ninety delegates being present. At 11 o'clock sharp the meeting was called to order by the Rev. Rural Dean Hodgins, as Chairman. Mr. H. Dennis, of Brussels, acted as secretary, and Mrs. Armstrong, of Goderich, presided at the organ. Rev. Mr. Griffin took up the subject of societies, their use in the church and Sunday school. Without making reference to the work of any particular society, he advocated the employment of every talent in the church in whatever channel it can be best developed. No one should expect the clergyman to do all the church work, but to act as the leader and to control the workers. Rev. Mr. Jeanes read a very valuable paper on the model teacher, setting forth the ideal at which all good teachers should aim. This was the deepest paper read at the convention and certainly must have taken much time and study in its preparation. Miss Sweet, of Exeter, took up the subject of Sunday school literature, setting forth the necessity of paying more attention to the books, papers, leaflets, etc., used in Sunday school. They should be such as are in sympathy with the Church's doctrine and calculated to elevate the mind, broaden the soul and make the children intelligent as well as active members of the Church. Mrs. Fairlie, of Listowel, read one of the most practical papers of the day, the duties and responsibilities of the S. S. teacher. She also enforced the necessity on part of teacher of punctuality, churchmanship and obedience to rector, etc. A large congregation gathered in the evening in St. Thomas' Church, where a choir of over 80 voices rendered an excellent service. The chanting of the psalms and responses was given with the unison of a city choir. Rev. Mr. Griffin assisted the rector in the prayers, and Revs. Stout and Hunt read the les-



sons. The sermon, which was an excellent one, was preached by Rev. Mr. Turnbull, rector of Goderich. The rural-decanal meeting was held in the school-room on Wednesday, commencing with Holy Communion, at which the Rural Dean was celebrant and Rev. Mr. Fairlie assisting. At ten o'clock the chapter opened for business, all the clergy and many of the laity being present. Business in connection with the Church work in the county was discussed and some recommendations to the Executive Committee at London were put and carried. At the afternoon session the clergy discussed points of ritual so as to bring about more uniformity in the conducting of the services. Votes of thanks were passed to the Rev. Mr. Turnbull for his able sermon, and to the Rural Dean for his hospitality and for the able manner in which he conducted the proceedings in connection with the convention. The half-yearly meeting will be held at Clinton.

MOORE, PLYMPTON, SOMBRA AND SARNIA.—It will be a matter of interest to future generations to find recorded the early history of the primitive and widely extended missions of our country, as well as that of our old Crown rectories. In fact, the interest attached to the former ought to be the greatest, for in those will be found to have been exemplified the greater amount of devotion and self-sacrifice for the souls of men and for the advancement of the general interests of the Church. But while a curious antiquarian spirit may find gratification at all times in the perusal of such records, it is possible for obvious lessons to be lost, and examples of heroic devotion in the extension of Christ's Kingdom fail to stimulate men to the emulation of their arduous endeavours, and to avoid whatsoever may have been found to have been a hindrance or the cause of undoing. Such lessons are needed at the present day to enforce upon us a higher sense of duty and honour, and a spirit of Christian enterprise; not that that can proceed from aught but the unwavering purpose, begotten of a true love of the Saviour; but glorious examples of Christian heroism are telling object lessons suggestive and stimulating, guides to effectual labours in the vineyard. In the extensive mission which is the subject of this sketch it is noteworthy that the first movers in the direction of providing public worship for the scattered members of the Church were laymen. And although the religious exercises afforded by Presbyterians, Baptists, Independents, Methodists and Friends, were already available, a longing desire was felt for the establishment in the locality of the services of the Church. The early settlers here were of strong, sinewy frames and of clear and vigorous mental fibres, and were well suited to tame the wilderness and thereout to carve for themselves peaceful and happy homes. To make these a blessing the services and regular ministrations of the Church were needed. Their first efforts to realize their hopes were aided, if not suggested, by the sister Church of the United States, which already ministered to her people just across the border in the State of Michigan; and the first clergyman whose name we find connected with the work here was the Rev. O. C. Thompson, of Palmer, now the town of St. Clair in that State. The only occasion of his mention in the records is that of his presence at a meeting which he opened with prayer, held with a view to considering ways and means of building a church in the Township of Moore, for the benefit of Churchmen scattered through the townships of Sombra, Moore, Enniskillen, Sarnia and Plympton. The meeting was called pursuant to notice, and was held in the warehouse of Thomas Sutherland, Esq., at a place about three-quarters of a mile south of Mooretown, where he kept a general store, and had laid out some village lots on a portion of his farm, which village was called "Sutherland," after his own name. He was a Scotch Episcopalian from Edinburgh, and a thorough-going Churchman, and settled on the St. Clair River in the year 1833. The following are the proceedings of the meeting above mentioned in substance. It was called on the 22nd June, 1835, and according to notice was public, and was held at the warehouse of Thomas Sutherland, Esq., of Moore, then in the County of Kent. Captain W. E. Wright, R.N., was called to the chair. The meeting was opened with prayer by the Rev. O. C. Thompson, of Palmer, now St. Clair, Michigan. It was moved by William Osborne and seconded by Joseph Biddle, and carried, that a building suitable for a Protestant place of worship and Sunday-school be erected. It was moved by Geo. Lester, seconded by Wm. Ford, and carried, that in view of the weakness of any one denomination in the locality, a Union church be built, open to all "orthodox denominations" who are enumerated as the Episcopalians, Presbyterians, Methodists, Independents, Baptists, and the Society of Friends. It was moved by Josiah Hill, seconded by Joseph Biddle, and carried, that the offer of Mr. Sutherland of a site for a church cemetery be considered. The records do not say, but it is probable the "consideration" here proposed was as regards the suitability of the soil and location, and was favourable, for a vote of thanks was

afterwards moved by Wm. Ford, and seconded by Hugh Johnston, and carried, and tendered to Mr. Sutherland for his generous gift of a cemetery and site for the church. Other resolutions were passed appointing financial and building committees, consisting of five persons; the plan of each one interested setting apart a penny a week, to be collected at intervals, was adopted. But circumstances shortly intervened to divert men's minds from such a project and caused delay in carrying out these sincere and well-meant resolutions, for in 1837, political troubles which had been brewing culminated in the rebellion of that year, which was carried on, and disturbed the country for two years. And it was not until the 21st of July, 1841, that the firm purpose of Mr. Sutherland and his earnest band of friends was carried forward to completion. On that day the first brick of the new church was laid. On the 1st of June previous, their first missionary, the Rev. Alexander Pyne, B.A., of Trinity College, Dublin, was appointed. He was a young man of ability, both genial and earnestly devoted to his appointed work. The former resolution passed at the first meeting, held with the view of erecting a Union church, six years before, was now rescinded, if not formally, at least by general consent, for the work now proceeded as an exclusively Church of England undertaking, and the property was vested in the Bishop of the diocese, who was now the Right Rev. John Strachan, D.D., Lord Bishop of Toronto. The subscriptions which had been paid into the building fund by those who were not members of the Church of England, were duly and courteously returned to their contributors, as they had given on the understanding that a Union church would be built. The first service was held in the new church on the 23rd of June, 1842. In addition to giving a site for the church, Mr. Sutherland gave \$200 of his own money towards the erection of the church, and on the occasion of a visit to England he caused this fund to be increased by Church societies at home by a grant amounting to £75. Besides this, Mr. Joseph Biddle collected £50 for the building fund. A large proportion of the cost of the erection of the building was contributed in the form of voluntary labour. This old church, which is now demolished, was of brick, and is said in the record to have been capable of seating between 200 and 300 people. It is there quaintly described as having "an aisle through the centre with commodious pews on either side, with the communion tables opposite the entrance." "A magnificent veneered black walnut pulpit" was therein erected, "which, with its tasteful decorations," it is said, "gave to the interior of the church an effect particularly pleasing, and rarely witnessed in these western wilds." Also, there was "a gallery at the end, over which rose the spire in bold relief." It was called Trinity Church. The Rev. Alexander Pyne, who is said to have come to the country under the auspices of the S.P.G., married Mary Emily Sparks, sister of Major Sparks, of Windsor, and, it may be mentioned, was uncle to Dr. Pyne, Secretary of the Ontario Medical Board, Toronto. He at length retired from the mission and was appointed rector at Oakville, Ont., whence after a brief incumbency, he is said to have removed to a small town in Wales. His missionary labours had been long-continued and of an arduous nature, in a new and sparsely settled country, and were pursued amid many trials and difficulties of no ordinary kind, yet he was popular and efficient, for he was wise, courageous and single-minded, a warm-hearted and diligent pastor. He was succeeded in the year 1847 by the Rev. G. J. R. Salter, M.A., of Christ Church College, Oxford, Minor Canon of Oxford Cathedral, and afterwards Canon of St. Paul's, London, Ont., being also appointed to the Mission of Moore and parts adjacent, which meant a field as large as that of his predecessor. In this he laboured for eight years, not sparing himself, but sacrificing his health by long, rough journeys and exposure to the inclemency of the weather at all seasons, in order to visit and minister to the widely scattered members of his flock. In 1848, he was instrumental in building a church in Sarnia, and later on another at Point Edward. In 1853, the Rev. Alex. Williams, M.A., was appointed assistant to the Rev. Canon Salter. At that time there were only 120 inhabitants in Sarnia, of whom only 16 were members of the Church of England. In 1855, the mission was divided, Canon Salter taking the Sarnia division and removing to that village, while his assistant, Mr. Williams, remained at Moore, being appointed to that part of the old mission. Here he continued to serve faithfully and most acceptably until the year 1859. Removing from this mission he eventually settled in Toronto as rector of the Church of St. John the Evangelist, where he still continued his unwearied labours. He was succeeded in Moore by the Rev. Noah Disbrow, who occupied the mission only about six months, and afterwards became incumbent of Dunnville, Ont. He was followed by the Rev. David Armstrong, who afterwards became D.D. and Rural Dean of Lambton. The continuous labours of the Rev. Messrs. Pyne, Salter and Williams had paved the way for extensive operations in this field, so we

find it was ripe for the erection of a large number of churches. During his incumbency, we learn that the Rev. Dr. Armstrong caused to be built no less than five churches and supervised the erection of two others. Of the former, Christ Church, Corunna, was built in the year 1861, a frame building in the gothic style, with tall spire, and painted a reddish brown. In 1863, it was thought the old Sutherland church had served its time, and that it would be more convenient could it be replaced by a new church in Mooretown. Accordingly, two building lots in this village were given for the purpose by Mrs. Jas. F. Baby, a member of the family of the late Captain Wright, R.N., of Moore, and the new Trinity Church was built thereon, together with a neat frame school-house and parish room. These buildings are of excellent design and architecture, in gothic style, and of wood. The gables are surmounted with the sacred emblem of our redemption, while the church is provided with a commodious apsidal chancel and a tower with tall spire and bell. The interior is neatly stencilled, and finished in keeping with the general design. Both church and school are painted a reddish brown. For the people of Courtright a building was erected which answered the double purpose of church and parish room. North of Corunna, one and a half miles, is a small village called Froomfield, of which a few particulars may be given. It lies at the southern border of the Sarnia Indian Reservation and derives its name from the union of the Christian names, respectively, of Messrs. Froom and Field Telford, old residents and founders of the village. At one time this was a prosperous place, having large saw mills and several manufactories. Mr. Froom Telford and his brother were English gentlemen who early came to this country, the former receiving the appointment of Government Indian Agent to the Sarnia Reservation; but returning to England some years ago, after a lengthened period of service, he took up his residence in London, where he is now living at a very advanced age. Since his retirement, it is said, he has sent out every year regularly to the Indians of his old charge a very agreeable souvenir in the shape of a sum of money, viz., \$50, to enable them to celebrate his birthday. Mr. Field Telford died in 1881, and lies in the Froomfield church yard. The Rev. Mr. Pyne had long since had a church erected in this place, but in 1881 it was thought necessary to build a new and better building in its stead on the old site. In 1881 a new church was, accordingly, erected, and was consecrated by the Right Rev. I. Hellmuth, D.D. The former church had been consecrated by Bishop Strachan in the days when the mission had been in the Diocese of Toronto. The Church of St. Mary, Froomfield, was rather too near Corunna, but at the time was deemed necessary on account of the flourishing state of trade and the comparatively large population of Froomfield. Business having at length here collapsed and gone elsewhere, with most of the population, and scarcely a trace of the former manufactories and sawmills being now discoverable, St. Mary's has fallen into disuse and is rapidly going into decay, the panes of glass having been nearly all broken by the wanton missiles of the boys. The church at Corunna has welcomed the remaining members of the former congregation of Froomfield, and is doing well, although the village itself has not come up to the bright hopes of former days, when the Government laid out 200 acres of land in building lots for the foundation of a prospective town, which, however, has remained unbuilt. Thus, as in the Church, so in the affairs of the State: "The best laid schemes of mice and men oft gang aglee"—for the intended prosperous town of Corunna was replaced through force of circumstances by Sarnia. In 1870 the Rev. Dr. Armstrong erected a mission church, called St. Paul's, at Colville, on the eighth line of Moore. This church has been disused for some time, but may again be revived. The churches the building of which was under the supervision of the Rev. Dr. Armstrong were those of Sombra and Walpole Island. It may be said that he was twice appointed to the incumbency of Moore. During the interval between these appointments, the clergymen who had charge of the mission were the Rev. J. R. Jones, who remained here two years; the Rev. John Holmes, now of Granton, remained four years, filling up the time until his re-appointment in 1880. After his second retirement, and an interval during which lay-readers officiated, the Rev. A. E. Whatham, formerly missionary in Cardiff and Monmouth, Ont., now of Mount Morris, N.Y., was incumbent from March, 1893, to the following July. After another interval of lay services, the Rev. Thomas Loftus Armstrong, now of Bayfield, Ont., succeeded to the parish from Oct., 1893, to Aug., 1894. Following him the Rev. R. S. W. Howard, B.A., of Trinity University, Toronto, was appointed to the charge of Trinity Church, Moore, and the missions connected therewith. His ministry here bids fair to meet with success. He has been untiring in his efforts to renew the interest of Church people in all good works. There is little doubt but that his faithful preaching



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of the World, and his single-minded efforts to promote the spiritual welfare of his people, will reunite in the bonds of love various elements which have become estranged through the vicissitudes by which the parish has suffered. We would ask God's blessing upon his labours, and bespeak for him the kind and hearty co-operation of all that, "forgetting those things which are behind, and reaching forth unto those things which are before," they may "press toward the mark for the prize of the high calling of God in Christ Jesus."

#### RUPERT'S LAND.

ROBT. MACHRAY, D.D., LL.D., ARCHBISHOP AND PRIMATE.

The Synod of Rupert's Land will meet on June 26th, in Winnipeg. A very good photograph of St. John's College has been given to all the children who collected for the college during Lent.

The Rev. Canon Richardson, of London, recently visited Winnipeg and also Portage la Prairie, to take part in the Christian Endeavour Convention. When will the Church of England have its own young people's society with a paper in connection, giving our young people teaching in harmony with the Book of Common Prayer?

The name of the Rev. Mr. Bradshaw, of Port Arthur, has been mentioned in connection with the vacancy at Christ Church, Winnipeg.

STONEWALL.—The Rev. A. W. Goulding, chaplain of Stony Mountain, preached in Church of Ascension on the evening of Ascension Day. There was an early celebration at 8 a.m. The incumbent baptized an Indian child a few weeks ago.

ROSSER.—*St. Michael's Church.*—The ladies of St. Michael's met at the residence of Mrs. James on Monday, May 27th, and voted \$48 for a new fence and \$40 for church furnishings. They also very kindly promised to pay for a cutter broken in the winter. The Rev. H. Dransfield was driving to church, when his horse bolted and broke the runners of a new cutter.

FONTEN.—The people of this mission are building a parsonage for their popular incumbent, the Rev. H. W. Baldock. A church is needed, too; services are held in a school-house, but the people cannot manage to build both.

Probably some church in Winnipeg will provide a daily celebration during the session of the Synod. The school question will be one important subject for discussion; aggressive Church work should be another. A reception of the delegates at St. John's College would serve to interest the laymen in the work of the college.

#### SASKATCHEWAN AND CALGARY.

WILLIAM C. PINKHAM, D.D., BISHOP, CALGARY.

An ordination was held in the cathedral church of St. Alban on Sunday by the Lord Bishop of Saskatchewan and Calgary, when the following were ordained: Deacon, Mr. Harold Foote; Priest, Rev. T. E. Chilcott. Mr. Chilcott is incumbent of Duck Lake, and Mr. Foote has been appointed to the charge of St. Catharines. The Rev. A. H. Wright preached at the ordination service, and the Rev. T. E. Chilcott in the evening. The clergy who assisted at the ordination were: the Archdeacon (Dr. MacKay), the Rev. G. Moore and the Rev. A. H. Wright.—Taken from *Prince Albert Advocate*. Rev. T. E. Chilcott was a graduate of Trinity College, Toronto. Rev. A. H. Wright is taking charge of St. Alban's for three months.

#### NEW WESTMINSTER.

VANCOUVER.—It is reported that the Rev. John Dart, M.A., D.D., formerly principal of King's College, Windsor, N.S., has been chosen Bishop of the Diocese. The Bishop-elect has had a large Canadian experience. He is English born, and graduated at Oxford, is a moderate High Churchman, and of the views held by a majority in the Westminster diocese. The Archbishop of Canterbury, as former Metropolitan of British Columbia, has fully approved of the choice.

The Venerable Archdeacon Mackay, D.D., is doing a splendid work at Donald, and is a great power for good in the community.

The Right Rev. the Lord Bishop of Caledonia (Dr. Ridley) visited our See city on Saturday, 11th May.

The Rev. Mr. Edwards, rector of Lytton, has left for Scotland to take a parish in the Orkney Islands under the Bishop of Aberdeen.

The Rev. H. G. F. Clinton, B.A., rector of St. James', Vancouver, leaves for England this month on a well-earned holiday.

The *Seattle Post-Intelligencer* states that the Rev. Herbert E. Bowers, the energetic rector of St. Paul's, Vancouver, will visit Seattle, Tacoma, and San Francisco during the coming summer, and as he is an old American rector, a warm welcome will be given him.

It is suspected that the vacant Archdeaconry in our diocese will be conferred on one of the rectors in Vancouver. Present indications point to the Rev. H. G. F. Clinton as being the man, although it is highly probable that the friends of the Rev. L. N. Tucker, who did such a good work in Montreal, will press his claims.

We learn that Christ Church, Vancouver, is to have a \$3,000 new organ.

There are a great number of candidates for confirmation awaiting the arrival of the new Bishop.

The Rev. Jas. Irvine, lately of the Diocese of Algoma, has been appointed Curate-in-charge of Mount Pleasant, Vancouver, in the room of the Rev. H. Whittington, who has resigned because he desires to return to England. Mr. Irvine, who was educated at St. John's College, Manitoba, was priested by the present Primate of All Canada. Great things are expected of him in his new sphere of work, which is a growing one.

#### THE CHURCH IN THE UNITED STATES.

(From our own special correspondent.)

Rev. Arthur J. Gammack, M.A., assistant to Dr. Tatlock, at St. John's, Stamford, Conn., was raised to the priesthood by the Bishop of Connecticut on May 25th, in the chapel of the Berkeley Divinity School, Middletown, Conn. Sermon was preached by Rev. Prof. Hart, D.D., Hartford, and, as four were ordained together, the service was unusually impressive.

If the present Church of England Bishop in Japan (Dr. Edward Bickersteth) persists in asking for the consecration of two more Bishops, and they are consecrated, it is more than probable that our American Church will follow suit. The American Church had a Bishop exercising Episcopal jurisdiction over the Empire of the Mikado long before Bishop Bickersteth ever set foot in Japan.

The Right Rev. J. H. White, D.D., the newly-consecrated Bishop of Indiana, was given a most hearty welcome by the Governor of the State on the day of his consecration.

The Rev. Prof. Briggs, the well-known Presbyterian, is said to be contemplating entering this Church. His daughter, Agnes Briggs, recently graduated from the New York Diocesan Training School for Deaconesses.

Over one thousand Roman Catholics and about six hundred Protestants are now on the roll of St. Saviour's Church, Philadelphia, of which the Rev. C. Miel, D.D., is rector.

The Venerable J. H. Darlington, Ph. D., is the new Archdeacon for the northern portion of the Diocese of Long Island.

Miss Clara Morris, the well-known actress, has entered the Church and been confirmed by the Bishop of New York.

The Bishops of Springfield and Cairo visited the Illinois State University at Champaign, Ill., and received a most flattering reception from the faculty and students.

The Rev. A. A. Butler, who has done such a grand work as rector of Christ Church, Red Wing, Minn., has had conferred upon him the important post of warden of the Faribalt Divinity School. The rev. gentleman succeeds the present Bishop of Indiana, and there can be no doubt of his becoming a spiritual influence in his new sphere.

St. Paul's Church, Selma, Ala., has the same organist and members of the choir that it has had for the past eighteen years.

The Duke and Duchess of York have received an invitation to visit Australia next winter.

#### BRIEF MENTION.

Rev. Prof. Clark will preach at St. James' Cathedral on Sunday mornings during June and July.

The corner-stone of a new church at Milton was laid last Wednesday afternoon by the Governor-General.

A movement is on foot to present a copy of the Bible to every medical man in the Japanese Empire.

Rev. C. W. Hedley, of Otonabee, has just recovered from a serious illness.

Ten editors are members of the English parliament.

The foundation of a monument of Prince Bismarck, as a student, has been laid at Andelsburg, near Kosen.

A new church is being built at King, under the incumbency of the Rev. Francis Heathcote.

Emperor William is writing a military book to be published on Sedan day, September 2.

Liverpool, England, is to have the largest watch factory in the world.

Rev. F. G. Mitchell, of Wycliffe College, has returned to England for the summer.

Henry Irving's second son, Lawrence Irving, who is now about 22 years of age, will soon publish a book called "Godefroi and Yolande."

The salary list of the Bank of England, including pensions, aggregates £300,000 per annum. There are 1,100 employees in the bank.

A general ordination will be held at Kingston on Sunday, July 7th. The examination of candidates will begin on Tuesday, 2nd, in the synod hall.

The fields of Waterloo and Linden are each covered with a crop of crimson poppies every year.

Single stones in the wall surrounding Baalbec weigh 3,000,000 pounds each.

Last Monday Archbishop Lewis confirmed seventy-three candidates in St. Peter's church, Brockville. They were from the three Brockville churches and from St. James' church, Maitland.

Rev. Canon Pentreath, rector of Christ church, Winnipeg, was last week tendered a farewell and presented with a purse by the citizens.

The Katherines of the United Kingdom and America have placed a slab of marble over the grave of Katherine of Arragon in Peterborough cathedral.

The most valuable modern painting is Meissonier's "1814," which was sold to a Frenchman a few years ago for a sum equal to \$170,000.

A Boston woman has given \$250,000 to found an emergency hospital, and declared that her name shall remain unknown. There is true charity in such a gift.

Of every 19 ministers of religion in England and Wales, 13 are clergymen of the Established Church, 5 are ministers of various Nonconformist bodies, and 1 is a Roman Catholic priest.

Two hundred years ago last July the Bank of England started on a basis of a government debt to it of \$5,000,000. The debt the government now owes the bank is \$55,000,000.

Sir John Millais' picture, "Speak, speak," at this year's Royal Academy exhibition, has been bought by the nation, out of the Chantry fund, for \$10,000.

Bishop Gilbert, of Minnesota, is a member of the General Executive Committee of the Pan-American Congress, which will meet in Toronto from July 18 to July 25.

The Rev. Harrington W. Lees, late of Ridley Hall, Cambridge, and also curate to the Rev. Hubert Brooke, of Reading, is paying a short visit to Canada. He expects shortly to leave for India, under the C.M.S.

The Rev. W. Hay Aitken, the English mission preacher, will conduct missions next fall in St. Paul's Church, Halifax, and St. George's Church, Ottawa, and other places. The Rev. Geo. Grubb, another English missioner, will hold missions in Canada about the same time.



## British and Foreign.

The House of Laymen, on the motion of Lord Cranbrook, elected Lord Ashcombe as chairman, in succession to the late Lord Selborne.

The bells of Crowland Abbey have just been rung, under the superintendence of the rector, the Rev. T. H. le Bœuf. The first peal of bells ever rung in England was, it is said, heard at Crowland.

Sir John Scott will shortly submit to the Egyptian Government a measure which, if approved, will result in completing the abolition of slavery in Egypt. It is much to be hoped that the proposal will be accepted.

The new Bishop of Perth had hardly reached the shores of his diocese when he determined to start for Coolgardie. With the keen perception of a leader, he perceived that the outposts needed his early attention. The fact also that the clergyman at Coolgardie was in hospital with typhoid fever hastened his steps. Australian Church people have much appreciated the Bishop's prompt decision.

The parish of Cleenish, Diocese of Clogher, has been offered £250 as an endowment if it can raise £250 more. It is a poor, but old and important parish, having a church over 300 years old. There are no resident landowners. It was formerly a college living; the present rector is the Rev. Henry Hare, Cleenish rectory, Eniskillen. Only £50 is now wanting to secure the offer.

The death is announced of the Right Rev. Dr. Suter, who, from 1866 to 1891, was the Bishop of Nelson, New Zealand. Bishop Suter was educated at Trinity College, Cambridge, and was ordained in 1855. He held the curacy of St. Dunstan in the West for three years, and from 1858 to 1866 was incumbent of All Saints', Mile End.

A true story from Wales which is published by the *Record* reveals the strength of the Church feeling aroused by the Disestablishment agitation. In a widely-scattered parish the workmen expressed their desire that the task of gathering signatures for the petition against Mr. Asquith's bill should be entrusted to them, and, in order that those who took the petition round might not be the losers, their fellow-workmen clubbed together and paid them the equivalent of their wages for the two days during which they were off work.

At a recent meeting of the Aberdeen Presbytery it was proposed to appoint the moderator of the presbytery for a term of five years, instead of the present period of six months, and that he should be a sort of tentative and temporary Bishop. The proposal met with little favour. One member of Episcopal parentage, but of Presbyterian convictions, stating that if it was carried his convictions might take a turn and lead him back to the Episcopal Church.

The Bishop of Durham, in a circular letter to the clergy and laity of his diocese, says the desire for the reunion of Christendom, which at present fills many hearts and finds expression in unexpected ways, must be welcomed by all as the voice of God to His people. They could not see at present how the desire could be accomplished, but they believed it answered to God's will, which could not fail in the end. Meanwhile, it was their privilege and duty to pray for unity and concord amongst all believers.

Mr. W. F. D. Smith, M.P., has contributed £1,000 to the endowment fund which is being raised to take the place of the Parliamentary grant withdrawn from King's College, London, on account of its connection with the Church of England, and also paid £4,000 which had been promised by his father, the late Mr. W. H. Smith, on condition that the fund reached a certain sum. Mr. Henry Harben, L.C.C., also has contributed £750.

One of the marvels of modern missions is the desire for the Bible among the natives in Uganda. In five months last year more than 1,000 Gospels were sold, besides 25,000 other books and reading sheets. Later there were shipped from London for Uganda 1,511 complete copies of the New Testament, 5,170 volumes containing the four Gospels and the Acts, 496 copies of the Epistles of St. Paul, besides 25,880 separate copies of the Gospels and the Acts. So eager are these Central Africans for God's Word that the strictest rules regarding its sale have to be observed.

The annual report of the Church of England Waifs and Strays Society for last year shows that

the total receipts, including several valuable gifts of buildings, land, and endowments, amounted to £58,692, as against £43,496 for 1893. There are at present 63 homes belonging to the society in various parts of the country, and 2,200 children. The number of churches which helped the society during the year was 2,128, or an increase of nearly 400 over the previous year. The value of freehold and leasehold property and invested funds has risen from £28,609 to £43,618. The cost of raising the income was only 8.5 per cent., and for administering the same 4.1 per cent. The general expenses of carrying on the society, although the income has largely increased, have diminished by a sum of £284. The membership of the children's branch of the society has risen from 3,950 to 5,274.

The Bishop of London and Bishop Wilkinson (Northern and Central Europe) have addressed the following notice to continental chaplains: "Whereas it has come to our knowledge that in several instances clergymen who have left England under unfavourable circumstances have offered their services to continental chaplains, which services have been accepted and have proved a scandal, we now, therefore, for their own protection, hereby caution all continental chaplains and Church officers that they accept no such proffered service without a special letter commendatory, of not more than three months date, from the Bishop in whose diocese such clergyman shall have officiated, or from some Bishop to whom such clergyman shall be known; and, further, that their letters commendatory shall in every case be countersigned by one of us."

Mr. John Shrimpton, Secretary of the Church of England Book Society, London, having now been able to return to England, desires to return his sincere thanks for the expressions of sympathy which have reached him, from many of the Canadian clergy and others, during his recent lengthy illness.

## 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.

### Canon Cayley and Classical Lore.

SIR,—I fear Canon Cayley has forgotten some of his classical lore. Does he remember that the three handfuls of earth were provided expressly for corpses "exposed to jackals and vultures"? Does he remember for what superstitious reason the "burial" was insisted on? Then, who mentioned or suggested to him that three handfuls of earth was a burial enough to satisfy "Roman Christians"? I hope the "argument" the Canon builds on in his mistake was "the Anabaptists" and not his own.

W. E. COOPER.

Campbellford, May 30th.

### Snobbery.

SIR,—I do wish you would editorially discourage the abominable practice of speaking about certain ordained ex-naval officers as "Rev. Commander" so and so. What a disgusting piece of snobbery this is and how absurd! Why not have Rev. Colonel or Captain or Ensign or Midshipman, etc., etc. Can a man fill a secular and sacred office at the same time? Isn't "rev." good enough for him? Is it necessary to his usefulness that people should know he has been in the navy or army? I hope this vulgar unchurchly custom will be stamped out in its inception.

PRIEST OF NOVA SCOTIA.

### Justice to Rome.

SIR,—I wrote my last letter because I thought Mr. Imlach did not give the Church of Rome enough credit and that Mr. Allnatt gave her too much. I therefore gave a simple statement of history, hoping to show thereby that we must strike the happy medium. I would now like to write a few words in answer to Mr. Imlach's last letter. His parable of the lodger is in no way applicable. The Anglo-Saxon nation were just as much a separate people to the British Church as to the Roman. She did not belong to either. Each were simply sending missionaries to a foreign people. The Church of Rome was first in the field, but the British Church evangelized the greater part of the nation. The parable refers to Rome's political claims, not to her religious—that she came into the nation as a lodger first and then afterwards claimed political headship. I can find

no warrant in history for the statement that the Church in Wales, Cornwall and Cumberland took "its full share with the Irish and Scotch Churches in the conversion of the parts of Britain overrun by the Jutes, Saxons, etc." It was the Scotch Church which did the work. The statement made by Mr. Allnatt, that there were no bishops in England, except Luidhard, when St. Augustine landed, is absolutely correct. The British Bishops were not in England, because England was the country in which the Anglo-Saxons lived and did not include the country then occupied by the British. Theodore's action did not in any way declare that the Church of England was the continuation of the British Church as distinct from the Church of Rome. But merely that he recognized the Church in England as one whole and did not acknowledge any supremacy on the part of an outside bishop like the Bishop of Rome. Mr. Imlach's statement, "From this it appears it required nearly 500 years to stir the bowels of compassion of Rome towards poor, heathen Britain," is unfair. It was not until 582 that the conquest of Christian Britain by the Anglo-Saxons was completed. In 597 Pope Gregory sent St. Augustine to heathen England. The quotation from the Rev. Stuart Crockett refers to the position of the Church of Rome in England since the reign of Elizabeth, as at that time they went out from the National branch of the Catholic Church and became the first dissenters. It therefore has no bearing upon the question of Rome's share in the establishment of the Church in England. In answer to Mr. Imlach's query, "Was she [this pure Church . . .] with her Popes, claiming the Divine right as the supreme head of the Universal Church?" I quote Pope Gregory's own words when he said that "whoever would desire the name of Universal Bishop was the forerunner of Antichrist." The claim of Universal Bishop had not yet been made by the Bishop of Rome. Hoping I have not trespassed too far on your space.

W. J. CREIGHTON.

Bobcaygeon, June 4th, 1895.

### Protestantism.

SIR,—Perhaps when so much is being said, written and thought about Protestantism, the following quotation, from a speech delivered last month by one of the Church's greatest Bishops, the Bishop of Derry, will not be out of place. Speaking on the Reformation, the Bishop said that there were two kinds of Protestantism, one which pushed away mediæval superstition, but surveyed Christianity by the lights of science and of history, and derived its strength from the greatest source of strength. It was the movement in which the mind of man had shaken off its trammels and looked upon things afresh; and the spirit of that reformation was going on. But love was in its face, and peace was in its road, and its path was a path of glory. There was another Protestantism, a very different one. It was cantankerous, it laboured, it libelled and was on the look out for what could be said against a man who thought independently and generously, and who followed the course of thought. Now let them choose which of those Protestantisms they would have. Comment is unnecessary.

F. DEALTRY WOODCOCK.

Camden East, May 29th.

### The Anglican Episcopate.

SIR,—I was very much interested in reading the correspondence in your recent issues touching the Roman origin of the Anglican Church, especially as I am at work on an original enquiry into "The Origin and Development of the Anglican Episcopate." My little book, when completed, will give all that is known as to the origin of Christianity in England, Ireland, Scotland and Wales. It will trace the Episcopal succession from Augustine to the present presiding Bishop of the Church in the United States, giving the consecrators in each case, together with the dates of consecration, accession, death and other particulars. So often have laymen asked me where they could find this subject in a small compact form, that I at length decided to write a work on it myself, simply because in all my reading on the matter I have not yet found a work which gives in a nut shell this necessary information. Perhaps a few of the details I have at present gathered may interest your readers. From the consecration of Augustine in 597 to that of Cranmer in 1533, there have been 1,020 prelates consecrated in the Anglican Church. Of these only 452 can be traced to consecrations performed by bishops possessing distinctly English orders; while 167 received the episcopate from prelates of Roman orders, 12 from French and 9 from other foreign bishops, in both cases presumably of Roman extraction; 9 were ordained by Scotch-Irish prelates whose orders originally came from Rome, and 38 were ordained by Anglican and foreign prelates conjointly. The source of the orders of 388 is unknown, though doubtless many of them were owing directly to Rome. Roughly speaking,



out of 1,020 consecrations performed between the years 597 and 1533, only 485 can be traced to Anglican prelates; 192 were due to Roman; while the source of 338 is unknown. Twenty-seven separate Popes, and sixteen Italian, otherwise Roman Cardinals, have consecrated in foreign parts bishops for the English Church. Of the 68 Bishops of Canterbury from Augustine to Pole, 50 are recorded as having received their palls from Rome, while four more went to Rome, where doubtless they received their palls, and two were ordained at Rome, and doubtless received their palls at the same time. In all, out of the said 68 Archbishops of the Anglican Church prior to the Reformation, 56 may be said to have been confirmed by the see of Rome. The Anglican Church owes her orders entirely to Rome, never having come into contact with those of the ancient British, which is more likely to have received her orders from a Roman than a Grecian source. Both Ireland and Scotland originally received their orders from Rome. In fact the Church of England is more indebted to Rome than her members ordinarily imagine. The proof of what I have said above will be given in detail in the work I am preparing, together with the two Charts, one showing the succession of the Canterbury prelates, with their consecrators, etc., and the other giving the entire Anglican Episcopal succession, with the consecrators of each bishop, forming what I hope will be a valuable work when finished.

ARTHUR E. WHATHAM, Rector.

#### The End of the Controversy.

SIR,—Mr. Mackenzie has brought the discussion which he raised as to the teaching of the *Teacher's Assistant and Institute Leaflet* to a most satisfactory conclusion—a conclusion in which I am sure all our staff of writers will concur: "If the *Institute Leaflet* teaches that the Church of Christ is built upon Petros the Rock, and that immersion is the (only) right mode for baptism, I, for one, must conscientiously give it up; but I don't believe it has intended to teach, nor will teach, either." Yes, "this will end the matter." J. D. CAYLEY.

#### Toronto Hospital and Gaol Chaplaincy.

##### LETTER II.

SIR,—On January 1st, 1888, I began my work as Chaplain at the General Hospital and City Gaol, the Rectors having united in requesting the Bishop to license me to this new work. Unity of action by the clergy was most important, and as a sign and token of this unity, the mover and seconder of the resolution by which I was appointed to the position were from opposite quarters of the theological camp. Both sides alike have united to maintain the chaplaincy, as a glance at the last financial report will clearly show; and it has always been a great satisfaction to me and an encouragement in my work that all alike have had confidence in me. This has led me to be extremely careful not to abuse it. Thus in the conduct of Divine service, although of late years there have been various developments of practices to which people generally are getting now accustomed, I have, nevertheless, thought it right to have but the plain simple service to which the majority of our parishes are still accustomed, and as to vestments I use the long surplice and black stole which were once universal throughout the Anglican communion, and read the service in the natural voice. The office for the Visitation of the Sick in the Book of Common Prayer is the best guide and directory for the hospital chaplain. Holy Scripture instructs the sick to send for the elders of the Church. The Visitation Office shows what duties the Church expects of them when attending upon the sick brother or sister. We are, of course, by no means confined to the use of that office alone. Varieties of needs arise which have to be met frequently by extemporaneous prayer. Other prayers from the Prayer Book are also constantly required, as well as some from other books of devotion. Occasionally prayers may be offered in a ward for all to unite in; but as a general thing the ministrations have to be for one or sometimes two patients together. And how different hospital visiting is from that of the ordinary parish priest, especially in the country! The latter knows his people, has been acquainted with them perhaps from their childhood; whereas the chaplain sees them in the hospital for the first time. He knows nothing of them or of their spiritual condition, except what they may choose to tell him, whereas the parish priest knows a good deal more, and can be guided by this knowledge in his dealing with his sick brother or sister. Then, again, what a multitude of sick people is gathered together here! The average number of Church of England patients for each of the last three years has been 847, the average number at any given time being about 80. Eighty sick people to be looked after! Eighty persons on the chaplain's mind and heart to be cared for, consoled, encouraged, or it may be warned to make

haste and prepare for the other world before it be too late, when precious years have been squandered in carelessness, sin and vice. More than 70 of these sick Church of England people die every year in the hospital; about six every month; and it is often a great shock to the chaplain, after constant attendance upon some sick person, to call around some morning and find the bed empty, or possibly a new patient already occupying it, quite unconscious of the sad event which has so recently occurred. Here are no mourning friends and relations to be comforted; they must be sought, perhaps, at the other end of the city, or away in the country. The scene has completely changed like a dissolving view in a magic lantern; not a trace of the former scene remains. It is true that very often the Chaplain can be with the dying person up to the last. It is his wish always to be there at any time of day or night, and if some liberal Christian friend would provide him with a telephone, he would be better able to be always on hand at the last, as well as visiting during a long sickness. The greater number of deaths occur during the night. There are no less than sixty-six wards in the hospital, besides those in the Burnside Lying-in Hospital, some intended only for one patient at a time, others holding 25 or more. Some are surgical wards, some medical, some for eye or ear complaints, some for consumptives, others for contagious cases. In every case there is much to enlist the sympathy and care of the Chaplain, and the friendly intercourse thus begun is not forgotten. I seldom walk anywhere in the city without meeting some former patient and receiving a friendly recognition or greeting. Only recently I was stopped and spoken to by a young man coming from his work in a large factory, who had been visited by me no less than five years ago in a diphtheria ward in the General Hospital, and I had never seen him since that time. As I have ministered to 6,300 Church of England patients in seven and a half years, it is not surprising that I frequently meet them, since 5,000 of them have their homes in the city.

ROBT. C. CASWALL.

#### Acknowledgment.

SIR,—Will you kindly allow me a short space in your valuable paper to gratefully acknowledge the following sums towards our Church Building Fund: J. F. Roberts, Parkdale, Ont., \$2; H. M. Morrison, Ayr, Ont., 50c. We have to pay \$100 as a first instalment on our lumber on the 15th of June, also \$50 for freight on the same; we have in hand towards this just \$100. Thanking you in anticipation.

REV. A. TANSEY.

Somerset, Man.

#### Three Handfuls of Earth.

SIR,—A week or so ago I sent you a note on the "Three Handfuls of Earth" constituting a sufficient burial. Will you let me give another "pointer" as to the mode of baptism. In Titus, chapter 3, verse 5, we read, "He saved us by the washing of regeneration, etc." The revised version has more correctly "through" not "by"—i.e., through the instrumentality of. In the margin we read for "washing" the word "laver." Luther in the German version has translated it "bath," as does also the Syriac version. Now St. Paul uses the Greek word "loutron," which was a kind of bath in which no one, not even a well-grown child of five or six years old of the biggest size, could be "immersed" or covered over with the water. The shape of this "loutron" was that of our ordinary fonts, only having the bowl of much larger diameter, but not greater depth. I do not think St. Paul's words here would "unquestionably" suggest immersion as the only valid mode of baptism. Can anybody see an indication of the doctrine regarding the benefits of baptism, if the words St. Paul actually wrote are carefully considered?

W. E. COOPER.

Campbellford, May, 1895.

#### Anglican Fallacies.

SIR,—The two following fallacies have so frequently led good Churchmen, as well as others, to take false positions, that it appears to me to be urgently necessary that the matter should be set right. 1st. The Easter of the British Church is assumed to have had its origin in the East. 2nd. The Anglican Church is assumed to be the unbroken successor of the Ancient British Church. Now while both the above assumptions are thoroughly believed in by the majority of Anglicans, they are absolutely contrary to historical evidence. In order, however, that my confident assertion may not prejudice my readers before they examine the basis of my contention, let me say that Prof. Wells, writing in *The Church Eclectic*, after reviewing some of my M.S. on this point, says: "Many of the books on this subject are defaced with such errors that those who have once compared them with the originals, as Rev.

Mr. Whatham has done, will agree with him that they are not trustworthy."

*Fallacy 1.* The Eastern origin of the British Church has been claimed upon the understanding that the British and Irish Christians observed the Easter Festival according to the custom adopted by the Eastern Church. That is to say, "on the eve of the 14th day of the moon corresponding to that of the month Nisan." On the assumption of its oriental Easter, the founders of the ancient British Church have been traced either directly to the Churches superintended by the Apostle St. John, or else to the Church of Lyons presided over by Irenaeus, a disciple of Polycarp, who was a disciple of St. John. The truth of the matter is, however, that the British Church observed the Easter Festival according to the method "which they had originally received from Rome" (Canon Venables, *Ency. Brit.*, Easter.) It would appear that "before the Council of Nice the practice of the British Church harmonized with that of the Roman Church, the most ancient table for Easter agreeing with that of the British Church" (Warren, *Liturgy and Ritual of the Celtic Church*.) Canon Brown further tells us that "The Council of Arles, in 314, had found that the West, Britain included, was unanimous in its computation of Easter" (The Christian Church in these islands before Augustine.) From the above it will be seen that Canon Venables' assertion in the article already referred to, viz., that "false inferences are drawn as to the eastern origin of the British Church" from the stigma of the Quartodecimans heresy unfairly attempted to be fixed upon them by their opponents, is abundantly warranted. Yet Mr. Soames in his "Latin Church," tries to argue for this eastern origin, but his attempt forces him into a somewhat amusing position. He tells us that the opposition of the British Church to Augustine in the matter of Easter, "could scarcely have happened" had all the British congregations fallen in with the decision of the Council of Arles that Easter was to be observed uniformly. He gathers from this opposition that only those congregations in the see cities of the British prelates who signed the canons of Arles, agreed with its decision in the matter of Easter; while those congregations dwelling without those cities, in other words the provincial congregations of the British Church of that period, repudiated what their representatives have done. And as proof of his contention he asks "Why did Britain side with the Eastern Church?" But Britain did not side with the Eastern Church, but with the custom which she had originally received from the Church of Rome, the cause of the difference at that time being as follows: After the Council of Arles, on account of errors arising from the use of the cycle of 84 years, which all the Churches at that time adopted, the Church of Rome obtained from Victorius, of Aquitaine, in 457, and from Dionysius Exiguus in 525, a more accurate basis of calculation. In 541 the Council of Orleans agreed that this new cycle was the one to be uniformly followed, but the British and Irish Churches steadily refused to give up the previous one of 84 years. The importance of the above explanation will readily be seen from the following quotation from Bishop Dowden's "Celtic Church in Scotland": "In past times there were mistakes among students as to the nature of the differences on this subject (Easter) between the Celtic and Roman Churches. Some erroneously imagined that the Scotch Church followed the practice of the 'Quartodecimans' in the second century. But this is now known to be an entirely incorrect view." From the above it will be seen that in refusing to adopt Augustine's time of celebrating Easter, the British Church did not side with the Eastern Church as Mr. Soames would have us believe, but with the Church of Rome's former method of calculation, a very important difference. Before leaving this matter I may add that the British and Irish Churches, as well as differing from the Church of Rome at this period in the matter of Easter, are supposed to have differed from each other. It is, however, a difficult matter to decide as to what this difference was, or even if it actually existed. Palmer in his "Origines Liturgicae" informs us, quoting from Aldhelm, abbas Meldensis, "that the British and Irish derived their paschal from that of Severus Sulpitius." Aldhelm, however, in the very passage to which Palmer refers, mentions both Anatolius and Sulpitius as the possible sources from which the British and Irish may have derived their Easter. This is an important point, as Canon Brown tells us, that the Irish Church used the cycle of Anatolius, a Bishop of Laodicea, in the third century; while the British Church used the cycle arranged by Sulpitius Severus, the disciple of Martin of Tours, about 410. Mr. Olden, however, in his recent "History of Ireland," informs us that "the Irish used the ancient cycle of eighty-four years usually attributed to Sulpitius Severus, but really of earlier date." There is a grave mistake here somewhere, since the cycle of Anatolius, according to Hensley in "Smith's Dict. of Antic," was a 19 year cycle and not an 84 one. Thus if the Irish used a cycle of 84 years according



to Mr. Olden, it was not that of Anatolius; while if they used that of Anatolius, then they did not use an 84 year cycle. I mention this difference of opinion to show how difficult it is to arrive at any absolutely satisfactory conclusion in a matter where scholars are so diametrically opposed. This is a subject, however, to which I am giving considerable attention, and at some other time I may return to it in these columns. Of one thing at all events we may be perfectly certain, viz., that the British Church did not derive its method of keeping Easter from the East. Dr. Lingard has correctly stated in his "History of England," that the only foundation upon which the opinion that Britain was converted by oriental missionaries rests on the fact that the Britons did not keep Easter on the same day as the Church of Rome. Mr. Soames attempted to reply to this by asserting that "the probability of Britain's oriental conversion is a matter of opinion, and the Easter question has commonly seemed to Protestants decisive in its favour." Further investigations, however, have resulted in showing that the Easter question really connects the foundation of the British Church with the West rather than with the East, while the bulk of evidence so far goes to show that Britain received its Episcopate in the first instance from that part of Gaul which had been settled from Rome in 224.

To be continued.

## Family Reading.

### The Mother's First Gift.

She sits beside the cradle,  
And her tears are streaming fast,  
For she sees the present only,  
While she thinks of all the past;  
Of the days so full of gladness,  
When the first-born's answering kiss  
Filled her soul with such a rapture  
That it knew no other bliss.  
O those happy, happy moments!  
They but deepen her despair.  
For she bends above the cradle,  
And her baby is not there.

There are words of comfort spoken,  
And the leaden clouds of grief  
Wear the smiling bow of promise,  
And she feels a sad relief;  
But her wavering thoughts will wander  
Till they settle on the scene  
Of the dark and silent chamber,  
And of all that might have been!  
For a little vacant garment,  
Or a shining tress of hair,  
Tells her heart, in tones of anguish,  
That her baby is not there!

She sits beside the cradle,  
But her tears no longer flow,  
For she sees a blessed vision,  
And forgets all earthly woe;  
Saintry eyes look down upon her,  
And the Voice that hushed the sea  
Still her spirit with the whisper,  
"Suffer them to come to Me."  
And while her soul is lifted  
On the soaring wings of prayer,  
Heaven's crystal gates swing inward,  
And she sees her baby there!

### More About Ice.

Private families who want ice for the summer months, will do well by sending their order to the Belle Ewart Ice Company, 65 Yonge Street, as it is the only company which deals exclusively in Lake Simcoe ice. Their ice is recommended by the medical profession as being the purest, on account of it being planed and corrugated after leaving the water, thus enabling them to claim to be the only company who can supply you with ice absolutely free from all impurities.

### The Doctrine of the Trinity a Matter of Worship.

The great truth of the Ever-Blessed Trinity, that God exists in three Persons, and yet is but one God, is treated in the Prayer-book as if it were a matter of worship, quite as much as, if not more than, a matter of intellectual belief. "The Catholic faith is this: That we worship one God in Trinity, and Trinity in Unity"; we say in the recital of the Creed of St. Athanasius, and quite as distinctly in the collect for Trinity Sunday, "Almighty and Everlasting God, who has given unto us Thy servants grace by the confession of a true faith to acknowledge the glory of the Etern

Trinity, and in the power of the Divine Majesty to worship the Unity."

These places teach us that true faith and true worship are inseparable, and indeed they must be, for if God has revealed to us that all men are to honour His Son even as they honour Him, and this we cannot do without realizing that "the Godhead of the Father, of the Son and of the Holy Ghost is all one, the glory equal, the majesty co-eternal." The worship of God as a Trinity in Unity holds a most conspicuous place in the worship of our Church, but I do not think that we sufficiently realize the blessedness of this worship, how much that should endear the thought of God to His intelligent creatures is involved in the simplest statement of this mystery. We are accused of asserting a dogma in our worship, a dogma or mystery which the Church is supposed by unthinking and hostile persons to have imposed out of the mere love of imposing such things. It is treated as an act of tyranny to require Christian people to express themselves in such terms, whereas if we look at it in the right light we shall find this mystery like all other mysteries, such as the Incarnation, or the Atonement, to be a mystery of love and peace. For what do we confess by simply invoking the Trinity—I mean, simply invoking without mentioning the particular action of each Person in the work of salvation? We confess that we believe that God did not from all eternity abide solitary, in everlasting loneliness, having none with whom to hold converse, none with whom He might take counsel, none with whom He might, if we may reverently say so, share His mind. He needed not to surround Himself with creatures, who, because they were creatures, must be at an infinite distance from Himself. He had always with Him His co-equal Son and co-eternal Spirit to Whom when the world began He could say, "Let us make man in our image, after our likeness," so that it was out of pure love, to diffuse His own happiness, that He created first angels and then men to share it. It was out of exuberant goodness, and not out of any need to Himself, that He began to surround Himself with intelligent creatures whom He might make happy by the sight and thought of His perfections. Now all this tends, in right-minded creatures, to make God not only a God to be feared or to be adored, but to be delighted in. "Glory be to the Father, and to the Son, and to the Holy Ghost; as it was in the beginning, is now and every shall be: world without end."

### A Good Appetite

Always accompanies good health, and an absence of appetite is an indication of something wrong. The loss of a rational desire for food is soon followed by lack of strength, for when the supply of fuel is cut off the fire burns low. The system gets into a low state, and is liable to severe attacks of disease. The universal testimony given by those who have used Hood's Sarsaparilla, as to its great merits in restoring and sharpening the appetite, in promoting healthy action of the digestive organs, and as a purifier of the blood, constitutes the strongest recommendation that can be urged for any medicine. Those who have never used Hood's Sarsaparilla should surely do so this season.

### London's Two Wonderful Clocks.

In these later years some very wonderful clocks have been constructed; but the useful rather than the curious has been the guiding principle in their construction. London boasts of two very wonderful clocks. The one is on the Royal Exchange, and is said to be the best public clock in the world. The pendulum, which is compensated, weighs nearly four hundredweight. It has what is known as a remontoir escapement, its pallets are jewelled with large sapphires and it has a chime of fifteen bells, which cost £500.

Another famous modern clock adorns the palace of Westminster. The dials are 22 feet in diameter, the largest in the world with a minute hand. The great wheel is 27 inches in diameter; the pendulum is 15 feet long and weighs 680 pounds; while the escape wheel which is driven by the musical box spring weighs about one-half ounce. It has seen the end of two great bells.

With the application of the spring to the clock it became apparent that the timepieces could be made portable. Watches were but little known, if known at all, before the sixteenth century. Francis I. gave the master clockmaker of Paris in 1544 the exclusive privilege of making clocks and watches within that city. Henry VIII. seems to have spent much money on watches. Edward VI. had at his palace of Westminster "one larum or watch of iron, the case iron gilt, with two plummetts of lead." Elizabeth was fond of watches, of which she had a large collection. She had a "clocke of gold, garnished with dyemondes, rubyes, emeralds and perles." "One armllet or shakell of gold, all over fairly garnished with rubyes and dyemondes, having on the closing the air of a clocke," was a gift to her in 1571-2 by the Earl of Leicester, master of the horse.

Mary of Scotland had her watches. In those days there was great variety in the shape of the watch. A favorite shape was that of a skull; another was that of a coffin. Descriptions exist of several of Mary's watches. There was one coffin-shaped in a crystal case. There was another in which cat-gut supplied the place of the interior chain in the modern watch. One very marvelous piece of workmanship in the form of a skull is the property of the Dick Lauder family. It was originally the property of Mary Queen of Scots, and was bequeathed to Mary Setoun, her maid of honor, Feb. 7, 1587. On the forehead of the skull are the symbols of death, the scythe and the hour glass. At the back of the skull is Time and at the top of the head are the Gardens of Eden and the crucifixion. The watch is opened by reversing the skull. Inside are the Holy Family, angels and shepherds with their flocks. The works form the brains. The dial-plate is the palate. Another skull-shaped watch which belonged to Mary was a gift from her husband, Francis II.

Arnold of the Strand presented George III. in 1764 a watch of his own manufacture set in a ring. Later, in 1770, he presented the king with a small repeating watch, also set in a ring, the cylinder of which was made of an oriental ruby. The Czar of Russia, when he heard of these mites of watches, offered Arnold 1,000 guineas if he would make one for him, but the artist would not consent.

### "A Thousand Thanks."

Rev. M. E. Siple, of Whitevale, Ont., writes, July 24th, 1894: "I had suffered indescribable torture for two years or more, that is at times, from dyspepsia. Fearful pain and load at stomach, pain between shoulders, and sensation as of being pulled right in two in small of back. I dieted, used patent medicines, and different doctors' medicines, all to no use. Your K.D.C., third dose, completely relieved me, and four bottles, I believe, have cured me. A thousand thanks. I can study, preach, and do my work now with energy and satisfaction, as of yore."

### The Spiritual Life.

The spiritual life cannot be idle. A living body must move and act. A living soul must do the same. The life will pass into everything. The soul's life will guide and fill and fashion all the body's life. In other words, the Holy Spirit will bear its blessed fruit in our daily, hourly life and actings. Meekness, gentleness, a forbearing and forgiving temper, self-denial, a great desire to do good to others, a ready sacrifice of this world's goods for that end, purity in thought and deed, utter truthfulness and honesty,—these and such like are fruits of the Spirit and so are signs of life. Ah! there is not much real difficulty in telling whether we have any spiritual life within us, or no. Would to God we had more of it! Would to God we were less dead and cold and stagnant in our spiritual life! Would to God those who have that blessed life had it more abundantly! O God, send Thy Holy Spirit and fill us with life, for the sake of Him who is alive for evermore, that as He liveth, so we may live also. Amen.

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



The Hidden Treasure.  
CHAPTER XIII.—CONTINUED.

SISTER BARBARA.

"I will talk to Father William about the matter, and see what he says," said Sister Barbara; "and if he approves I can set about the matter at once."

"I am sure Sir William will be pleased!" remarked Cicely. "He has always wished for a girl's school. But it seems like a great condescension for you, madam, to be teaching such girls as these—not even young ladies, but daughters of tradesfolk and the like."

"As to that, I suppose our Lord died for tradesfolk and the like as well as for the gentle-folk!" said Jack with his grave smile. "If He could condescend so far for our sakes, we ought to be willing to stoop a little for His."

"And that is true!" said Sister Barbara. "A religious person especially ought not to think any office too lowly which is done for the love of God and our fellows. I have heard that our Holy Father the Pope washes the feet of twelve old men every Holy Thursday."

"Yes, with a gold basin and a damask cloth, after they have been well washed beforehand!" said Jack, drily. "Master Fleming told me all that. He saw the ceremony when he was in Rome."

"I should like to see this Master Fleming of yours!" said the baker.

"He bade me say to you, father, that he much desired to make your acquaintance!" said Jack eagerly. "I have had so much to think of that I had well nigh forgotten the message. He is our Sir William's cousin, as I told you, and is to abide with him for some weeks. I am sure you will like him, he is such a wise and grave gentleman. Besides, he has travelled a great deal, and loves to talk of what he has seen, and you know you ever love travellers' tales."

"Aye, that I do!" returned the baker. "I would fain know more of this world of ours than just what I can see from my own shop-door. Well, I will go to see him, and we will have him and Sir William here to supper. He has been kind to you, and that is enough to make me love him."

"Then you must love all the world, and yourself most of all, dear father, for everybody is kind to me!" said Jack, smiling. "When shall you go to see Master Fleming?"

"Directly, and you will go with me. I am right anxious to meet this paragon of yours."

"Jack is graver than ever!" said Cousin Cicely, when Jack had left the room with his father. "He seems ten years older than when he went away. I hope it may be no bad omen!"

"He seems a wonderfully gracious lad!" remarked Sister Barbara. "I used to think all boys were little wretches."

"They are, too many of them!" replied Cicely; "but our Jack was never like other boys. And yet, though he is so grave and thoughtful since he came home, he seems happy too—much happier than he did last winter. I see him often as he sits musing by himself, and his face shines as if there was a light within. I am sure his thoughts must be good and pleasant, or he would never look as he does."

"He is much changed!" said Anne. "I cannot make him out. As you say, he is not the same boy he was last winter."

Anne was right. In such times and circumstances as I have been describing, character develops fast, and Jack had grown from a school-boy into a man.

CHAPTER XIV.

EXPLANATIONS.

Sir William Leavett caught with avidity at the proposition of Madam Barbara (as she came presently to be called) to teach a girls' school in Bridge street. A room was found and suitably arranged in a house near by belonging to Master Lucas, and here did Madam Barbara set up her sceptre over her small kingdom, consisting of some twenty little maids from five to thirteen, to whom she taught the mysteries of sewing, spinning, fine knitting and reading, promising to advance the

best scholars as far as white seam, art work and cross-stitch, and even throwing out hints about writing and keeping accounts. Her school soon became popular as well with the pupils as their parents. The mothers rejoiced in the manifest improvement in the manners and appearance of their little girls, and their advancement in useful arts, and were flattered that their children should be taught by "a born lady." The children themselves learned to love their teacher, and to feel themselves exceedingly comfortable under her gentle but decided sway. It was certainly true, as Master Lucas said, that Sister Barbara had a natural talent for governing children. She knew how to combine the most absolute authority with great indulgence and kindness. She knew that the youthful human heart has many avenues of approach, and that as much might be done by timely praises and rewards as by reproof and punishment. She possessed the inestimable art of *prevention*—she knew it was a great deal better if possible to keep children from doing wrong than to punish them afterwards. Her sway was so gentle, as compared with that of Master Crabtree over the boys, as to provoke some murmuring among the latter that the girls should be so much better off than they were.

"Yes, Peggy may well love to go to school!" grumbled Mary Dean's boy, Peter, in reply to his mother, who had been holding up his sister to him as an example. "It is a very different thing going to school as she does. Madam Barbara is always kind and gentle. She hardly ever punishes the girls, and when they do well she gives them cake and comfits and praises them as well. Master Crabtree hardly ever says a good word to a boy, no matter how much pains he may take, and if he does the least thing out of the way, whack comes the strap across his back or hand. If Peggy went to Master Crabtree, she would not be in such a hurry to get to school, I can tell you, mother!"

"Nay, that I shouldn't!" said Peggy, heartily sympathizing with her brother; "I wish Peter could go to Madam Barbara, only she does not take boys!"

"As if I would go to school with a parcel of little maids!" growled Peter; but in his heart he wished so too.

Jack meanwhile fell very much into his old ways, helping his father with his accounts, playing ball with his old schoolmates, and going to Sir William Leavett for a Greek lesson twice a week. To his own disappointment and that of Master Crabtree, his father firmly refused to let him go into school at present.

(To be continued.)

Nervous People

And those who are all tired out and have that tired feeling or sick headache can be relieved of all these symptoms by taking Hood's Sarsaparilla, which gives nerve, mental and bodily strength and thoroughly purifies the blood. It also creates a good appetite, cures indigestion, heartburn and dyspepsia.

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Limiting God's Gifts.

Take a flask; plunge it into the ocean; and unless it be cased and protected, so much of the ocean as is needed to fill the flask will rush in. But if you tie it up in sail-cloth, and wax it over, and put it into a copper cylinder, and drop it into the water, it may lie there for ever, and there will only be some faint traces of moisture that have got through the glass somehow, that will dim and damp the vacuous interior. And so a man may be plunged into the ocean of God, as we all are, for "in Him we live and move, and have our being," and if he does not open his heart by faith, he will get no good of the God in whom he floats; but if he does joy and peace will pour themselves into him.

The fact that Hood's Sarsaparilla once fairly tried, becomes the favorite spring medicine, speaks volumes for its excellence and merit.

Hints to Housekeepers.

**COCONUT TARTS.**—Dissolve half a pound of sugar in half a pint of water; add a pound of grated coconut and stir over the fire for five minutes. Let cool. Add the beaten yolk and the white of one egg. Line little tart pans with puff paste; fill with the mixture and bake. A lemon or almond mixture may be used to fill the tarts in place of coconut if desired.

**WATERCRESS SALAD.**—Slice some freshly boiled potatoes while hot, and season them with pepper, salt, oil and vinegar, very slightly; have ready some carefully picked watercress similarly seasoned; toss them together and serve with stoned olives forced with anchovy, spread alternately with egg and anchovy butter.

K.D.C. is a flesh producer; thin people should use it.

**FRUIT CHARLOTTE.**—One cup of sugar, two tablespoonfuls of corn-starch, juice of one lemon and grated rind, one and one-half pints of boiling water. Cook until clear. Slice two oranges and three bananas, and stir lightly into the above when cold. Serve in individual dessert plates with the white of one egg beaten light, made quite thick with sugar and flavoured with vanilla.

**STRAWBERRY PIE.**—Line a pie plate with rich paste and bake a delicate brown. Have ready enough strawberries to fill the shell; when it is nearly baked add sugar to the fruit, and make a meringue of the whites of two eggs and two tablespoonfuls of powdered sugar; quickly fill the shell with berries, spread the meringue roughly over the top, return to the oven and brown slightly; serve cold.

K.D.C. the quick reliever of indigestion.

**EGG GRAHAM GEMS.**—To two cups of cold milk and water, mixed in equal proportions, add the beaten yolks of two eggs, stir in two cups of Graham flour with which a teaspoon of sugar and half a teaspoon of salt have been mixed; then add the whites of the eggs beaten stiff. Beat well, pour into greased gem pans and bake half an hour or until brown.

**STRAWBERRIES WITH ORANGE JUICE.**—Boil together one heaping teacupful of granulated sugar, the grated rind of an orange, four tablespoonfuls of water, and a piece of butter as large as a walnut; remove from the fire, strain, and when cold add the juice of two large oranges; beat together thoroughly and pour over it three pints of choice strawberries arranged in a glass serving dish.

Take K.D.C. for heartburn and sour stomach.

Pineapples may be put up in glass jars all ready for freezing, and this makes a delicious and economical dessert. Peel a pineapple and chop up the meat very fine. To preserve it for future use, add a little water and sugar to taste and heat it through. While hot add the juice of two lemons to each pineapple and seal it up securely in glass jars; the lemons may be added when opened for use, but lemons are cheapest when pineapples are abundant. When wanted for freezing, add a quart of water to a quart jar of pineapple. Almonds may be bleached, chopped and added to the pineapple while it is hot, or coconut meat may be chopped up and put in, or candied fruits, etc., added when it is to be frozen. Some persons consider little bits of preserved ginger sprinkled through ices and creams a great relish, but most people like them equally well without any of these.

**SKIN DISEASES.**—Skin diseases are more or less occasioned by bad blood. B.B.B. cures the following Skin Diseases: Shingles, Erysipelas, Itching Rashes, Salt Rheum, Scald Head, Eruptions, Pimples, and Blotches, by removing all impurities from the blood, from a common Pimple to the worst Scrofulous Sore.

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### Bessie Grant.

It was a bright and sunny morning in the sweet month of June when little Bessie Grant was roused from sleep by Norah, her nurse, who drew up the window-blind, saying at the same time, "Why, Miss Bessie, do you mean to sleep all day? It is nearly nine o'clock, and your mother is all ready downstairs."

Then Bessie sat up in bed, still feeling very sleepy, and slowly began to rub her eyes.

"And besides, Miss Bessie," added nurse, with a smile, "have you forgotten what day this is?"

Bessie stared sleepily at nurse for a minute or two, then jumped out of bed. "Oh, I remember now!" she said joyfully. "It is my birthday, and mother is to take me to see the Forth Bridge. Oh, nurse, please do look out of the window and tell me if it is a fine day!"

"It is a lovely day, my dear," said her kind nurse. "Now dress yourself neatly; and do not forget to read your verses and say your prayers. After that you may go down to your mother; but go very quietly, my dear, for baby is still sleeping, and I do not wish him to be roused just yet."

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Bessie promised to be very careful, and as nurse left the room, she began to dress herself, smiling all the time at the pleasant prospect which lay before her.

Bessie Grant was a dear, good little girl, seven years of age, and her mother's only little daughter. Her home was in Edinburgh, and a very bright and happy home it was, although, as she had no sisters, she sometimes found it rather dull to have no one to play with except her doll. One day, however, her mother had given her a sweet little canary bird, saying at the same time, "This little bird is quite tame, Bessie, my dear, and I am sure you will find it a more pleasant companion than your doll. But you must be kind to it, Bessie, and always remember to give it seed and fresh water every day."

Only imagine how happy Bessie felt as she took the cage into her hands, thanking her mother at the same time most gratefully. "Oh, mother dear!" she cried, "I shall love it so much and attend to it so carefully! Oh, I never could forget to feed my darling little pet!" Then away she ran to show her little canary to Norah, who admired it very much, and helped the little girl to hang the cage upon a large nail on the play-room wall.

For a whole month after that happy time Bessie never forgot to take down the cage, fill the seed-box, and put fresh water in the glass. Then she would give her little pet a piece of cake or sugar, which dickie always

took from her hand; after which, to show his gratitude, he would flutter his wings and trill one of his sweetest songs. Oh, he was indeed a little darling! One sad day, however, when Bessie was taking down the cage, she let it fall by mistake, and the cage came with some force down to the hard wooden floor. Bessie screamed for nurse, who was only in the next room, and who came running at once to ask what was the matter. The poor broken cage was lifted up at once; the water-glass was broken, the seed all scattered about, and, worst of all, poor dear little dickie lay quiet and still with his pretty eyes already dim and almost closed. Alas! her little pet was dead. Never again would she hear him sing, never again would he pick a morsel of cake from her hand.

Bessie burst into tears as she lifted up the soft little ball of yellow feathers, kissed it tenderly, and then carried the dead bird to her mother. Mrs. Grant consoled her little daughter as well as she could, pointed out to her that although it was a sad accident, it would have been a great deal worse if she had neglected her pet and let him

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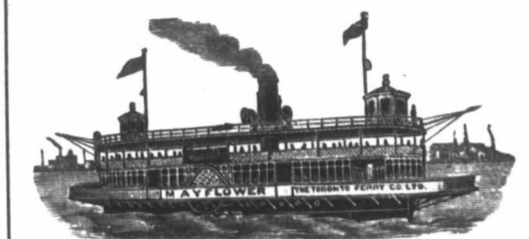
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die of hunger. "Put it from your mind, my dear Bessie," she went on to say, "and when your birthday comes, you and I will take a little holiday. We will go to see the Forth Bridge, which was opened only last week, and Norah will pack a luncheon basket for us, so that we may have a picnic out in the woods. Won't you like that, darling?"

And Bessie, seeing how kind her dear mother was, tried to smile and feel happy. Then Norah brought a tiny wooden box, lined it with flannel, and laid little dickie in it. A hole was dug in the back garden, and there the canary was buried. Then a paper was placed above the grave with these words written on it:

"Dear friends who pass this way,  
I pray you drop a tear,  
For Bessie's darling little bird  
Lies sweetly sleeping here."

After this sad affair was all finished, Bessie was more composed in her mind, and began to look forward to her birthday, when she and her mother were to have such a pleasant picnic.

And now the birthday had come. The sun shone brightly, and the wagonette stood at the door.

"Are you ready, Bessie dear?" said mother, standing at the hall door. "Bring a shawl with you, darling, lest you should feel cold."

And Bessie, carrying the luncheon basket, and with a warm shawl over her arm, came running downstairs, her little face as bright as the summer morning. Norah stood at the nursery window with baby Cecil in her arms, and tried to make him kiss his hand; but baby sturdily refused, although he smiled and crowed as baby boys delight to do.

And now Mrs. Grant has taken her seat with Bessie beside her, and the luncheon basket, umbrellas, and shawls on the opposite seat, and away they went up hill and down dale, on their way to Queensferry, where the Forth Bridge has been built.

I suppose that every child who reads this story has heard of the Forth Bridge, and has seen pictures of this wonderful work, so I will not say anything of its wonders, except that it is very strong, and so high that when any one stands below and looks upward at a passing train, the engine and the carriages seem little larger than a toy train for boys to play with.

Oh, how delighted Bessie was with everything she saw! the rippling waters of the Forth, the bright summer sun, and the green woods of Dalmeny.

But now, dear children, I want to tell you what a strange thing happened to Bessie and her mother while they were at Queensferry, and I must also say that what I am going to tell you is perfectly true. After luncheon, which they took sitting on the green grass, which was thickly covered with daisies, Mrs. Grant proposed that they should take a walk down a beautiful shady lane, which had a grass bank and a hedge on each side of it, with parks beyond, and large, spreading trees.

Bessie was quite pleased to go, and trotted along by her mother's side, holding her hand, and chatting over all the events of the day. Quite suddenly, however, she ceased talking, as a little bird flew out of the hedge, and landed on the ground right in front of her. "Cheep, cheep!" said the little bird; and then fluttering its wings, it hopped forward and picked up a crumb of biscuit, which Bessie had let fall.

Dear little children, this bird was not a sparrow, neither was it a linnet or lark. It was a tiny yellow canary, which must have escaped from some cottage, and which had probably been without a home all the previous night, for it seemed to be nearly starved with hunger.

"Oh, mother!" cried Bessie, in great excitement, "what shall we do? How can we catch that little darling? or ought we to catch it, mother? It is not ours."

"No, my dear, it is not ours," said her mother; "still we ought to catch it if we can, for if left to itself it will perish of cold and hunger, or else the sparrows will peck it to death. An escaped canary has no chance of living unless it can be caught. Now, my dear, if you stand back a little I will try to catch it."

Bessie did so, when Mrs. Grant threw down another crumb, which the starving bird at once picked up. It was a very tame little thing, still it would not let itself be caught, but as soon as Mrs. Grant drew near it hopped away. At last, after many efforts, and many crumbs had been thrown, Mrs. Grant contrived to throw Bessie's shawl over the pretty little creature, and in another moment it was caught and safely shut up in the luncheon basket.

Can you think how pleased Bessie was once more to have a little canary of her own? But perhaps you will say it was not her own, and she should not have kept it. But I must tell you that Mrs. Grant made every effort to find out the owner of the canary, but no one claimed it, and thus it became the property of the finder, for it would have been cruel to leave it to die of cold and hunger in the woods. Norah was greatly surprised when Bessie brought home the little canary, and she ran to get the cage, and she made the nail in the wall much more secure than it had ever been before.

And now, dear children, you will be pleased to hear that this canary is alive still, and sings beautifully. A few months ago he and another canary built a pretty nest in the cage, and in that nest there are three little ones quite as pretty as their father and mother.

#### Our Best.

The poorest gifts, the smallest offerings, are acceptable if they really are our best. The spirit with which Christ receives the gifts and services of those who love Him is beautifully illustrated in the following, which shows how the gift may be worthless and the services may avail nothing, but the love that prompts them should cause them to be received with gladness.

A poor Arab, travelling in the desert, came to a spring of pure water and filled his leather bottle to carry it to the caliph. A long way he had to go before he could present it to his sovereign. The caliph received the gift with pleasure, and pouring some of the water into a cup, drank it, thanking the Arab and rewarding him. The courtiers around pressed forward, eager to taste of the wonderful water, but the caliph strangely forbade them to touch a single drop. When the poor Arab had departed with a joyful heart, the caliph told his courtiers why he had forbidden them to taste the water. In the long journey it had become impure and distasteful in the leathern bottle. But it was an offer-

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ing of love, and as such the caliph had received it with pleasure. But he knew that if any other should taste it he would have shown his disgust, and thus the poor man's heart would have been wounded.

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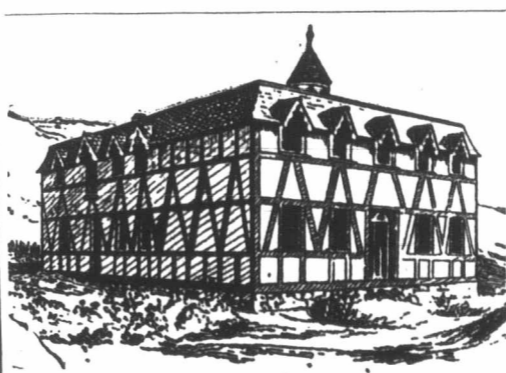
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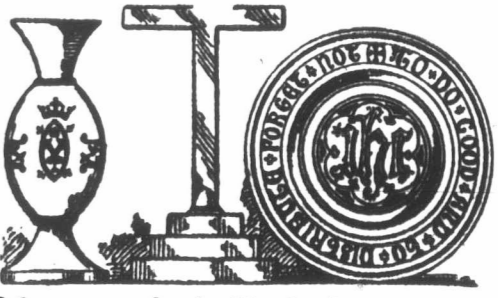
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