

Canadian Churchman

AND DOMINION CHURCHMAN.

A Church of England Weekly Family Newspaper.

Vol. 20.]

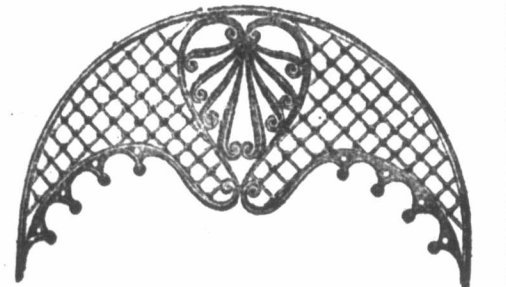
TORONTO, CANADA, THURSDAY, JUNE 14, 1894.

[No. 24.

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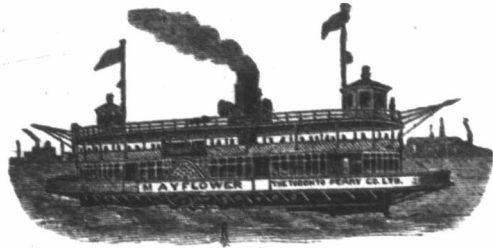
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CLERGYMEN.

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Canadian Churchman.

TORONTO, THURSDAY, JUNE 14, 1894.

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Lessons for Sundays and Holy Days.

June 17—4 SUNDAY AFTER TRINITY.
Morning.—1 Sam. 12. Acts 2, to v. 22.
Evening.—1 Sam. 13, or Ruth 1. 1 Peter 2, v. 11 to 3, v. 8.

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

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

"A BUSH PARSON"—apparently from Australia—writes to a Church paper on the subject of teaching religion in the public schools, advising sceptical correspondents who favour this idea to consult the experience of the people of Victoria, where, as he says, the "thoroughly secular system of education gives all the clergy possession of the schools—when emptied of the children!" It is difficult to understand why people should not "of their own selves judge" such a matter, without needing to ask "How does it go elsewhere?"

"THAT AWFUL CREATURE—THE SUNDAY SCHOOL TEACHER"—was the way in which the *Church Times* reported a recent speech made by a clergyman at Simon College: whereas the aggrieved victim of this reporter writes to say that his actual expression was "the ordinary Sunday-school teacher." One wonders how the mistake arose. Was it the reporter's or the speaker's "r's" that were missing? We once heard a Canadian gentleman speak of "Shaw St." to an English visitor, and the latter asked if it was spelled "shore"—Anglicè! A literary commission is needed to fix a normal spelling and pronunciation for all of us.

"ENORMOUSLY AND DISGRACEFULLY RICH" died a certain Bishop of Meath—according to the *Freeman's Journal*—forty years ago. A correspondent writes, "with the present incomes, there is little fear that any Bishop will be accused in a similar manner after death. If the present Irish Bishops continue to pay their debts, it is no small virtue!" There should be reason in all this. Certainly no

Church officials, either Bishops or priests, should be over rich: but they should have "due and sufficient maintenance"—no more, or evil results!

"APPLY IT TO YOURSELF" may be said to many doctors as regards their prescriptions: and it has been said with great force to Dr. Percival, Head Master of Rugby, who has ostentatiously advocated disestablishment in the public press. One would like to see that "Head" of a noble old college try to conduct the institution "on a system of pure voluntarism"—without the vast and generous endowments which naturally cluster about all old institutions—even of Dissenters—even Baptists!

OLD LADY VS. CHOIR.—Many a congregation, rector and choir has been sorely tried by the "penetrating voice" of individual self-constituted choristers who "perch" near the leaders of the music to cause distraction—and destruction of sweet sounds: but the worst case reported comes to us from Chester, where an old lady—who had perched herself right "under the Bishop's throne"—was actually "bound over" at the public court under a heavy penalty to cease her warblings. The Bishop had resolved to desert his throne on account of the nuisance! A warning to voices that warble at their own sweet will.

A MEETING GROUND for clergy and laity is desiderated by the *Church Times* in preference to the isolated House of Laymen system, which has been so much in favour in England. The two systems are antagonistic—"one or other must go." Our diocesan mixed Synods were devised for the very purpose of thus serving as a "meeting ground," notwithstanding the apparent opposition of ancient precedents against the presence of laymen in Synods. Our system has its disadvantages, and some of us have been disposed for a separate House of Laymen: but we would do well to "hasten slowly" in this matter.

"A MERE RECEIVING-HOUSE."—Archbishop Benson says the S. P. G. cannot consent to become a convenience for handing over donations from private donors to specified objects. His Grace makes merry over the "fad" for specifying particular objects of charity, comparing this fancy to the mediæval habit of organizing or making pilgrimages to particular shrines—a habit not altogether extinct even yet! There can easily be too much of it.

"PEACE TO THEIR ASHES!"—The question has lately been raised whether prohibition of "certain mural interments" applies to urns containing the cremated remains of people. The Consistory Court of London has to sit upon the question. *Church Times* deprecates the fashion thus suggested of turning our churches into columbaria pigeon-holed receptacles for the urns of deceased parishioners—a kind of gigantic cupboard of bric-a-brac! Truly, we live in strange times—ideas are being "turned over" rapidly.

ANGLICAN "BELT OF PEACE."—There have been many "belts" devised—for championship and competition in sports and pastimes; and belts of scientific progress encircling the world with modern enterprise. But the grandest of all is that prophesied for the near future by an experienced ex-Governor of British colonies—viz., the belt of a peaceful English-speaking citizenship in the

various countries, nations, colonies, and settlements which already "girdle the earth." It only needs a combination of these to make war almost an impossibility. Is it Eutopian?

"WITHOUT DISCERNMENT."—That was a curious verdict of a French jury the other day, that a lad of sixteen who had deliberately murdered a man at the latter's request (!) and "for a consideration" of 1,800 francs, was not criminal because he had acted "without discernment," though the judge handed him over for four years to the safe keeping of a reformatory. The phrase reminds one of our Church phrase "years of discretion." It is difficult to decide where to draw the line: but a youth of sixteen should surely understand the sixth Commandment!

THE HOUSE OF MAGNATES in Hungary seems to occupy the same position, legislatively, that Upper Houses or Senates do among us—a "drag" on the *facilis descensus* of popular fancy at times. When, however, "the people are enthusiastically in favour of it"—as the *Rock* says is the case in regard to the proposed Marriage Bill—the end may be prophesied as likely to be in their favour, even though all the influence of Rome opposes it.

ATHLETICS AND EXAMINATIONS.—The *London Times* falls foul of a recent reform at Oxford in the matter of degrees, on the ground that the twin rages for competitive examinations and athletic contests have a tendency to "lower the standard" of education. There is certainly some danger of this. Men "cram" for competitions of all kinds in a very unscholarly way, while the true scholars are left in the shade for want of momentary smartness. Still, writing in examinations has a distinct value not to be overlooked.

CLERICAL PROMOTION AND PATRONAGE.

In Canada, at the present time, the value of a chance of clerical promotion on the score of long or faithful service, is an almost "unknown quantity"—those who have been serving the Church well for years are, as a rule, passed over in making appointments to parishes. We know that the clergy, amongst themselves, can be trusted to make a judicious selection for any little distinctions which fall in their way. They usually set in prominent positions, within their gift or elective choice, men of sterling worth and genuine superiority—the best of themselves, in fact. But there is a curious and very unedifying—but significant—contrast between such appointments or selections and the choice of men to fill important parishes as, one by one, they fall vacant. The latter are emphatically not the men whom the clergy, as a body, would so promote, if it were left to them to select.

"PROMINENT PARISHES, CLERICAL NOBODIES?"

is not a wholesome condition of affairs. It does not practically realize the time-honoured name of "parson"—the persona of a district, representing the Church's interests and embodying her dignity worthily, personifying too her spiritual and religious importance. The "popular parson" of the period is in danger of becoming the agent of local magnates—the tools of lay-popes with more "force of character" than either knowledge or principle. Such a state of things is very bad for the Church at large, both morally, and, in the long

run, in every other way also. The average vacant parish looks out for a "young and pleasant" officer, "easily managed" by the local control, usually possessed of popular gifts, and preferred (for obvious reasons) unmarried. And they usually get their way. More's the pity!

THAT MATERIAL "DOES NOT WEAR."

In fact, these nice, popular young men—with-out any personal stamina or professional excellence—very soon "wear out." Then comes the trouble—the outcry against "permanent pastorates," that glory of the Church of England, above all churches in the world. The ideal of the English rector or vicar—universally respected, a gentleman and scholar par excellence, the dearest and oldest friend of generation after generation in his parish—is being rapidly effaced. Instead of that we are getting a feverish restlessness forcing in continual itinerancy as a feature of Canadian Church life. People are finding out that if they choose in haste, they are expected

"TO REPENT AT LEISURE"

—and they are not willing to repent at leisure! So they are already desiring something like the Methodist "three years' system"—which, more than anything else, is responsible for the loss of moral prestige in the public estimate of modern clergymen. They are becoming the "playthings of an hour" for the community in which they live, a very ephemeral life. "Easily married, easily divorced!" That is the modern ideal with regard to marriages, and the picture or figure is applicable to the pastorate as well. The state of flux into which ecclesiastical, as well as social life, is sinking or dissolving, is very alarming, and calls for energetic measures in both spheres. One naturally enquires, in searching for probable causes and cures for such a state of things,

WHO IS TO BLAME?—ANS., THE BISHOPS!

Is it not so? They are placed in a very trying position—a position requiring immense moral courage—and they fail miserably. There are, of course, exceptions. In the Maritime Provinces, the patronage has drifted legally out of Episcopal hands, and nothing is left to them but moral influence. This they do exercise beneficially so far as it goes—but does it go far? In many of the Western dioceses a certain "by-law on patronage"—not a "canon" even—obtained after a long and painful struggle, requires the Bishop to "consult" the parish officers before making an appointment. After consultation, and due consideration of the various pleas "pro and con," the appointment rests absolutely with the Bishop. It is an enormous responsibility—

WHAT DO THEY DO WITH IT?

Their episcopate is—by their own action—often made a dead letter: they appoint the man that the people select. The Bishop merely registers the popular caprice! Why? Because—they probably say, by way of excuse—if they didn't, if they followed their own conscientious convictions as to the best choice, the people would rebel, starve him out, etc., etc. Such proceedings would work their own cure. The present plan utterly and systematically ignores all idea of real merit in regard to promotion: and men admirably qualified by training and experience to fill the highest positions, to the immense benefit of the Church, are passed over, and left out of sight—still worse, out of use! Why, again? Because the people do not know them—and the Bishop, who does know them well, sacrifices them and the Church to ideas of temporary expediency. They please the people and "keep things quiet"—while the Church rots away into a useless hulk, for lack of management.

REVIEWS.

LIFE IN ALGOMA, or Three Years of a Clergyman's Life and Church Work in that Diocese. By H. N. B. Sm. 8 vo., pp. 167. London and Toronto: Society for Promoting Christian Knowledge.

Algoma is confessed to be a diocese where for many reasons the work is uninviting and arduous, yet the sheep have to be tended, although they are few, in the wilderness. Here we have a very true and life-like picture of a clergyman's difficulties even when he is sympathetic and successful. We commend the story to the attention of those who go to spend their holidays in Muskoka, and forget that the Church is doing her work there and is looking for their assistance. The illustrations are evidently based on photographs, especially "making maple sugar," which speaks to the life.

From Whittaker, New York, we have a small parcel of booklets: *Why Not?*—A confirmation story for boys, by Wm. Wilberforce Newton (5c.) It is short and very much to the point. *Not the Young Only*, by James H. Darlington, Ph. D., Brooklyn (5c.) This is an appeal to the heart through sympathy with an earnest worker, and with any young person it will have weight. *The Offertory, A Last Act of Worship*, by Bishop Thompson, of Illinois (5c.) It is exactly what so many Church people need, when they see the alms-bag approaching and give with unwilling mind: alms and oblations are materials of divine worship. *The Church's Doctrine of the Dead*, by Rev. S. D. McConnell, D.D. (10c.) A gem for clear and accurate statement against the popular ideas that accord with neither reason nor Scripture. *My Parish Note Book*, compiled by Rev. W. J. Miller, A.M. (10c.), is a most useful compilation of cuttings upon Church questions, and here is a short sample: "The Church of England was the first that came to America. It made the first prayer, baptized the first convert, married the first couple, buried the first dead, and administered the first Holy Communion. This was in Virginia, thirteen years before the *Mayflower* came to New England." *The Book of Chants*, from "The Book of Praise," edited by Rev. Dr. Shinn, and H. B. Day (10c.) Selections made from so familiar a book as "The Book of Praise" need little commendation. We have the usual morning and evening services, with plain chants to the Canticles and selections of Psalms: the service for Holy Communion, the burial service, and the choral service. This last service is very simple, and met with in many of the churches when the morning and evening prayers are to be more ornate.

PAPAL INFALLIBILITY AND ITS CLAIMS.

BY THE RIGHT REV. A. C. A. HALL, D.D.

In beginning his subject, "Papal Infallibility and its Claims," Bishop Hall stated that he should treat the question from the points of history, of reason and from the basis of the Syllabus which contained the claim to infallibility made by the Roman Church, on July 18, 1870. It was at this late council that the claim made for St. Peter, as to primacy of jurisdiction, and as to the inheritance of his powers by the See of Rome, was first made binding by the Vatican upon the consciences of Roman Catholics throughout the world.

At the time of the Arian controversy, the Church Catholic had in its own view no such infallible and supreme head; there was most surely never a time when the Church needed a divine guide, the subject in question being no less a one than the eternal Godhead of the Lord Jesus Christ. Had the Roman Emperor known of so easy and suitable a way as an appeal to an acknowledged infallible head of the Church, he would not have hesitated a moment thus to settle so awful and vexed a question. Certainly at this time, at the least, there could have been no supreme authority at Rome. Think for a moment of the part taken by Pope Liberius in this violent doctrinal struggle for the safeguarding of the very essence of the holy faith. Vacillating, undecided, influenced by circumstances, he joined in condemning Athanasius, and the tenets for which he stood, supported his banishment, acquiesced in the heretical views of the Arians. Where, when Liberius so acted, where, I ask, was the infallibility of the Pope? It is said that when Liberius pronounced these judgments, adverse to the true faith, his verdict was not given *ex-cathedra*. But had there been infallibility lodged in the successors of Peter, it would be surely

reasonable to suppose that a Pope would not have been allowed to fulminate a doctrinal decision, upon a most vital question, which gave to Arianism the greatest help and encouragement it ever received.

The tale of Pope Honorius is a story that, unless it can be contradicted, is *prima facie* evidence against the historical infallibility of the papacy; Honorius was Pope during the opening years of the great monophysite controversy. There was not, at this time, the slightest claim made for the doctrinal infallibility of poor Pope Honorius; he was in fact a most exceptionally poor theologian, and distinctly and undisguisedly took the wrong side. He did not do this intentionally, he simply mistook the case; yet Honorius wrote as the infallible Bishop of Rome. The fact remains that his name was posthumously branded as that of a heretic by an ecumenical council, although it would seem that if ever God gave an infallible guide to His Church, He would have done so at a time when the discussion as to the human and divine wills in the person of His Son threatened to obscure the value and meaning of His redemptive sacrifice. Anathema after anathema was pronounced and echoed, by council after council, upon the infallible Pope Honorius and his heretical doctrines. His name has lately been suppressed in the list of heretics by the Roman Catholic Church, possibly for the sake of brevity, but it may also be that the Church recognized a slight awkwardness in having the name of one of its infallible Popes on the list of its outlawed heretics. Honorius, of course, had no idea that he was speaking *ex-cathedra*, nor had he himself dreamed that he was infallible, when he made statements that gave the strongest support to the monophysite heresy which it ever received. There are thousands of historical incidents which would illustrate the fact that the claim to papal infallibility was a late one, but attention was directed by the speaker to two more only. Pope Eugenius IV. laid down a principle which, if carried out, would have invalidated all the ordinations to the priesthood made for the twelve centuries preceding him. This papal dictum, it may be said, applied to but a small portion of the Church; but why should a Pope who so signally failed to guide a small portion of the Church be considered an infallible guide for the whole Church? In order to show that the modern papal claim is no more adapted to present needs and exigencies, than is the claim for ancient power true to fact, the speaker mentioned several errors condemned in the Syllabus, wherein the Vatican contradicts itself distinctly.

The Syllabus condemns as errors the following: Freedom of worship, freedom of speech and freedom of the press, the denial that the Church has the right to use the temporal sword to maintain its temporal power. If, in spite of these papal declarations, it be said that these views are mediæval, not suited to modern times, and that the Pope ought to, and will, reconcile himself to modern progress; if any will yet look to Rome to do its part in adjusting ancient and modern thought, or in helping on the revelation of God, continued and continuous in this age, as throughout the centuries, certainly the Encyclical Letter of 1893, on the study of Scripture, will disabuse him of any such hope. Leo XIII. here settles the matter to his own satisfaction, by taking the narrowest possible view of inspiration. He sets the seal of papal authority on the theory of verbal inspiration, and does this for the first time in the history of the Church, allowing for no error of history, chronology, or science; and proclaiming Almighty God as its sole author. Many of these difficulties were foreseen during the Vatican council.

Historically and practically, then, the Popes have not been infallible guides in matters of doctrine. Is there, then, any reason why infallibility should be so localized? Two reasons are given: "Did not Christ, it is asked, plainly confer such authority on Peter when He said to him, 'When thou art converted strengthen thy brethren?'" The Roman branch of the Church has never been conspicuous for correct or successful Bible exegesis, or it would never have attempted to build such a superstructure as the papal claim on so very slender and insufficient a foundation as this saying of Christ. If these words conferred such power on Peter, he seems to have been singularly unmindful of it. He appeals not to authority given at this time, but to a special vision, to uphold his opinion as to eating with Gentiles; he does not take the position of teacher, or the chief authority at the Council of Jerusalem; he does not plead such authority even against Paul, when he withstood him to the face. So evident is this that Roman doctors have tried to meet it, and Aloysius Vincenzi feels certain that the later Peter in the apostolic history must have been some other Peter than he to whom Christ gave the great commission. The second reason for believing in papal infallibility is the supposed necessity for such a provision. The Pope is the only representative of God's authority visible on earth; if I give him up, where shall I go? says the enquirer. Shall I put my soul under the care of the Archbishop of Canterbury, or any other bishop? By no means,

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we answer such an enquirer for authority; we do not point you to any earthly infallibility; the very idea of such an authority is interfering with the one and only Headship of Christ over His Church; the thought of such leadership is repugnant to the thought of the Holy Spirit, who is inwardly leading His people. Let us hear what the Spirit says to the Churches, and not forsake such glorious guidance, to seek for the mechanical help of an outward, visible authority. There is a natural desire to force others to decide for us what we ought to decide for ourselves, but does God send us by short cuts to wealth or fame? Does he bestow truth from the outside, or develop it within us? He gives us the authority of parents and teachers, but only to shadow forth the divine fatherhood, to lead the soul out of dependence on the less into communion with the greater, that the child or pupil may recognize the divine and invisible. Such authority need not be infallible in order to be helpful; indeed, the reverse is true. It is helpful quite in proportion as it is influential and not authoritative. The Church follows in the steps of her Master; she advances by degrees, gains first a practical working assurance of truth, and then a certainty. God hates sin more than He hates error, and means us to be free from both, but He has made neither impossible. These things are not revealed to or through flesh and blood, but through the Spirit to immortal spirits. It is no outward teaching, but the inspiring Spirit who leads into all truth, and may He, whose coming as the only infallible guide of His Church we are about to celebrate, give to us all a new out-pouring of His spirit. May He graft in our hearts the love of His name, may He increase in us true religion, nourish us with all goodness, and of His great mercy keep us in the same, through Jesus Christ our Lord.

THE BISHOP OF OXFORD ON THE COWLEY BROTHERHOOD.

The Bishop of Oxford, speaking at the conclusion of the ceremony of laying the foundation-stone of the new church at Cowley St. John, said:—
 "We are met here this morning to dedicate and to implore the blessing of God upon a design which implies at once a great effort and a great experiment. In all humility we are offering the effort with much anxious consideration, and yet making the experiment in the assurance of a good hope. It is the beginning of a new and well-planned church, to be the centre of the work of the Brotherhood so well known to us all as the Society of St. John the Evangelist; a church which is, I say, to be the central home of the corporate life of the society, from which the members will go out helped with the prayers of their brethren, and to which they will return from time to time for rest and refreshing after work done or attempted for God. He will bless their going out and coming in. The effort is no doubt a great one; it needs no words of mine to prove that. The personal friends of the society, the friends, moreover, who have a less personal interest in the work of the Brothers, but a greater interest in the character of the Brotherhood, all who are disposed to cherish a good work undertaken in the circumstances in which this work is undertaken, will find the completion of the church of which we are placing the foundation stone, a consummation not to be achieved without a good deal of liberal sacrifice. It must not be said that we have not counted the cost before we set to the work. We most earnestly trust that what we are beginning will be brought to a good end, and that He to Whose honour and service we are offering it will turn the hearts of those who are able to help with a liberal hand. And, as an experiment, we want prayers and sympathies for the work. This day's ceremony is, as it seems to me, a more public and distinct act of committal to a principle scarcely as yet adequately recognised, a more distinct act of committal to the theory of work by Brotherhoods, than has as yet, in these days of ours, been ventured. We have had many theories ventilated, committees and reports of convocations, discussions in conferences, arguments and correspondences about the principle. We have had in the growth of Sisterhoods examples and cautions, proofs and analogies full of possibilities and of suggestions of contingencies. The Brotherhood of St. John has faced the problem, and has now for many years had experience both of the helps and hindrances, both of favor and failure, of work and suffering. I do not doubt that there have been mistakes in its history; if there had not been there would have been no such trial and testing of it as now warrants us in what I have called a committal to it. But there is a distinct record of great and noble achievement such as humble industrious work and absolute self-denial, and only such work and self-denial, can compass. I am not going to offer a tribute that in my mouth would have no special meaning; the witness from East and West, from England, India, Africa, and America attests the appreciation as well as the earnestness of the labours of the Brothers. God has given them a right to your prayers and also to your confidence.

And the very foundation of this church is a new proof that they may be trusted. Still, it is not all at once that we can expect to see such examples of self-denying work approve themselves to a people that has so much to learn as perhaps we have. The very spirit of self-denial must make impossible the use of the *ad captandum* tricks and sensational advertisements which seem, in the region of experiment, to wear a look of desperate adventure, or of audacious innovation. Most classes of society to whom these appeals, the many good and excellent people whose sympathies respond at once to the sensational and emotional, are slow to recognize silent and modest work. And yet, greatly as the sympathy of all such is to be desired, we rest assured that the acceptance of the work is not dependent on it; there are many ways of doing good, and no one design except that of the Master Builder can comprehend them all, and those who work with their eye to the Master's hand do not look down on or disparage one another. We know all about the earthen vessels, and where the excellency is of the work and of the reward. One word more, this church is to be the church of the Brotherhood; but it will also be a chapel or sanctuary for the parish in which it is placed, that is, not a mere college chapel, but an auxiliary to the parochial work of Cowley St. John, and as such it will, I trust, have an organization which will be of great benefit. There is no feature in the surroundings of Oxford which strikes people who have known the place for fifty years, or indeed for thirty years, more forcibly than the growth of Cowley and the accumulation of population on what we remember as open fields and marsh. The beautiful church which the parish now possesses was only begun, I think, in 1868, and it is since then, in twenty-six years, that the great growth has come. The place is growing still; here, at all events, is a proof and illustration of what more must be done, I trust, in God's name, of what will be done, in the same fear and trembling, courage and confidence in which we are laying this stone."

THE PUBLIC READING OF THE CLERGY.

BY J. F. CRUMP.

There is amongst the laity a widespread feeling of dissatisfaction with the public reading of the clergy, who are very likely unconscious of it, for their congregations would not complain to them about it. "Faithful are the wounds of a friend," says Solomon, but friends are not over fond of giving wounds, however well intentioned, though the friends of individual clergymen here and there do occasionally give them a hint. The clergy, therefore, as a body, may be going on in blissful ignorance that any fault is being found with their reading. Now and then they may see in the newspapers occasional grumbles, but they may interpret them only as indications of individual, not of general dissatisfaction. The complaint made by congregations is that, however naturally a man may talk and read in ordinary life, as soon as he goes into the reading desk he alters his style entirely, almost to the extent in some cases of partially disguising his voice. Every profession has its traditions, and each member comes under their influence. A certain style of reading has been in vogue in the clerical profession for many years, and the majority of the clergy seem fast bound by the chain of habit and tradition. How great must be the force of these two influences, which compel many clergy when reading the Bible or the Liturgy to depart from their ordinary tone and adopt one which might be variously described as "monotonous," "whining," "dolorous," "lachrymose," "lugubrious," "declamatory," or "denunciatory." These peculiar styles no doubt originate in some cases in a reverent feeling that the Word of God should be read in a tone of devotion and solemnity befitting its sacred character. But, however good the feeling which prompts this peculiar style of reading, it proceeds from an erroneous assumption. It takes no account of the various styles in which the Bible is composed. If it had been all didactic or devotional there would have been some reason for the practice, but even then not to the extent to which it is carried out. The Bible is made up of passages of very dissimilar character, requiring a most varied style for their proper rendering. There is the purely "narrative"—simple matters of history, which require to be read in the same way as a book of history, namely, naturally and as a simple recital of facts. Again, there are the "poetical" parts—passages of extreme pathos and beauty, which are calculated to stir the feelings and awaken the emotions. These evidently require to be read with the same feeling and expression as would be employed if they occurred in any secular work. Passages which are intended to convey instruction, warning, exhortation or the like, should, of course, find their natural and appropriate expression. The devotional parts, it is scarcely necessary to say, should be read in that devout and solemn tone which their character suggests.

In a book embracing such a variety of subjects, composed of so many different styles, containing the thoughts of writers of such widely different epochs and mental culture, it seems plain to common sense that no one style of reading can be universally applicable to the whole. But to read all parts alike either in a solemn, didactic tone, or in a wearisome monotone, to make no difference between such bare statement of fact as that one of the kings of Israel ascended the throne at a certain age, and, say, the touching scene of raising Lazarus from the dead, is to sacrifice a great part, not only of the æsthetic beauty, but of the religious instruction. All the effect of contrast between the different kinds of passages and the hold on the attention which results from varied intonation are lost, and the hearers are deprived of the charm and deeper impression which arises from inflection of voice, and the play of intelligence and feeling which appropriate reading gives to poetic, devotional and pathetic passages. Then why should the clergy make such a wide departure from the pronunciation of ordinary life as they do in their public reading of words ending in "ed," as "blessed," pronounced "bless-ed"; talked, pronounced "talk-ed." It is possible that this peculiarity may have arisen from an idea that additional emphasis is given by making a monosyllable into a dissyllable; or it might be that our ancestors, generations ago, so pronounced those words (most of which are really dissyllables), but by custom long since pronounced as monosyllables, and the tradition has survived in the public reading of the Bible, but in no other kind of reading. There are one or two other common habits in reading which mar, or rather, altogether deprive it of effect. One is the habit of dropping the voice at the end of the sentence. Another form of the same habit is that of giving undue prominence of tone to the first syllable of a word, exhausting, as it were, the vocal effort over the first part of the word, and dropping the voice so low in the latter as to make it inaudible, or, at any rate, little better than a whisper. The effect of this is that only the first syllables of many words travel any distance from the speaker, and the hearers farthest off are reduced, if they can keep up their attention, to guess at their meaning. Whether this style of reading arises from carelessness or from some mistaken notion that it has an air of impressiveness, it is difficult to tell. One thing is certain, that it is a violation of that canon of good reading which prescribes that every syllable and every consonant should be sounded. "Take care of the consonants, and the vowels will take care of themselves," is a well known axiom, both in singing and reading. Within the last few years public reading has been raised to the rank of an art. Men of culture have made a profession of it, giving readings and recitations from our best authors to the various literary institutes spread over the country. Nothing but genuine study of the works of these authors has enabled them to make these readings so attractive. Their success has made reading aloud quite a favourite occupation, both in public and in private. An intelligent reader, who enters into the feeling of his author and endeavours to give expression to the thoughts which inspired the words he is reading, often reveals to his hearers fresh meanings and new beauties, which, in a quiet perusal by themselves, they have failed to perceive. Thus a new sense, as it were, has been discovered. The public taste has been gradually educated to a much higher standard, and people have become more critical and fastidious. As a consequence they are no longer satisfied with the mechanical perfunctory reading of a book like the Bible, which contains more beauty, tenderness and sublimity than the whole of our literature put together. No sensible person would advocate a dramatic or sensational style in reading the Bible, but there is a happy medium between the dry expressionless manner now in vogue and an exaggerated theatrical rendering. (To be Continued.)

Home & Foreign Church News
 FROM OUR OWN CORRESPONDENTS.

QUEBEC.
 In Archdeacon's Roe's letter, for "St. Honorius" read "Athanasius," for "a fuller description" read "discussion," and for "one thing is made clearer," read "clear."

LENNOXVILLE.—An impression has got abroad that the Convocation is on the 29th June. It will be 28th June (Thursday). Bishop Hall, of Vermont, will be the preacher at the service (11 a.m.), and degrees will be conferred at 8. Bishop Hall and Dean Innes have accepted the degree of D.D., *jure dignitatis*, and Dr. Lubeck of New York (who will be one of the speakers at Convocation), will receive the honorary status of D.C.L.

MONTREAL.

The following are the appointments of the Bishop of Montreal for June, July and August, 1894:—
 June 24, Sunday, Lachine, Rev. R. Hewton, M.A.
 June 25, Monday, 7.30 p.m., St. John's, Rev. W. Windsor.
 June 26, Tuesday, 10.30 a.m., Lacolle, Rev. W. C. Barnard, M.A.
 June 26, Tuesday, 2.30 p.m., Noyan, Rev. W. Robinson, R.D.
 June 27, Wednesday, 10.30 a.m., Clarenceville, Rev. W. Robinson, R.D.
 June 28, Thursday, 10.30 a.m., Hallerton, Rev. T. B. Jeakins.
 June 28, Thursday, 7.30 p.m., Hemmingford, Rev. T. B. Jeakins.
 June 29, Friday, 7.30 p.m., Franklin, Rev. W. J. M. Beattie.
 June 29, Friday, 10.30 a.m., Havelock, Rev. W. J. M. Beattie.
 June 30, Saturday, 10.30 a.m., Hinchinbrooke, Rev. Canon Rollit.
 July 1, Sunday, 10.30 a.m., Huntingdon, Rev. Canon Rollit.
 July 1, Sunday, 7.30 p.m., Ormstown, Rev. A. D. Lockhart.
 July 5, Thursday, 10.30 a.m., Hudson, Revs. J. Pyke and J. Carmichael.
 July 6, Friday, 3.30 p.m., St. Andrews, Rev. J. W. Dennis.
 July 8, Sunday, 11 a.m., and 7 p.m., Grenville, W. Harris.
 July 9, Monday, 7.30 p.m., Buckingham, Rev. B. S. T. Marriott.
 July 10, Tuesday, 7.30 p.m., Lachute, Rev. A. B. Given.
 July 11, Wednesday, 11 a.m., Lake Louisa, Rev. A. B. Given.
 July 13, Friday, 2.30 p.m., Lakefield, Rev. R. D. Irwin.
 July 15, Sunday, 11 a.m., Mille Isles, Rev. H. A. Meek.
 July 24, Tuesday, Aylmer, Rev. E. P. Judge.
 July 25, Wednesday, Eardley, Rev. Alex. Elliott.
 July 26, Thursday, Quyon, Rev. W. A. Fyles, B.A.
 July 27, Friday, Bristol, Rev. W. C. Dilworth.
 July 29, Sunday, Portage du Fort, Rev. H. Plaisted.
 July 31, Tuesday, Shawville, Archdeacon Naylor, M.A.
 Aug. 1, Wednesday, Clarke's, Rev. H. Plaisted, M.A.
 Aug. 2, Thursday, Thorne West, Rev. J. M. Coffin.
 Aug. 3, Friday, Thorne Centre, Rev. J. M. Coffin.
 Aug. 5, Sunday, Hull, Rev. F. R. Smith, rural dean.
 Aug. 6, Monday, Chelsea, Rev. A. A. Allen.
 Aug. 7, Tuesday, Kazabazua, Rev. W. E. Kaneen.
 Aug. 8, Wednesday, Wright, Rev. W. E. Kaneen.
 Aug. 10, Friday, Alleyne, Rev. J. H. Bell.
 Aug. 12, Sunday, North Wakefield, Rev. J. Boyd.

ONTARIO.

MISSION OF NORTH HASTINGS.—His Grace, the Archbishop of Ontario, with Rev. Canon Burke of St. Thomas, Belleville, have just completed a tour through this large mission. Confirmation was administered at L'Amable, Bancroft, and at Coe Hill Mines, and the cemetery consecrated beneath the "Eagle's Nest," a tall cliff half a mile north of Bancroft. His Grace and Canon Burke arrived at Ormsby on the C. O. Ry. on Thursday, May 31, and were met by the priest in charge and Mr. Thomas Culbertson, at whose home the party dined. They then drove to L'Amable a distance of twelve miles, amid a down pour of rain, where service was held at 7 p.m., and nine candidates confirmed. His Grace then drove to Bancroft, where he was the guest of Mr. Fred. Mullett, Canon Burke remaining with his old friend, Mr. Henry Jarman, sr. On Friday, June 1st, twenty candidates were confirmed at Bancroft. After the service the Archbishop and clergy drove, clad in their vestments, to the cemetery, where the service of consecration was read. On their return to the village the Archbishop and clergy sat down to a sumptuous luncheon with about a hundred of the laity. From the roofs of many of the houses flags were gaily flying in honour of His Grace. The party then set out amid the drenching rain for Coe Hill, a distance of over twenty miles, stopping for tea at Mr. Stanlick's, at Ormsby. On Saturday twenty-three persons were here confirmed, making in all fifty-two who have through the Archbishop's visit received the apostolic rite of the laying on of hands. On Saturday, at 12.30 p.m., the party set out for Madoc.

MARMORA.—The Archbishop of Ontario held a confirmation at Marmora on Wednesday, May 30th. Thirty candidates were presented by the incumbent, Rev. C. M. Harris. There was a large congregation in attendance. Rev. W. H. Smythe of Stirling, Rev. F. Codd of Frankford, Rev. W. W. Burton of Madoc, and Rev. E. H. Pickford of Peterborough, assisted in the service.

WILLIAMSBURG.—*Obituary.*—The funeral of the late Mrs. Elizabeth Colquhoun took place at the resi-

dence of her daughter, Mrs. James McNairn, on Saturday the 26th. She passed away on the evening of the Queen's Birthday, her last words being "I am going to sleep in Jesus." The service was conducted and a sermon preached by the Rev. M. G. Poole, who has ministered to her spiritual wants for nearly eight years, and who administered the blessed sacrament to her a short time before she died. The texts chosen by the rev. gentleman were taken from the 14th chap. of St. Mark, 8th verse, and 1 Cor., 7th chap., 31st verse, "She hath done what she could, and the fashion of the world passeth away." Mrs. Elizabeth Colquhoun belonged to an old loyalist family, her maiden name being Froats. Her grandfather, father and uncle all were in the battle of "Crysler Farm." Her grandfather was working in a field when they came to him and said he must leave his occupation and fight for his country and king. He did so and took hold of the gun in place of the plough. Her father told her that after the battle so numerous were the dead upon the field that he saw men piling wood around the bodies and burning them before burial, when they would dig pits and shovel in the ashes. Deceased was 75 years of age.

CONSECON.—Tuesday, June 5th, will be a red-letter day in the annals of Trinity Church. Archbishop Lewis administered the rite of confirmation to 10 candidates, 3 males and 7 females. His Grace made a splendid address, congratulating the rector and Church people for their zeal in restoring the church, and hoped to be spared to soon visit them again. The advice given to the candidates was most practical, and spoken in such a way that the youngest of them could not help receiving instruction. The church was crowded with an attentive congregation, the majority of which had never been present at a confirmation service. The singing was most hearty, the choir nobly doing their part. This church was closed for eleven years and was in a terrible state of delapidation. Last winter a new chancel was built, doing away with the ancient three-decker pulpit, the half circle with the kitchen table for an altar, and the minister to have to robe behind another three-decker removed from its pedestal and used for a prayer desk. Now there is a nice chancel, vestry and place for the choir, all of which are carpeted. The wood work is grained in dark and light oak; this with the new windows, with colored glass, has made a great change in the old church. The altar has I. H. S. on the frontal, the re-table has Holy, Holy, Holy, separated with maltese crosses, the prayer desk has the Alpha and Omega and the lectern cross and crown. It is gold colored applique work on red, finished with gold silk fringe. It is the work of the rector's wife. The church was beautifully decorated with flowers. The window behind the altar was a mass of pure white flowers. Rev. Rural Dean Loucks of Picton and Rev. G. Rollins of Hillier took part in the service.

TORONTO.

BROOKLIN.—Will you kindly permit me, on behalf of the Columba Branch of the W. A., to acknowledge the receipt during the month of May, per circular letter, from our friends, the sum of \$11.80, and oblige MARY F. HARRIS, Secretary.

COLLINGWOOD.—On Tuesday, 29th ult., the Bishop of the diocese administered the apostolic rite of confirmation in All Saints' Church. The rector, the Rev. John Lindsay, of Duntroon, and the Rev. J. Robertson, of Stayner, assisted in the service. A large number of all ages were confirmed. In his address, the Bishop reminded the candidates of their being regenerate in baptism, and exhorted them to continual prayer, reading of the Bible and regular attendance at the Lord's Table. The church was crowded and unfortunately there was a good deal of confusion. After the service the Bishop held an informal reception at the rectory, and many availed themselves of the opportunity of paying their respects to their Bishop. We may hope that the reception may be kept up as it is a decided move in the right direction. The Bishop left the following morning at 6 o'clock.

HURON.

WOODSTOCK.—At a meeting of the members of Old St. Paul's Church, on Friday evening, it was decided to purchase the residence of Mr. H. Nelems, on Dundas street. An executive committee was struck with power to raise one thousand dollars by subscriptions from members of the congregation. The price asked for the property is \$2,500, and the \$1,000 it is purposed raising will be cash paid down.

GODERICH.—The Ruri-decanal Chapter of Huron held their summer meeting here on Tuesday and Wednesday. One of the principal features was a large Sunday school convention, at which delegates from every parish in the deanery, with the exception of Exeter, were present. Splendid papers were read

and discussed on important subjects in connection with Sunday school work. A full choral service was held in St. George's Church on Tuesday evening, at which an excellent sermon on "Praise to God" was preached by the Rural Dean. The next convention will be held in Seaforth, and the annual deanery meeting will be held in Clinton.

RURAL DEANERY OF ESSEX.—Bishop Baldwin has now completed his confirmation tours through Essex, confirming candidates as follows: Parish of Kingsville, 24 candidates; parish of Colchester, 58 candidates; parish of Sandwich, 61 candidates; parish of Windsor, 49 candidates; and the parish of Walkerville, 18 candidates; total, 210 candidates.

WALLACEBURG.—The Ruri-decanal Chapter of Kent met in Holy Trinity Church here on May 29th. There was an encouraging attendance, and the programme was very interesting, instructive, and spiritual. At 11 a.m. there was a celebration of Holy Communion, at which Rev. Rural Dean Smith, of Morpeth, and Rev. G. M. Franklin, rector, officiated, and a sermon was preached by Rev. Horace E. Bray, of Thamesville, from Eccles. xi. 6. At the afternoon session, the Rural Dean presided, Rev. Arthur Murphy, of Chatham, led in the opening prayers, and, on motion, Rev. G. M. Franklin was selected to act as secretary. The invitation of Thamesville, given through Rev. H. E. Bray, was accepted, and the chapter will (D.V.) meet in that parish in September. The programme was as follows: Paper, "Spiritual Power," by Rev. F. M. Holmes, of Dresden; paper, "How can we Retain our Elder Sunday School Scholars?" by Mrs. G. M. Franklin, of this place; paper, "Woman's Work," by Mrs. Harvey Morris, also of this place; and a paper on "Missionary Needs," by Mrs. A. Murphy, of Chatham. At the close of the papers brief conversations (not discussions) were had, and a vote of thanks was given to the writers and readers of the papers, especially the ladies. A telegram conveying good wishes was received from the deanery of Middlesex, in session at Glencoe. In reply, a motion was carried for the Rural Dean to reply to the message from the Middlesex deanery, and send a suitable telegram to the deanery of Lambton, in session at Alvinston. The meeting was then adjourned. Mrs. Murphy proceeded with a number of our ladies to the Presbyterian Church, and addressed a meeting in the interest of the Order of King's Daughters. Miss Nellie Fraser, on behalf of the Flower Committee, presented Mrs. Murphy with a lovely bouquet, and a number of the King's Daughters escorted Rev. A. and Mrs. Murphy to the train.

ST. MARY'S — Confirmation Service.—Numbers were unable to obtain admission to St. James' Church on Sunday morning, June 3, upon the occasion of the visit of Bishop Baldwin. Every inch of space was occupied; extra seats were placed everywhere; the vestry and porches were filled and many stood during the whole service, which was most impressive. Twenty-six persons confessed Christ, by the Apostolic custom of "laying on of hands." The Bishop's sermon and his address to the candidates were in his most impressive and eloquent manner. The beautiful arch, wholly made of pure white flowers, was a most pretty sight, and the masses of lilies of the valley and other flowers were very much admired. In the evening the rector conducted the service and preached an earnest sermon upon the words, "Fair as the Moon," giving six points of analogy between that luminary and the Christian. The largest number of communicants in the history of the Church partook of the Holy Communion at the close of the service. In the morning the Bishop congratulated the congregation upon its prosperity, and spoke in warm terms of the work of the rector.

Sad News.—On Sunday evening, June 3, at the close of the service, a cablegram from England was handed to the Rev. W. J. Taylor, announcing the death of his mother, who had died suddenly. Mr. Taylor had not seen his mother for eleven years, and was making arrangements for her to come to Canada to live in a few weeks' time.

RUPERT'S LAND.

DELORAIN.—The Rev. J. J. Bowker is now incumbent of this parish.

SOURIS.—The Rev. Canon O'Meara took duty here Sunday, 27th of May.

OAK LAKE.—This parish is vacant and will probably be in charge of a student until November.

BOISSEvain.—*St. Matthew's Church.*—A substantial fence has been erected round the church property and a large number of trees planted. On Sunday, June 3rd, the rector, the Rev. C. G. Hill, will preach to the Foresters.

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POPULAR POINT.—A rural deanery meeting was held here last Wednesday; perhaps the secretary will forward a report to the CHURCHMAN.

ROUNTHWAITE.—The young people are trying to raise funds for a new organ. The incumbent will preach to the Canadian Order of Foresters on Sunday, June 3rd.

MACGREGOR.—Rural Deanery of Brandon. — The Chapter will meet at Macgregor, Tuesday, June 12; order will be as follows:—8 a.m., Holy Communion; 10 a.m., sermon and service; 2 p.m., business and reports from parishes; 8 p.m., missionary meeting, Wednesday, 10 a.m., paper and discussion. Lay delegates and wardens are invited to attend.

SASKATCHEWAN.

The Kissock Homes for Indian Children, St. Paul's Mission Blood Reserve, Macleod, Alberta, N. W. T.—Urgent and Special Appeal.—These Homes have been established for the purpose of taking the Indian children from the fearfully demoralizing and degrading influences of heathen camp life, to train them up to become useful members of society by teaching the boys farming, etc., the girls house work of every description, in addition to sewing, knitting, etc.; but above all, by surrounding them with Christian influences, and giving them regular Biblical instruction, they are taught to know and love the Lord Jesus Christ. At present we have nearly sixty children in the Homes; but unless help is speedily given not only shall we be unable to gather in additional children, but we may be compelled to curtail the present work. The Government generously help us with over one-third of the expenditure; the W. A. of Canada raise about a third more in the way of money, clothing, groceries, etc., leaving almost one-third to be raised by other friends. The work itself needs no apology. One has only to compare the children on the Reserve to these here, to at once see that these Homes are proving the fallacy of the general belief that Indians are unreclaimable, and showing beyond a doubt the Gospel has lost none of its ancient power, but is still able to elevate the most degraded. I do therefore plead most earnestly for your help and prayerful sympathy on behalf of these poor children of the prairies. Gifts of clothing, etc. to be sent direct; money, cheques, etc., may be sent either to the Principal, Rev. F. Swainson, or to the Right Rev. Bishop of Saskatchewan and Calgary, Calgary, Alberta, N.W.T. FRANK SWAINSON.

BRIEF MENTION.

A camel owner and his beast in Palestine are worth \$1 a day.
The Sultan of Turkey declines to have the telephone in his dominions at any price.
The great school of Harrow, England, was founded by John Lyon in 1571.
The charitable institutions of France give away in alms over \$25,000,000 each year.
The flute was invented 1500 B.C. The lyre and other musical instruments soon followed.
The first Welsh Bible was published in 1588.
Elephants are very fond of gin, but will not touch champagne.
During Victoria's reign India has coined £2,000,000 in gold and £206,000,000 in silver.
The Rev. Canon Davis, of London, has been laid up for some weeks with an attack of tonsillitis.
A large proportion of the rubies in the world come from Siam.
In the islands of the sea there are 211 stations occupied by 190 missionaries. The converts number 100,000.
The Rev. E. C. Jennings, of Heathcote, has been appointed to the parish of Hanover.
A computation of the Jewish population makes the number of Hebrews on the face of the globe 7,403,000; of whom 6,800,000 are in Europe.
Mr. Gladstone had twenty thousand books in his library three years ago. He has given most of them away, chiefly to the general library at Hawarden Church.
During the last four years the Christians of Berlin have given \$3,500,000 towards the erection of new churches in the German capital.
The Rev. C. W. E. Body, D.D., D.C.L., Provost of the University of Trinity College, Toronto, Ont., has been elected professor of Old Testament Literature and Interpretation in the General Theological Seminary, New York.
The Rev. Canon Mills, B.D., rector of Trinity Church, Montreal, has been seriously ill for some time past.
Rev. J. C. Garrett, who succeeds the late Archdeacon McMurray as rector of Niagara, was inducted last Wednesday evening.

The Bank of England manages the entire public debt of Great Britain, and its compensation for doing so has in some years almost equalled \$1,000,000.

The Church Missionary Society of England last year had an income of £27,000 in excess of its expenditure, which amounted to £1,250,000.

In Dutch Guiana the women carry upon their persons all the family savings in the shape of heavy bracelets, anklets, necklaces and even crowns of gold and silver.

The most numerous body of religionists is that devoted to Buddhism, 420,000,000. The number of Christians is estimated at 408,000,000.

Rev. Mr. Hannington, Ottawa, who is travelling in behalf of the proposed new Ottawa diocese, has some \$30,000 subscribed, leaving only \$10,000 now to be forthcoming.

The idea that a toad is poisonous has a foundation in fact. The skin secretes an acrid fluid, and just behind the head are two sacs, which, when pressed, eject a fluid that burns and stings the skin.

An old lady recently died at Stoke Flemming, near Dartmouth, England, with the key of her safe in her hand. Her relatives have just found hidden away in her house in vases and jars about £10,000 in cash.

At the last meeting of the council of the C.E.T.S., the Rev. Dr. Ker, of Montreal, resigned the office of honorary secretary, and the Rev. T. E. Cunningham, rector of St. Luke's Church, was appointed to succeed him.

Sweden is said to be the most Protestant country in the world. Of the population of 6,000,000 there are only 2,000 Roman Catholics, the remainder of the population belonging almost entirely to the Lutheran Church.

Rev. Mr. Wright has left Christ Church Cathedral, Hamilton, and is on leave of absence from Niagara diocese.

The Queen usually signs about 50,000 documents a year. She rises at 7.30, has prayers at 8, after which she walks for an hour, and then works with her secretary until 2 o'clock.

There are birds that weave and sew; there are fish and animals that build houses; there are bees that make nests in the ground and line them with the softest leaves they can procure.

After July 1, England will become predominant in the councils of the Suez canal, the mortgage on the 176,602 shares purchased from Khedive Ismail by England in 1875 for \$20,000,000, expiring.

The Rev. R. L. McFarlane, formerly assistant minister of Grace Church, Brantford, has returned much benefited by his sojourn in Jamaica. He was afraid to face the rainy season there, and consequently came back. He is at present in Buffalo.

Queen Victoria is the most powerful widow on the globe. She rules 11,475,057 square miles on the earth's territory and 378,725,857 of its population. She became a widow December 14, 1861.

Artemista, Queen of Caria, immortalized herself by the honours she paid to her dead husband, Mausoleus. She erected for him the most splendid tomb in the world, hence the word mausoleum.

Rev. H. Auston and Mrs. Auston, Gananoque, expect to sail for England some time this month, to be absent a year. Rev. C. F. Lowe, lately curate of St. George's Cathedral, Kingston, will take charge of the services in Christ Church during the rector's absence.

That faithful, royal widow, Victoria, of England, always wears on one plump wrist a bracelet, in which is a miniature of her departed husband. On the other wrist she wears as constantly a bracelet with the miniature of her latest great-grandchild.

A strange avenue of trees is owned by the Duke of Argyll, and it is growing longer. Each of the trees has been planted by some notable person, and a brass plate is fastened to the iron railing surrounding the tree, inscribed with the name of the person by whom it was planted.

On Trinity Sunday, the Bishop of Long Island ordained seven deacons and one priest at his Cathedral in Garden City. The Massachusetts ordination occurred on May 18th, when seven were ordained to the diaconate. Seven was also the number of deacons ordained on Trinity Sunday at the Cathedral in Milwaukee.

British and Foreign.

'Curates' Augmentation Fund.—The late Miss Fison, of Preston, has left this Society a legacy of £5,000.

Mr. W. H. Wilcock, who recently resigned the pastorate of the Independent Church at Bishops Waltham, has been accepted by the Bishop of Truro as a candidate for Holy Orders in the Church of England.

There are now 800 clergy in Australia and Tasmania, and the first Bishop of Australia (Dr. Broughton) was consecrated on February 15th, 1836. The great progress of the Church's work is shown by the fact that there are now fourteen bishoprics in Australia and Tasmania.

The Right Rev. Bishop Isaac Hellmuth, sometime Bishop of Huron, and lately Assistant Bishop in the diocese of Ripon, has taken Normont, Torquay, the historical residence of the late Mrs. Henry Gamble, on a fourteen years' lease.

The British Archaeological Association, of which the Earl of Nottingham is President, has just elected the Rev. Dr. William C. Winslow, of Boston, to honorary membership.

The rumour that the Dean of St. Paul's intended to appeal for £100,000 to complete the decoration of the Cathedral as already begun, seems to have been well founded.

It has been discovered by the ever-watchful Anti-Slavery Society that a flourishing trade in slaves is being carried on, unimpeded by the British authorities, on the Red Sea between Africa and Yemen, with Aden as a centre of operations.

The Bishop of Nyasaland, though greatly improved in health since he left Lake Nyasa, is ordered by his medical advisers to take complete rest, and will, in consequence, be unable to undertake any engagements for the present.

Mr. Edward Lauderdale, who recently resigned the pastorate of the Baptist Tabernacle, Grimsby, has passed the Bishop of Lincoln's examination, and will be ordained on Trinity Sunday. Mr. Lauderdale was trained at the Pastor's College connected with Mr. Spurgeon's Tabernacle.

The Rev. Canon Peacocke was elected Bishop of Meath at a meeting of the Archbishops and Bishops held at the office of the Church Representative Body. The two other names sent up by the Meath Diocesan Synod were those of the Very Rev. Dean Dickenson and the Rev. Canon Keene.

Bishop Holly, of Hayti, has written to the Board of Missions of the Church in the United States saying that they are "in crying need of aid from the United States" to complete the erection of the new church at Port-au-Prince, which will cost altogether about £570, without furniture. They are obliged to borrow money temporarily at 1½ per cent. a month. They are doing all they can to raise money locally.

Archdeacon Green, of Ballarat, the newly-elected Bishop of Grafton and Armidale, was consecrated in St. Paul's Cathedral, Melbourne, on SS. Philip and James' Day (May 1) by the Bishop of Ballarat, assisted by the Bishops of Adelaide and Melbourne.

The Diocesan Convention of Massachusetts has recently consented to the division of the diocese, and has appointed a committee to formulate plans for carrying out the division. Both clergy and laity were unanimous in this decision, neither order being willing that the visits of the Bishop to each parish should be less than once a year. Meanwhile five archdeaconries have been created to lighten part of the Bishop's labours.

The Rev. E. Robinson has commenced his open-air services in the churchyard of St. Mark's parish, Dublin. He is one of the most earnest workers in the city, diligently visiting the poor as well as the rich. He had an excellent training for his work as curate of the Mission Church, Townsend street, which, strange to say, is situated in the parish of which he is now Rector. We should like to see the other churchyards throughout the city utilized in the same manner.

The Bishop of Milwaukee (Dr. J. L. Nicholson, consecrated 1890) has issued a notice for the guidance of the congregation at the Cathedral of his diocese. He specially asks as many as possible to communicate at the early and plain celebrations. He says "these are specially intended as the times for the communion of the people." He goes on to say, "As few as possible are desired to communicate at the late and choral celebrations, only those compelled by age or sickness, or infirmity or other necessity. It is greatly to be desired that this choral and late celebration, intended chiefly as an act of public and ceremonial worship, be not unduly prolonged by very large communions of the people. . . . Let the few communicate who then feel impelled to do so. Let all others, the greater bulk of the congregation, remain to worship the Lord in this lifting up of the great memorial sacrifice." And yet in the revision of the Prayer Book in 1892 the following addition was made to the Rubric after the

Prayer of Consecration, and before the words of administration: "And sufficient opportunity shall be given to those present to communicate."

The intelligence of the death of Bishop Smythies, dated Aden, May 10th, simply states that the Bishop died on the Monday morning (May 7th) of fever, and was buried at sea. Mr. Travers had been on a visit to Zanzibar, and was known to be returning by the French mail which left there on May 3rd, and it is supposed that Bishop Smythies, being unwell, started with him for Aden for the benefit of the sea voyage, but that his illness took a serious turn, and that he died four days after leaving Zanzibar. The Right Rev. Charles Alan Smythies, D.D., graduated at Trinity College, Cambridge, in 1867, and after spending some time at Cuddesdon, was ordained in 1869 to the curacy of Great Marlow. In 1872 he went to Roath, and in 1880 became Vicar, and remained there till 1883, when he was consecrated Missionary Bishop of Central Africa. He then received the degree of D.D. from his own university. In 1890 he was accorded the honorary degree of D.D. from the universities of Oxford and Durham. At the end of 1892, on the division of his diocese, his title was changed to that of Bishop of Zanzibar and East Africa, Bishop Hornby being consecrated to the bishopric of Nyasaland, for the founding of which Bishop Smythies had in a very short time raised £10,000. High Churchman though he was, Bishop Smythies, by reason of his devoted and heroic life, had the sympathy of all sections of the Church. "By the death of Bishop Smythies," says the *Times*, "the cause of Christian missions in Africa loses a most earnest and devoted servant." "His popularity among working men," says the *Daily Chronicle*, "was very great, and on being appointed to the bishopric of Central Africa (as head of the Universities' Mission) they presented him with a specially-designed portable tool-chest, which always accompanied the Bishop on his travels. When he was last in England it was evident that his trying journeys from the coast to Lake Nyasa had made terrible inroads upon his constitution, and that his days upon earth would be shortened by the arduous nature of his work and the self-sacrifice with which he devoted himself to it."

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.

Diocese of Rupert's Land.

WANTED TO LOAN A TENT.

SIR,—May I ask the readers of your valuable paper, through you, if any will either lend for the summer and fall, or give to the Church, a tent and portable organ. I want to open up new fields, and if I had a tent could do it; one easy to put up and take down, and which would hold 100 to 150 people. It would indeed be a great help to me and enable me to preach the Gospel where perhaps the Church of England has never been before. Dear readers, will you help me do this?

GEORGE GILL.

St. Mark's, Treherne, Manitoba.

Clergymen's Stipends.

SIR,—There has often been in the past and is now a great hue and cry about clergymen's stipends not being paid as promptly as they should, and the thought has often been on my mind, how this could be obviated, particularly in rural parishes; and on looking over the reports of the various assessors, I was struck with the very large percentage of individuals who claim the Church as their own, but who when asked to contribute toward its maintenance, invariably state that they belong to another denomination, and when the stewards of that denomination call, affirm their belonging to the Church of England. Now these individuals, when in distress or affliction, do not hesitate at all to call upon the incumbent and claim his assistance, and nine cases out of ten no thanks are given, but it is thought a favour has been conferred on the pastor in asking him to visit their sick and bury their dead, yet in no case will they ever darken the church's door although it may be having been invited personally to do so by the clergyman, nor will they contribute a cent towards the maintenance of the church. Now how are these to be made useful members of the Church, even against their own wills? Amongst

other things, the idea has impressed me that when the assessors go their rounds and ascertain the religious denomination of each family, it would be but a small matter for a tax to be levied on them, and for those who claim to belong to no church or denomination to be taxed just the same as if they did, and the amount divided and sent to the secretary-treasurer's office of the various denominations in that village or township, to be paid out according to the judgment of the managing committees, as well as the taxes paid by those who claim the Church for their own. If this could be carried out, I feel pretty confident that the stipends of the clergy would be larger than they are at present, and would be more promptly paid, and would save the church-wardens many a trip and a lot of trouble which they now have to undergo. I should like to know what is thought of this idea by those who understand the internal workings of a diocese better than I do, and inviting a reply.

A CLERGYMAN'S WELL WISHER.

More Bishops.

SIR,—It must be most encouraging to you, Mr. Editor, and to others who advocate "more Bishops," to find that the readers of the *CANADIAN CHURCHMAN* are taking up the matter. Of course it is of no use merely to write and read letters. Something must be done and done promptly. Let every one who wishes for more Bishops talk the matter over to his neighbour and use his influence to push the question. Lay delegates should be instructed to support or bring before the approaching Synods motions in support of this great cause. Since I last wrote to you I have seen still more of the evils of not having enough Bishops. Our Bishop came here for a confirmation. He simply flew through the parish, and we shall not see him again for three years or so. How can the Bishop know the actual and innermost state of the Church or understand its wants and its weaknesses, unless he knows the parishes and the people? Often, in the early stages of parish troubles, a few words from our Right Reverend *Fathers* would put things to rights. In this parish things have gone too far for this, and we are doomed to accept the public ministrations of a man for whom we have lost all respect, and whose private ministrations we could not possibly receive. If only our Bishop had looked into this matter some years ago, what a large amount of trouble and loss to the Church would have been saved. So far your correspondents have been thoroughly in favour of having "more Bishops." As "Another Episcopalian" says, "Our Bishops have become mere functionaries for ordaining, confirming, consecrating, and official public acts; but apart from these he can have no time for the exercise of his spiritual and fraternal offices, so essential and necessary for the development and progress of the parochial work of the Church." He then goes on to speak of parish difficulties exactly as I have already done. "A little Bishop" does indeed "go further than a great deal of commission." If I understand "Anglican's" letter, he too wants "more Bishops," but also wants discipline. I certainly am under the delusion (if it be one, which I emphatically deny) that Bishops have the power to make their influence felt," and I repeat what "Anglican" quotes from my letter. In my opinion, a Bishop has, from the mere fact of being a Bishop, not only the influence of his dignity, but the actual authority to rule his people. Read the service for the Consecration of Bishops, where this is taken for granted. And indeed there is no earthly use in overseeing anything if the overseer has not the authority to correct errors and to make improvements. "Anglican" acknowledges the deplorable state of many of our parishes, to which I drew attention. Surely something must be done. We need a Reformation in Canada. The Church does not occupy the position in this country that she should, nor does she advance as she ought. Our Church does not display the life and energy of the mother Church. We want many things—for one thing sound and systematic Church teachings in every parish; but first of all we need discipline, and as a first step towards procuring this, we must have more Bishops. If our Bishops are unable to use the authority inherent in their order, we laymen can and must assist them. The greatest hindrance I see is that Bishops are absolutely unable to overlook their enormous dioceses, and a division of labour is necessary. The more one looks over the country, the more experience one acquires in Church affairs, the more one becomes convinced of the crying, the absolute necessity for "more Bishops," if the Church is to remain the Church of our children.

AN EPISCOPALIAN.

The Missionaries as a Class.

SIR,—A few years back the itinerancy of the missionaries of the diocese was brought up in Synod, but voted down by a good majority on the ground that it would be treating them as a separate class from the rest of the clergy, but now, sir, I think they

have been treated very lately as a separate class or body with a vengeance. Owing to a deficit in the Mission Fund, as perhaps you are aware, their grants have been seriously reduced, thereby making their miserable stipends still more miserable. Many of them who were not receiving more than four or five hundred dollars per annum are now forced to take much less. How then, I would ask, is a man to live, keep a horse and pay house rent (as many have to do) on such a paltry annuity, without keeping himself and family in a state of genteel beggary? But how, you may ask, is this state of things to be remedied? I would just say in two ways. First I think we are taught to bear each other's burdens; then I would say let those in possession of stipends ranging from one thousand to five thousand dollars assist those receiving from three to five hundred. Secondly, by looking more after the needs of diocesan missionaries, and not quite so much after domestic and foreign. The spending of so much outside of the diocese appears to me very like a father carrying bread and clothing to strange children or children of friends, whilst he allows his own children to go naked and starve at home.

AN OLD MISSIONARY, Diocese of Toronto.

More Bishops Required.

SIR,—"What shall we do with Algoma?" is the question Rev. Dr. Mockridge discusses in the May number of *The Canadian Church Magazine*. A vigorous remedy is proposed. It will, however, require long consideration. For the details are vast—nothing less than the partition of two dioceses and the addition of large territory to Algoma. The remedy proposed must meet with objection.

1. It may be pointed out that railways make a country. The railways of the counties of Huron and Bruce run southwards in the direction of such centres as London and Stratford. The county of Grey's connection is perhaps more with the East. It may also be suggested that county boundaries are not the best ecclesiastical boundaries. Thus, the county of Wellington in the diocese of Niagara nearly cuts the diocese of Huron in two. If we begin to discuss details, there are many objections on this as on other points to Dr. Mockridge's scheme, some of which are already being referred to in the columns of the *Evangelical Churchman*. It may be permitted me to say that the objections made there are well taken.

2. The remedy is out of line with the growing conviction that if the Church of England in Canada is to live, there must be more Bishops. We hear people speaking of the *esse* and the *bene esse* of Episcopacy. It is positively ludicrous on the *benesse* principle, to think we can commend Episcopacy with a Bishop once in two or three years in a parish for a few hours. Those who believe in the *esse* of Episcopacy cannot but acknowledge that as it is at present manifested, it can never appear more than an archaic institution more or less out of touch with the thoughts and requirements of this active age. We must have more Bishops—or write "Ichabod."

3. With the greatest deference and respect, let me say that it will require something more than the determination of the House of Bishops, and the statement of Dr. M. (an unfortunate one), that "the taxing"—how can it be called a tax?—that "the taxing of parishes for the maintenance of the Bishop who is to preside over them will, and must be, in a high degree unsatisfactory." It will require more than this to convince Churchmen in Canada that it is wise and of faith that the work which God has given the Church to do in Canada should depend upon the raising of an endowment. There is the evidence of the magnificent success of the Church in the United States, there is the evidence at our own hands, altogether against the statement that a Bishop being dependent upon the offerings of the people is "highly unsatisfactory." Has there ever been any difficulty in raising the stipend of the Bishop of Algoma? Would it be difficult in any new diocese where the Bishop laboured, as all the Bishops do, to raise his stipend by voluntary offerings? It has always seemed as contradictory to ask the priests of the Church, in daily contact with people, rubbing against their prejudices, their opposite opinions—to ask them to depend upon the offerings of the people for their living, but for a Bishop, necessary for the "being" or the "well-being" of the Church, there must be an endowment fund. Disagreeing with much in the Rev. Dr. Mockridge's article, I think he has done a good work in directing our minds to Algoma and its needs, as well as the importance of some division of our too large dioceses. Many of us have been thinking for some years of some division of this vast diocese, and time only deepens the conviction that the growth of the country, the increased activities of the Church, the large missionary work, make demands which one Bishop—no matter what his devotion and industry—cannot successfully meet.

WILLIAM CRAIG.

Christ Church Rectory, Petrolia, June 6th, 1894.

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Family Reading.

Treasures.

Have hope! Though clouds environ round,
And gladness hides her face in scorn,
Put thou the shadow from thy brow;
No night but hath its morn!

Have faith! Where'er thy bark is driven,
The calm's disport, the tempest's mirth,
Know this: God rules the hosts of heaven,
The inhabitants of earth.

Have love! Not love alone for one,
But man, as man, thy brother call,
And scatter, like the circling sun,
Thy charities on all.

Thus grave these lessons on thy soul—
Hope, faith and love—and thou shalt find
Strength when life's surges fiercest roll,
Light when thou else wert blind.

Love's Mastery: Or the Gower Family.

But Somerset did not ask anything. He was even more ill than poor Lora had pictured him, lying pretty much like herself, only more prostrate. The room was partially darkened; and Stella did not feel quite sure whether he knew she was there or not, till she took him his first medicine. And then she did not observe the look of thankful relief which even in the midst of his pain and weariness passed across Somerset's features, when he noticed the small white hands which held the glass and smoothed his pillow, and the gentle indescribable quiet of every act and movement, which to a feverish sufferer is always unspeakably welcome.

Stella had learned many a lesson in her little brother's sick room, which now stood her in good service. When Dr. Mostyn came that evening, he did not need to be told again that the young girl was used to the post which she had assumed. He saw, too, that Miss Gower's mind appeared to be relieved from some heavy burden; which was indeed the case. For Lora could trust Stella implicitly where duty was involved; and, once having taken upon herself the care and tendance of her brother, she knew that nothing would tempt or force her from the post.

"If things do not look up to-morrow morning, I shall ask for a second opinion," the doctor said to Stella that night. Whom would your brother and sister wish to call in?"

"Our own family physician, Dr. Argyle," Stella replied promptly; for she knew that, not only to them, but to herself, it would be a very great satisfaction to have the opinion of so long tried and skilful a friend.

The following morning, as Mary Lyon was sitting down to the breakfast table, a note was put into her hand.

"It is from Stella, papa dear," she exclaimed. "I never did believe, notwithstanding your strictly correct authority, that she had gone away and left them—the little, loving, unselfish thing!"

"Dearest Mary," the note said, "you will have heard before now of our great trouble; and I write this little hasty line to ask you and dear Dr. Lyon to remember us, as indeed I know you will. You need not be afraid for me, as I was vaccinated a very little while ago; for which I cannot be too thankful. If I do not write again, you will know how it is; only think of me very often as your loving little Stella."

"They ought to have insisted on her going up to London to her little brother," Dr. Lyon remarked, sternly for him: "that fragile child is not fit to face the fatigue and anxiety of such a terrible complaint."

"They may be too ill to consider, or make any arrangements," Mary said. "Besides, think what a comfort it must be to her sister to have Stella near her. Lady Trevannion is from home, you know; and there is no one else."

"I shall call this afternoon," the rector said; which he did, and brought word to the anxious Mary that the malady was gaining ground, and that the family physician from town had been summoned.

It would be useless to describe the days and weeks of terrible foreboding, trembling suspense, and weary watching which passed slowly along.

Very few there are among us who do not know from heart-breaking experience what such days and nights of weariness mean—days when all hope borrowed from sight alone fades utterly away, and the only gleam of consolation comes from the realized assurance that One mightier than we is walking with us across the troubled waters, and that at His word the calm will come, whether it be of life returning, or of vanquished death.

And, as a little child clinging to the loving hand of a tender parent, Stella was enabled thus to trust; and sorely did she need this. Sometimes, especially as regarded Lora, hope sank to so low an ebb that it well-nigh vanished; and though prepared for much that was distressing and painful to witness, Stella had not guessed the half; and even in after days it made her shudder to look back on what had been. She never told to Lora, or to any human being, all the anguish and pity which those days of mortal sickness to her brother brought with them.

Strong in his very weakness, patient and enduring in the depth of pain and darkness—for, for some days, owing to the height of inflammation, Somerset was totally blind—tranquil in the midst of suffering and exhaustion, the lofty and enduring nature of her brother had never before been so displayed to Stella; and, when, in all the debility of the wasting sickness, he lay helpless and prostrate as a little child, he seemed to her to rise to a height of heroism which filled her heart with wonder and devotion.

She would gaze on him by the hour as he lay perfectly unconscious, while a hundred mournful thoughts occupied her mind, and her eyes filled with tears, as with the tenderness of a mother she anticipated every means of relief or alleviation, bathing his burning hands and forehead all the day, and watching with the most eager anxiety every variation of the painful and cruel malady. During the days of darkness and unconsciousness, Somerset always fancied that it was his elder sister who was so tenderly ministering to his wants and fancies.

"My good true Lora," he would say, "you must be wretchedly tired and weary. You must leave me now, and go to George: he will be tired of waiting." These and other broken sentences, spoken in the gentlest of tones, but with all the uncertainty and vagueness of delirium in their utterance, went to Stella's heart; and sometimes she felt almost thankful that her fast-falling tears could not be seen or heeded.

One morning, at the very height of the malady, when she was bending over her brother, trying in her sweet winning way to soothe his restlessness and allay the strange unreal phantoms which the fever awakened, Dr. Argyle, who came from London as often as his professional cares could possibly admit, entered the room.

"My poor, poor child," he said, coming up and laying his hand upon her shoulder, "you will wear yourself out."

He had been intimately acquainted with the family too long not to know how matters stood between the elder and the younger members; and it was very touching to him to see Stella thus sacrificing her health and liberty in the painful care of one who, as he knew full well, had never wasted love or tenderness on her.

"O, Dr. Argyle, it is so hard to see him suffer, and I cannot help him," she murmured; and the hot tears fell from her eyes as she turned away from her brother's bed-side.

The physician suffered her to weep for a few minutes in silence, while he examined his patient and talked to the nurse. He knew that tears, to such as Stella, were sometimes absolutely necessary. Then he came up to her again, as she stood in the window, and said, "My child, do you see those snowdrops?" For on the sweep of lawn immediately beneath the window there were patches of white snowdrops blooming exquisitely in the brightness of the early spring morning.

Poor Stella had neither time nor thought for snowdrops; and the doctor's question startled her a little. It seemed for the first moment almost trivial to be speaking of little flowers in the sadness of that solemn sick room. Her gaze, as she stood in the window, had been long away at the distant blue sea, and her thoughts in the valley of the shadow of death. But, when her attention

was thus called to those shining snowy patches glistening in the sun-light, their uncommon loveliness and purity awakened a strange reaction in her breast.

(To be continued.)

My Daughter's Cure.

Mrs. George L. Hicks, 76 McGill St., Toronto, Ont., writes: "It is with pleasure that I testify to the wonderful merits of K. D. C. My daughter has suffered severely at intervals for the past two years and was steadily getting worse. She tried three of the best doctors in the city, but obtained no relief, also every remedy that friends would recommend, with the same results, and continued to grow worse all the time. She was recommended by a friend to try K. D. C. and sent for a sample package. Before taking all of the sample the symptoms of dyspepsia were gone, and though she has since taken only one \$1 package, the symptoms have not returned. She has also gained considerably in weight, and her friends are surprised at the change in her appearance. If any person in Toronto, suffering from the same disease, would like to call on me, I could tell them more fully what K. D. C. has done for my daughter."

Wedding Feasts.

In Sweden a bride has her pocket filled with bread. It is supposed that every piece she gives to the poor on her way to church averts some misfortune. In Norway the bride herself hands around strong drinks that all the company may drink long life to her; the wedding feasts last some days, and the guests have no wish that their moderation be known. In Liberia it is the custom for the bride to retire from the dinner, and to throw over the bridegroom's house a hard cake made of coarse flour; the higher she throws it the happier will she be. In Circassia there is always set on the carpet in one of the rooms of the bridegroom's house a vessel of wine and a plate of dough; and the first thing the bride does on entering the room is to kick over the wine and scatter the dough with her hands about the room. In some parts of Russia the bride and the bridegroom, during the banquet, which always takes place on the evening of the wedding-day, are separated by a curtain; the parents of the couple exchange rings, and a basket of cheese and small loaves is blessed by the priest.

Rheumatism racks the system like a thumb-screw. It retreats before the power of Hood's Sarsaparilla, which purifies the blood.

Ants at Play.

"I approached one day to the formicary of some wood ants, exposed to the sun and sheltered from the north. The ants were heaped upon one another in great numbers, appearing to enjoy the temperature of the surface of the nest. None of them were at work, and the immense multitude of insects presented the appearance of a liquid in a state of ebullition, upon which the eye could scarcely be fixed without great difficulty, but when I examined the conduct of each apt I saw that they were approaching each other, each moving his antennae with astonishing rapidity, each patting the cheek of one of his fellows. After these preliminaries, which very much resembled caressing, they were observed to raise themselves upright on their hind legs by pairs, struggle together, seize each other by mandible, foot or antennae, and then immediately relax their hold, only to renew the attack again in a moment. They would fasten to each other's shoulders, embrace and wrestle, overthrow each other and then raise themselves by turns, each taking revenge without producing any serious mischief.

"They did not spirt out their venom as they do in their real combats nor retain their holds upon opponents with such obstinacy. I have seen some so eager in these exercises that they would pursue and vanquish several in succession, only struggling with each a few seconds. . . . In one place two ants appeared to be gambling about a stalk of straw, turning alternately to avoid or seize each other, which forcibly brought to my

recollection the sport and pastime of young dogs when they are observed to rise on their hind legs, attempting to bite, overthrow or seize each other without once closing their teeth."

"I am the Way."

It was a dry and sandy plain, nothing was to be seen but dried, burning sand: there were no hiding places from the wind, which every now and then, like a blast from a furnace, swept over the desolate waste; no shelter from the tempest which raged at times so furiously,—no rivers of water to slake the thirst, or bathe the weary limbs of the traveller, whose way lay across it. It seemed a sad, melancholy journey, and many travellers I saw who sank by the wayside, and many more who turned back, after struggling but a brief space against the manifold difficulties which they encountered.

One old man I saw who presented a remarkable contrast to the most of the travellers. He had a cheerful, calm expression of countenance, and pursued his way undeterred by the numerous obstacles which beset his path. I ventured to ask him the reason of the difference. He replied—
"Have I not the Rock of my Salvation to look to for help? I need not fear when the fiery blast of persecution sweeps over me, for has He not promised to be a hiding place from the wind? When the storm of affliction brings me low even to the ground, I can go to Him and be safe. Has He not promised to be a covert from the tempest. If I faint from thirst or weariness, I can still go to Him—He has promised to be as rivers of water in dry places. He will refresh and strengthen my fainting spirit. Is He not through all my journey as the shadow of a great rock in a weary land? Though the way be dark and dreary, yet I have the beams of the Sun of Righteousness to give me light."

Then I ventured to enquire, "Why do so many faint under their trials, or turn back before they have well entered on them?"

"Because," answered the old man, "they trust in their own strength, and are unmindful of Him who alone can enable them to pass through this land of sorrows: so when the tempest of affliction or the fiery blast of persecution sweeps over them they sink and fall."

For nervous headache use K. D. C.

Unused Powers.

There is this difference between the resources of the world and those of man—the former, if not developed this year or this century, may be brought out in the succeeding one; the latter, if not unfolded in the short life of the man possessing them, must perish with him. The gems that none have yet unearthed may be brought to light by the efforts of a future generation. The marvels of electricity, which are as yet but in their infancy, only await the inspiration of future genius to blossom into full maturity. But the powers which might have made one man a statesman and another a poet, which might have bloomed into eminence or heroism, but which have never been nourished by exercise, fade utterly away, and can never be revived. The loss that society thus sustains is utterly incalculable. The powers that lie latent and unsuspected in men and women who live a sort of passive and inert existence would doubtless, if put forth, promote the growth of civilization, of progress, of happiness, while to the individual himself the loss is irretrievable.

Living in the Future.

"How long the day is!" exclaimed Ina White, as she threw herself upon a low couch in a weary attitude towards the close of a summer's day.

"Why does it appear so?" I asked.

"Thinking of to-morrow," she replied with a gesture of surprise. "Will it never come?"

I then remembered what had escaped me at first, that a party of pleasure had been arranged for the next day, to which the young people looked forward with extreme delight.

"Find something to do," I returned; "busy yourself in some way. I do not say let your heart

be less glad in the prospect before you, but I do say, let not the anticipation of it make you weary and dull to-day."

Ina was a dear girl, and easily convinced of right, so she followed my advice. Presently I saw her at her mother's feet assisting with some sewing needful for her younger sisters.

"Right!" I thought. "To-day's duty is the best preparation for to-morrow's joy."

In spite of this effort to do right, however, as I passed Ina's room that night, her door being ajar, I heard a gentle murmur from the wakeful girl,—

"Oh, how long the night is!"

As I passed on to my chamber I thought, "There's a very bright to-morrow before me in the sunshine of my Saviour's presence. Am I looking forward to it, and does the time appear long until I am in its full enjoyment? Yet am I seeking to follow out my own advice, and employ it well until the Master comes and calls for me? Am I living for the future while working and waiting in the present?"

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

A Clock Story.

The sun-dial was the first time-piece in use. It consisted of a surface on which lines were drawn in such a manner that the shadow of the upper edge of a plane erected perpendicularly on that surface, marked the passage of the hours by the progress of the sun. But the sun dial was a very unsatisfactory time-piece, because it could not be made use of on cloudy days nor after sundown.

There was great demand for something better, and the hour-glass was invented. This was a chronometer that measured time by the running of sand through a small aperture from one spherical glass vessel into another, and which was so graduated that it took one hour for the sand to run out from the upper glass into the lower. The hour-glass, though it was in some respects better than the sun-dial, was by no means a time-piece that met all requirements; it could not be relied upon to give the time of day, and it required watchfulness to turn it just as soon as the sands had all run down.

King Alfred's twelve candles were the next invention for the measure of time. The candles were graduated so as to burn two hours each. They were expensive and inconvenient, and consequently did not meet with much favour.

The clepsydra, or water clock, an instrument for the measurement of time by means of the fall of a certain quantity of water, was the next device. The invention is credited to Greece. It was a jar containing several gallons of water and was filled at sunrise every day. In the bottom of the jar was a small orifice, through which the water ran out at such a rate that the quantity of water in the jar was lowered to a certain marked point at each hour.

As glass was not then used for the jar, when anyone wished to know the time of day, instead of looking at the clock, as we do, he looked into the jar to see how much the water had fallen, or measured the depth of the water by a graduated stick.

With the next three or four hundred years there must have been steady improvement in clock making, for in 1292 a tower clock of great size was set up in Canterbury Cathedral, one in the abbey at St. Alban's in 1326, and one that struck the hours at Westminster in 1368. The clock made by Henry de Vick, and set up in Paris by Charles V., in 1379, became noted for its accuracy. For nearly three hundred years afterwards clocks were manufactured on the principle of this one.

Thus from a very imperfect beginning the useful art of clock-making has been gradually perfected, until we have them of so wonderful beauty and accuracy that it seems next to impossible to improve them.

No Joke.

Peter the Great was a half-savage in his manners. He never had pleasantry enough to play a joke, though some of his rudeness had a very comical effect. On his second visit to a town in Holland, he and the burgomaster attended Divine

service, when an unconscious action of the Czar almost upset the gravity of the congregation. Peter, feeling his head growing cold, turned to the heavily-wigged chief magistrate by his side and transferred the wig, the hair of which flowed down over the great little man's shoulders, to his own head, and sat so till the end of the service, when he returned it to the insulted burgomaster, bowing his thanks. The great man's fury was not appeased till one of Peter's suite assured him that it was no practical joke that his majesty had played; that his usual custom when at church, if his head was cold, was to seize the nearest wig he could clutch.

A Peaceful Life.

Seek not to flee the place God placed thee in,
For where He wills is the true place for thee,
If thou hadst thine own choice thou couldst not win
A spot all restful where no rough winds be.

Live thou thy life; with patience sweeten it,
Make rich the lives of others in thy walk,
Strengthen thy soul with words of Holy Writ,
And season with sweet charity thy talk.

Above the earth incline thy thought to soar,
In places heavenly sweet to find its strength,
Thy mind instruct in wisdom more and more,
So shalt thou have a peaceful life at length.

Family Prayer.

The Prophet Jeremiah calls upon God to "pour out his fury upon the heathen that know him not, and upon the families that call not upon His name." We have a noble example in Abraham and David. Surely it is no honour to heads of families to have it said that they have no religion in their houses. If we consider what a blessing family prayer is likely to prove to our children; what comfort it must afford to ourselves; what utility it may prove to the community at large; how it sanctifies domestic comforts and crosses; and what a tendency it has to promote order, decency, sobriety, and religion in general—we must at once see the propriety of attending to it. When well conducted, it may be used as an engine of vast power in a family; it diffuses a sympathy through the members; it calls off the mind from the deadening effects of worldly affairs, and, for a time, steps aside to talk with the author of our comforts and mercies; it arrests every member with a morning and evening sermon; it says, "There is a God—there is a spiritual world—there is a life to come! It fixes the idea of responsibility in the mind; it furnishes a tender and judicious father or master with an opportunity of gently glancing at faults, where a direct admonition might be inexpedient; it enables him to relieve the weight with which subordination or service often sets on the minds of inferiors.

As to the objections, the want of time, etc., this ought never to be mentioned. This argument in the hour of death will not avail. You must have time to die, and oh! may the Holy Spirit of God lead you in time to seek Him who in the hour of death will never leave you.

K. D. C. Pills the best all-round family pill on the market.

—On a recent Saturday the ninetieth anniversary of the British and Foreign Bible Society was celebrated by a gathering of juvenile collectors and friends in the banqueting hall of the Guildhall. In all about 3,000 attended, and the Lord Mayor presided. After some hearty words of welcome from Alderman Dimsdale, an address was delivered by the Rev. Egerton R. Young, missionary to the Red Indians. He spoke of the change which the Word of God has effected among the tribes of the Far West. A little girl, introduced as the great-great-grand-daughter of the Rev. Thomas Scott, the well-known commentator on the Bible, then stood on a chair, and made the first cut into the Society's birthday cake, which was on view in front of the dais. For some time past a cake, weighing as many pounds as the Society may be years old, is cut on the anniversary day and distributed among the guests; the one on Saturday consequently weighed ninety pounds. For the young people this was an interesting sequel to the speeches.

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Faithful in Few Things.

Harry went to his uncle's blacksmith's shop. He was sorry to leave his books; but his uncle thought books made blockheads of boys, and was not satisfied till he got Harry out of school and into his shop.

"Mother," said he, "then there will be no chance of my getting an education."

His mother thought the chance was small, but the poor widow did not dare to interfere with her brother-in-law, who had promised Harry's father on his death-bed to look after his son.

Harry had no taste for the smithy, and that the boys knew, so one of them gave him this piece of advice:—

"Show your uncle you *don't care!* I wouldn't learn. Be as bungling, and make all the mistakes you can; make believe you can't learn; then he'll be glad to ship you off."

"Never!" cried Harry, indignantly. "I shall try to be as faithful as I can. I should dishonour God, dishonour my mother, dishonour my father's memory by such conduct."

The boy turned on his heel, and Harry went to his work. He found many a spare moment, and these he thought he might improve by reading or study. But the head workman did not like that. He did not like any boys very well, and a reading boy he heartily despised.

"Pity the mare that is shod by a stickler to his books," he said.

Very likely he complained to Harry's uncle, for his uncle presently made it very plain that books got into the wrong place when they got into the smithy.

"You can't do two things at a time," said the old blacksmith; "no how."

Harry pleaded the spare moments, but his uncle did not allow there should be any spare moments in business; so poor Harry was quite cut off. It was a disappointment, a great one. But he cheerfully gave up his taste and his ardent wishes, and tried to be a first-class smith.

Harry lived at home, between two and three miles off, and he used to bring his dinner in a tin box. The dinner-hour, then, was his own time, and as an algebra or Latin grammar was usually a part of the contents of the box, he used to go out under an old elm, not far from the shop, and there feed his hungry mind as well as body. His uncle observed it, and saw, too, how careful he was not to steal business hours.

"That's a good boy," said the old man many times to himself. He found also how intelligent and observing he was. That did not touch his heart, however.

"Plenty of bright boys," he used to say to himself, "but faithfulness is a scarce article—a scarce article."

To make a long story short, in the end Harry won the day. Uncle loved Harry.

"And Harry," he said, at the close of his second year at the smithy, "I've been two years weighing you, and haven't found you wanting. You may get an education, and I'll help you along. You'll do good with it, I'll be bound."

What a happy, thankful day was that! Before

honour is humility! Harry went through a full course of education, and he now fills a high and responsible post. There is no stain on his integrity. Every duty he discharges he accepts as from God's hand, feeling that to Him one day he must render his account. That sets all right: To honour God by a faithful and godly life is stamped upon every day he lives; and everybody who knows him feels that him who honours God, God will honour.

The Young Housekeeper.

Nothing pleases a boy or girl so much as to be trusted. So it is not to be wondered that Alice, whose picture is printed on this page, feels very happy; for her mother has gone away for a whole week with the children, and has left Alice to keep house for her father. She is to do all the baking that may be needed and to look after the house. Alice has always been accustomed to assist her mother in the various household duties, and will perhaps get along very well. She is now preparing the dinner and is going to surprise her father with one of his favourite puddings. Judging from



the fresh appearance of the materials and the general neatness of the little housekeeper, the pudding will be a success. At any rate we all trust so.

Peculiar to Itself.

So eminently successful has Hood's Sarsaparilla been that many leading citizens from all over the United States furnish testimonials of cures which seem almost miraculous. Hood's Sarsaparilla is not an accident, but the ripe fruit of industry and study. It possesses merit "peculiar to itself."

Hood's Pills cure Nausea, Sick Headache, Indigestion, Biliousness. Sold by all druggists.

—In removing friction, in calming irritation, in promoting sympathy, in inclining the hearts of others towards, instead of against him, the speaker of kind words exerts a force much greater than he conceives of. Results that could never be accomplished by harsh compulsion or an iron will often flow easily and pleasantly under the invigorating influence of kind words.

Hints to Housekeepers.

Lady fingers, strawberries and whipped cream make a good dessert. A mold should be lined with lady fingers split in two and moistened with strawberry juice. Strawberries and whipped cream in alternate layers should fill it up, and the whole put on ice and served very cold.

Another delicious strawberry dessert is made of strawberry juice, the whites of eggs and powdered sugar. The proportions are two cups of juice to the stiffly beaten whites of twelve eggs and twelve spoons of sugar. This should be served very cold with whipped cream.

CABBAGE SALAD.—White cabbage makes a cheap and good salad. Use the firm, white heads only; a quarter is enough for a small family. Shred very fine, mix with some minced boiled potatoes, and cover with the French dressing two hours before serving. If the cabbage is not tender, shred and cover with boiling water about fifteen minutes, drain and dress.

CAPER AND MUSTARD DRESSING.—A variation on the mayonnaise, that sauce which many attempt but few accomplish, may be relished sometimes. Mash the yolks of two hard-boiled eggs to a paste; add gradually five tablespoonfuls of oil, a teaspoonful each of capers and French mustard, two tablespoonfuls of vinegar, or lemon juice to the required acidity, a dash of white pepper, and salt to taste.

ORANGE ICING.—From a small baker's loaf of stale bread cut off all the crust, and grate or crumble the inside as fine as possible. Pour over it one quart of boiling milk; add a quarter of a pound of butter, and the same of sugar. Let it stand until cold; then add the grated rind of one and the pulp and juice of two large oranges and six eggs beaten light. Pour into a buttered dish, and bake one hour. Serve hot or cold.

Lemonade is best when made of boiling water, covered up closely and allowed to cool. In this way it is more full of flavour and goodness and best suited to invalids, an one lemon will go as far as two.

To make old cashmeres, or rusty black alpacas, cords, or veiling, look as good as new, put two tablespoonfuls of copperas crystals and two of extract of logwood into four gallons of strong soap-suds; when just at the boiling-point, put the things into the mixture, boil them for five minutes, turning them round with a long stick. Let them drip dry; when half dry, pull them straight and iron with a cool iron on the wrong side.

BANANAS AND CREAM.—Place bananas and strawberries on ice; whip well sugared cream until very stiff, and when ready to serve peel and slice the bananas and place them in layers with the strawberries and cream; keep on ice until served.

BANANA ICE CREAM.—Peel six ripe bananas; split them and remove the dark portion in the centre; rub the pulp through a sieve; add to it a pinch of salt and the juice of one lemon and sufficient sugar to make it very sweet; add to this pulp one quart of sweet cream and freeze as other ice cream. If cream cannot be obtained make a mock cream of boiled custard. Use four eggs and one quart of milk; heat the milk and when it is hot pour in the well beaten eggs, stirring constantly until it thickens slightly; when cool add it to the pulp and freeze it.

Dr. Fowler's Extract of Wild Strawberry cures Diarrhoea, Dysentery, Cramps, Colic, Cholera Morbus, Cholera Infantum, and all looseness of the bowels. Never travel without it. Price 35c.

GENTLEMEN.—I have used your Yellow Oil and have found it unequalled for burns, sprains, scalds, rheumatism, croup and colds. All who use it recommend it. Mrs. Haight, Montreal, Que.

Dr. Low's Worm Syrup cures and removes worms of all kinds in children or adults. Price 25c. Sold by all dealers.

—Cotton culture is rapidly increasing in Burmah, as is indicated by the amount of exports, which increased seven fold in the last fiscal year over those of the preceding year.

For Presentation Purposes

Our stock affords rare facilities for making selections—

Marble Statuary,
Chiming Clocks,
Bronzes,
Family Plate Chests,
Music Boxes,
Palm Pots,
Onyx Pedestals,

Choice assortment of
Stirling Silverware,
Fine Watches, &c.

Ryrie Bros.

Cor. Yonge & Adelaide
Streets.

Mail orders receive
every attention.

Squabble on a Tea-Tray.

The cream-jug and a tea-cup
Had a dreadful fight one day
Upon a shining surface
Of a bright and glossy tray;
But sugar-basin interfered,
And took part in the rout,
And thereupon the tea-pot said,
"Just mind what you're about."
A saucer then jumped up and hit
The tea-pot in the eye,
And soon a tea-spoon out of spite,
Made naughty saucer cry.
And now a plate stood up, and said,
"Oh fie! oh fie! oh fie!"
The sugar-tongs then screaming cried,
"Is it your business pray?"
"Oh dear me no, nor yours, I think,
It's mine," said Mrs. Tray.
She then got up, began to dance,
Turned round and round, and round,
When suddenly she tilted all
The tea things on the ground.
And there they lay until the maid
Came in to sweep the room;
Then all the naughty quarrelling things
Were swept up by the broom.

A Kind Foster Mother.

The Rev. Canham St. Vincent Beechey, of Hilgay Rectory, has contributed a wonderful story to the *Animal World*, which illustrates in a marvellous degree the high instinct of which a dog is capable. We have not space to give the whole story, or we would like to do so. Suffice it to say that there were three dogs in a household, two of them being very beautiful pugs of the Bentthink breed, and one a smooth white terrier. The pugs were, of course, husband and wife, and they

WALKER'S

33-43 KING ST. EAST.

The Synod

which is to assemble in Toronto next week will have labors, arduous no doubt, but our effort to give the best satisfaction to every one visiting this great and growing place of business during the time of the assembly will be quite as arduous in its way. We have made every preparation for a lot of extra business; prices for clothing have been greatly reduced.

Gents' Furnishings and Ladies' Outfittings

will be a surprise to many when the values are seen and the prices. BOOTS and SHOES of the best makes; the qualities are guaranteed, as they must pass a most rigid examination before they go on sale. Our friends who have not tried our footwear should make a note of this.

Housefurnishings

for every part of the house. Remember, we deal in EVERYTHING. We make special rates to clergymen, and for parsonage and church furnishings.

R. Walker & Sons

Grimsby Park

The Great
Canadian Summer Resort

SEASON OF 1894

The best talent on the continent of America has been secured for Sermons, Lectures, Concerts, etc.

The National School of Elocution and Oratory will hold its Summer Session from July 5 to August 15.

Sunday-School Congress will be held from August 13 to 24.

Physical Culture Classes during July and August.

The Park contains 100 acres of forest and greenward; over 200 cottages, two large hotels, general store, telegraph offices, postoffice, etc. The Park Temple, the most unique structure in America, will hold about 6,000 people. Grounds lighted by electricity. Excellent beach for bathing and boating. Grand Trunk station on the grounds.

Steamers "Eurydice" and "Greyhound" will make regular stated trips between Toronto and the Park.

Illustrated programmes, giving full particulars on all points, may be had at the Methodist Book Room, Toronto, and from Mr. B. C. Fairfield, St. Catharines.

NOAH PHELPS, President,
MERRITTON.
W. O. WILKINSON, Secretary,
TORONTO.

had a charming family of four little puppy pugs; but, alas! the poor mother pug died shortly after her little babies were born, and they had to be fed by a qottle! But—will you believe it?—the terrier dog, as soon as she found that her friend the pug had died, undertook herself the care of the poor orphan puppies, and became their foster-mother, feeding them and watching over them with the most sedulous attention, to the great admiration of everybody, and, as you may imagine, to the intense satisfaction of the puppies' admiring father.

CONSUMPTION CURED.

An old physician, retired from practice, having had placed in his hands by an East India Missionary the formula of a simple vegetable remedy for the speedy and permanent cure of consumption, bronchitis, catarrh, asthma, and all throat and lung affections, also a positive and radical cure for nervous debility and all nervous complaints, after having tested its wonderful curative powers in thousands of cases, has felt it his duty to make it known to his suffering fellows. Actuated by this motive and a desire to relieve human suffering, I will send free of charge, to all who desire it, this recipe in German, French or English, with full directions for preparing and using. Sent by mail by addressing with stamp, naming this paper. W.A. NOYES, 520 Powers' Block, Rochester N. Y.

Bits of Wisdom.

A young girl once heard a bit of wisdom from the lips of a very aged woman—a woman who had rounded the full term of ninety years, and with eyes still bright and clear, looked out upon the inrolling waters of eternity. The girl was impressed by the emphasis with which the venerable dame said to her:—

"Bessie, never insist on having the last word."

The determination to have the final word leads to more quarrels and more bitterness of feeling at home than almost anything else in domestic life. The fact is, that one may so control her tongue and her eyes that she may allow her opponent the pleasure of this coveted concluding thrust, and yet placidly retain her own opinion, and in the homely colloquial parlance of the up-country where one finds strong-willed people living together in great peace, with the most pronounced diversity of characteristics, "do as she's a mind to."

Another bit of wisdom may be condensed into a pithy sentence: Avoid explanations. In some families nothing is taken for granted. Every action, every decision, every new departure, every acceptance or rejection of an invitation, must be endlessly talked and fussed over, explained and re-explained. In that way lie all sorts of stumbling blocks. As a rule, beyond your parents or your husband, there is nobody who has the right to demand of you explanations at each step of your onward path. Don't give them. Establish a reputation of keeping your own counsel. It will serve you well in many a crisis, and be no end of comfort.

Only a Flower to Give.

"Mother," asked little Phoebe Cary, "have you nothing I can carry to poor aunt Molly?"

Phoebe's mother was poor, and her cupboard was very empty that morning.

"I wish I had, Phoebe," said she. "Can you think of anything?"

Phoebe thought. "I've only a flower," said the little girl. "I will take her a sweet pea."

Phoebe had a sweet pea which she planted under her window, and as it grew and flowered both mother and daughter loved and enjoyed it. Phoebe

picked one and then ran down to a poor old sick woman, who, for a whole year, had laid in her bed suffering with great pain.

In the afternoon a lady called to see aunt Molly. She saw a sweet pea in a cracked tumbler, on a small stand by the poor woman's bed. "That pretty posy a little girl brought me this morning, who said it was all she had to bring," said Aunt Molly, looking up with a grateful smile. "I am sure it was worth a great deal to know I'm thought of; and, as I look at it, it brings up the image of green fields and the posies I used to pick up when I was young; yes, and it makes me think what a wonderful God we have. If this little flower is not beneath His making and His care, He won't overlook a poor creature like me."

Tears came in the lady's eyes. And what did she think? She thought: "If you've only a flower to give, give that." It is worth a great deal to the poor, the aged, and the sick, to know that they are thought of.

Greedy Joe!

"Give me a bit Joe!"

"No I shan't!"

"Greedy Joe never gives anybody anything," said a girl passing by who knew him; "that's why we've christened him 'Greedy Joe,' and he'll never be known by any other name down here."

Poor Joe! How I pity him! Don't you? It is so selfish and mean to be greedy. There he is now, with a cake. How did he get it? I cannot tell. Perhaps someone gave it to him; perhaps he bought it. But greedy Joe is eating it all alone by himself, and he won't budge until every bit is devoured—all gobbled up; and then, when he has nothing to share, he will go along and meet his young companions. Oh greedy Joe! Fie, for shame.

In the Hollow of a Hand.

A Scottish gentleman was lately walking through his fields when he heard the cries of a bird apparently in distress. Looking up, he saw a lark hotly pursued by a hawk, which by a series of fierce dashes tried to secure his prey; but the lark was for a time successful in evading his attacks. The hawk, however, was gaining the mastery, and the lark, terror-stricken, seeing the man below, came down like an arrow, and fluttered actually into his hand, where it cowered trembling. The pursuer followed until within six yards, but seeing what had occurred, he flew off in disgust. When the lark was liberated, it soared upward, singing doubtless a song of gratitude to its deliverer.

How safe and happy was the little wanderer! but not half so safe and happy as those who have "fled for refuge" from the power of sin, and Satan's malice, to the Lord Jesus Christ! Of these He says: "They shall never perish, neither shall any man pluck them out of My hand. My Father, which gave them Me, is greater than all, and no man is able to pluck them out of My Father's hand."

Are you, dear children, in that refuge? You know how afraid of the man the little bird would have naturally been; but in the presence of a greater danger its terror overcame its timidity, and it flew to the only place of shelter. May you each be able to say from your hearts to Jesus, "I flee unto Thee to hide me!"

"I will seek a place of refuge
In the shadow of God's hand."

The Children.

Only to keep them so, Soft, warm, and young; The wee, feeble fingers, The babbling tongue. Tears that we kiss away, Smiles that we win; Careless of knowledge, As guiltless of sin.

Only to keep them so, Frank, true, and pure; Of our full wisdom So lovingly sure. Our frown all they shrink from, Our fiat their law; Our store, whence all gladness They fearlessly draw.

Only to keep them so, Sweet hands that cling, Sweet lips that laugh for us, Sweet tones that ring; Curly that we train to wave, Feet that we guide, Each fresh step a wonder, Each new word a pride.

Only to keep them so! Women and men Are the tines that circled us Lovingly then. Gentle and good to us, Patient and strong, Guarding our weaknesses, Bearing us long.

Tenderly mocking us, Old thoughts and ways, That scarcely keep measure With life's rapid days. Good to us—waiting. Our sunset shows fair! But only to have them so, Just as they were!

—All the Year Round.

Which was the Best?

"What a poor, mean-spirited cur you must be, to walk about in that slow, dejected fashion, leading a blind man," said a fat, ugly pug dog, as he stood on the steps of an elegant mansion, before which a blind man was standing, led by a faithful dog. "I am doing my duty," said the black dog, meekly.

A Tonic

For Brain Workers, the Weak and Debilitated.

Horsford's Acid Phosphate is, without exception, the Best Remedy for relieving Mental and Nervous Exhaustion; and where the system has become debilitated by disease, it acts as a general tonic and vitalizer, affording sustenance to both brain and body.

Dr. E. Cornell Esten, Philadelphia, Pa., says: "I have met with the greatest and most satisfactory results in dyspepsia and general derangement of the cerebral and nervous systems, causing debility and exhaustion."

Descriptive pamphlet free. Ramford Chemical Works, Providence, R.I.

Beware of Substitutes and Imitations.

Saved Her Life

Surgical Operations and Best Medical Treatment Failed

An Almost Miraculous Cure by Hood's Sarsaparilla.



Mrs. Mollie Wendt. Chicago, Illinois.

"C. I. Hood & Co., Lowell, Mass.: "Beginning in February, '92, I was very sick for two months. Slowly I got better but was confined to my bed. A physician said I had a

Pelvic Abscess in My Side.

After an operation I did not improve, the abscess continuing to discharge even more freely than before. In two months time three operations were performed and tubes inserted to carry off the impurities, but all in vain. Finally it was decided that my life depended upon another operation and that I must be removed to the hospital. About three weeks previous to this I had noticed an advertisement in the Daily News of a case where Hood's Sarsaparilla had cured a boy somewhat similarly afflicted in Trenton, N. J., and I decided to give it a trial. When the time decided upon for me to go to the hospital arrived I had been taking Hood's Sarsaparilla about two weeks.

I Was Getting Better

and the abscess had already begun to discharge less freely. I felt stronger and had a terrible appetite. Previous to this I had given up to die. When I had taken the second bottle I was able to sit up and accordingly I was not taken to the hospital and the final operation was deferred. Now I have taken six bottles and the abscess has entirely healed. I am well and go every where. My friends think it is a miracle to have me restored to them again so healthy and even younger in looks than before my sickness.

I Feel Better Than Ever

I did in my life and weigh over 130 pounds, the heaviest in my life. I do a big day's work and am gaining in strength every day. My mother worried and worked herself almost sick in caring for me. She has since taken Hood's Sarsaparilla and it has done her much good. We praise Hood's Sarsaparilla to everybody, for

I Know It Saved My Life.

I am 27 years old, and a stranger to look at me now would not think I ever had a day's sickness. Even the doctors are surprised at the success of Hood's Sarsaparilla in my case. Mother and myself continue to take the medi-

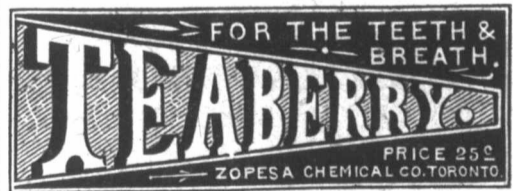
Hood's Sarsaparilla Cures

cine regularly and we earnestly recommend Hood's Sarsaparilla." MRS. MOLLIE WENDT, 568 West Eighteenth Street, Chicago, Illinois.

Corroborates the Above.

"C. I. Hood & Co., Lowell, Mass.: "Dear Sirs:—I am a drug clerk and have sold Mrs. Mollie Wendt many bottles of Hood's Sarsaparilla and can certify that she was cured by the use of it." F. C. BILLERBECK, 530 West Eighteenth Street, Chicago.

Hood's Pills cure liver ills, jaundice, biliousness, sick headache and constipation. 25c.



MY WIFE CANNOT SEE HOW YOU DO IT AND PAY FREIGHT.

\$14 Buys our 2 drawer walnut or oak Improved High Arm Singer sewing machine finely finished, nickel plated, adapted to light and heavy work; guaranteed for 10 Years; with Automatic Bobbin Winder, Self-Threading Cylinder Shuttle, Self-Setting Needle and a complete set of Steel Attachments; shipped any where on 30 Day's Trial. No money required in advance. Day from factory and save dealer's and agent's profits. Cut This Out and send to-day for machine or large free catalogue, testimonials and Glimpses of the World's Fair. FREE OXFORD MFG. CO. 342 Wabash Ave. CHICAGO, ILL.

"Your duty, indeed! What a strange view you take of life, to think it your duty to go about the world in that lowly fashion, with that nasty tin can round your neck."

"It is our duty to serve man." "Indeed!" replied the pug, loftily, "you make a great mistake. My mistress keeps a servant to look after me; he cuts up my food, washes me, and takes me out for a walk, except when my mistress takes me in the carriage with her. I am served, instead of serving, like you."

"And you think it the nobler life?" "I do, certainly. Why your life would not be worth living, always trudging along in the wet, muddy streets, leading a blind man, and having scanty fare and working hard. No. Luxury and ease for me! I repose on soft mats, or on my lady's sofa. But it is as I said, you are mean-spirited, and do not try to raise yourself."

"What use are you?" "Why, I ornament the house, to be sure; though as I told you, my aim is not to be of use, like you, but to enjoy life, and have all the good I can get."

Just then a fine boy ran by; he stopped to pat the black dog. "What a good, steady dog," he said.

"Indeed, young master," said the blind man, "I don't know what I could do without him; he is eyes to me, and a most faithful guide. He is worth his weight in gold."

"I am sure he is. What a contrast he is to that lazy, fat dog on the steps!" he added, as he ran away.

But the pug did not relish the turn the conversation was taking; so he went indoors.

Teasing George.

"Yes, I should like George very much if he were not so fond of teasing," his playmates would say. And it was quite true. George never seemed happy unless he was teasing somebody. At school no one liked to sit near him, because whoever did was sure to have his elbow jogged just when he was writing his copy very neatly, or his sum rubbed out if he ventured to look another way.

One day George went into the yard to play; he looked round for somebody or something to tease. He had found a young lobster the day before; he took it up and called the cat. Up ran puss, thinking she had got a prize, but when she tried to seize it she received such a pinch on the nose that she ran off meowing loudly.

Then George made his dog Tiny bark at the lobster. Tiny thought it good fun, but in making a snap at it she bit one of George's fingers very severely.

So George was well punished for his love of teasing.

Waiting at the Well.

What a long, happy day the young Falconers had with their mother in the woods! Mrs. Falconer had been ill, but was now gaining strength, and this was her first excursion—her first summer's holiday with her children after recovery. Each vied with the other in showing her attention, while she, as was her wont, tried to encourage their "delight in common things," thus uniting profit with pleasure.

The day was sultry, so they were glad to come upon a lovely spring in a pleasant clearing, which trickled into a deep basin or well. Here the child-

ren chose to rest until their father could join them.

"Now we are waiting at the well," said Helen, the eldest.

"But where are the camels?" asked little Charlie, thinking of Abraham's servant.

They all laughed at this idea. Then Mrs. Falconer asked,—

"Who else sat beside a well?"

"Jesus," replied Mabel softly and reverently, for she loved the name.

"Yes," said their mother; "wearied with a long journey under a burning sun, He sat on the well waiting for the poor woman, who was to come out, to whom He might tell of 'the water of life flowing for every sinner.' 'Whoso drinketh of this water shall thirst again,' He said; 'but whoso drinketh of the water that I shall give him shall never thirst;' that is, shall never be unsatisfied."

After this the children sang a sweet hymn:

"Living waters still are flowing, Full and free, for all mankind, Blessings sweet on all bestowing; All a welcome find. All the world may come and prove Him, Every doubt will Christ dispel, When each heart shall truly love Him, Waiting at the well."

WE WANT 1000 more BOOK AGENTS for the grandest and fastest selling book ever published, Our Journey Around the World By REV. FRANCIS E. CLARK, President of the United Society of Christian Endeavor. 220 beautiful engravings, steel-plates, etc. The King of all subscription books. It sells at sight. Agents average \$20 to \$50 a week, and make \$100.00 a month. One sold 120 in his own township; another, a lady, 60 in one Endeavor Society; another, 65 in 10 days. Men and women agents wanted everywhere. Distance no hindrance, for We Pay Freight, Give Credit, Premium Copies, Free Outfit, Extra Terms, and Exclusive Territory. Write at once for Circulars to A. B. WORTHINGTON & CO., Hartford, Conn.

Scrofula

is Disease Germs living in the Blood and feeding upon its Life. Overcome these germs with

Scott's Emulsion

the Cream of Cod-liver Oil, and make your blood healthy, skin pure and system strong. Physicians, the world over, endorse it.

Don't be deceived by Substitutes! Scott & Bowne, Belleville. All Druggists. 50c. & \$1.

The Union Loan & Savings Co.

59th HALF-YEARLY DIVIDEND

Notice is hereby given that a dividend at the rate of 8 per cent. per annum has been declared by the directors of this company for the half-year ending 30th instant, and that the same will be paid at the company's offices, 28 and 30 Toronto Street, on and after

Friday, the 6th Day of July Proxo. The transfer books will be closed from the 23rd to the 30th instant, both inclusive.

By order. W. MACLEAN, Managing Director. Toronto, June 6th, 1894.

THE CINCINNATI BELL FOUNDRY & SOLEMAKERS OF THE BUNYER BELLS FOR CHURCH, SCHOOL, FIRE ALARM &c. Catalogue with 2500 testimonials. Prices and terms FREE.

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GOLD MEDAL

Nine Gold, Silver and Bronze Medals, and Eleven Diplomas

The most wholesome of Beverages. Always the same, sound and palatable



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By the Thousand!
By the Tens of Thousands!
By the Hundreds of Thousands!
By the Million!

Will be the Output this Spring of

Cullen's Trees AND Plants

We will make it decidedly interesting this spring. There's sure economy here. See, see!

Roses Hybrid Perpetual, Climbing and Moss. Best varieties; grown in open field. They are strong two-year-old bushes, averaging two feet in height. Clean, vigorous, healthy, well branched and with good roots. They will bloom freely the first season. 30 cents each, two for 50 cents, ten for \$2.

Vines Hardy Creeping. Ampelopsis Veitchii (Japan Ivy), 2 years, 2 to 3 feet, 30c. each, two for 50c., ten for \$2.50. Honeysuckle, 3 years old, 30 cents each, two for 50c. Wistaria, purple and white, 3 years old, 40c. each, two for 75 cents.

Clematis Double Red, Double White, and Double Lavender, 40c. each, or the three for \$1. Single varieties, including Jackmanii, Heneryii, Miss Bateman, Star of India, Ramona and all other single flowering Clematis, 25c. each, 10 for \$2. All our Clematis are two years old and will bloom the first season, and are guaranteed perfectly hardy.

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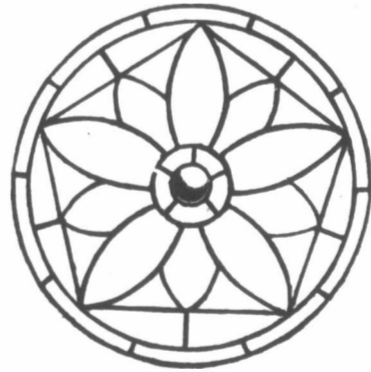
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