

Canadian Churchman

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

Vol. 19.]

TORONTO, CANADA, THURSDAY, MAY 4, 1898.

[No. 18.

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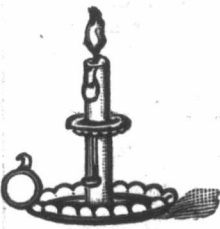
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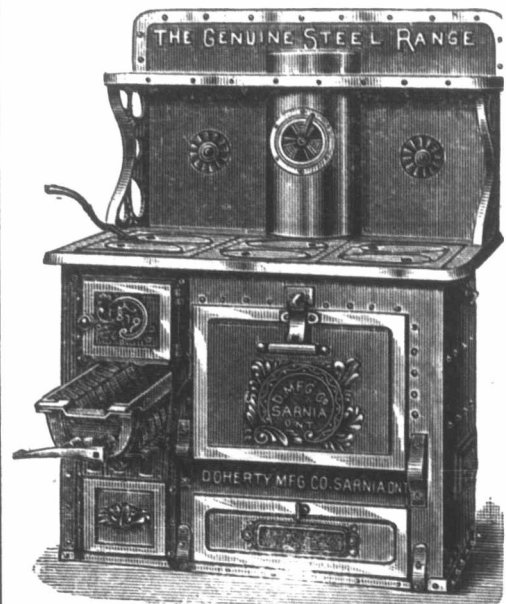
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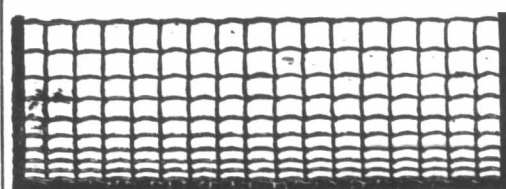
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MILLIONAIRES.—With the exception of the Chinese banker, Hau Quay, who has an income of about 60 millions per annum—and the Emperor of Russia and Shah of Persia, with 10 to 15 millions per annum each, the two richest ordinary men are probably the Duke of Westminster, in England, and J. D. Rockefeller, in the United States, the former having an income of about 2 millions, and the latter 5 millions. The latter,

at least, does not spend more than \$100,000 per annum—saves nearly his whole income! They are "happy" in proportion to what they give away.

THEY "WANT THE EARTH" AND THE SEA!—Our cousins to the south, in the Behring Sea contentions, manifest an ambition that one hesitates to call "noble"—because it is so big! The usual "3 mile limit" of control along their shores—good enough for ordinary nations—is too cabined and confined for them. They will next be urging an extradition treaty to get back all the transmigrating ducks, geese, pigeons, as well as seals, which wander from their shores by sea or land—west or east, or north.

THE WELSH PULSE FELT is to be the title of a series of articles in the *Rock*, describing the actual state of opinion and feeling in Wales as revealed to a travelling correspondent. These articles are sure to be interesting reading, and to lay bare many of those tricks of misrepresentation which seem to be so common now-a-days in the Principality. It is really difficult for an outsider to know the true state of affairs.

MARRIAGE WITH THE UNBAPTIZED is one of the burning questions—along with increase of the Episcopate, translations of the Prayer Book, &c.—which have called forth a manifesto from the Bishops of India. They stamp with stern disapproval the use of the Marriage Service unless both parties to the contract are baptized.

PETER'S PENCE seem to be falling off very steadily and persistently of late years. About 1888, the net amount collected annually was over £2,000. This year it has reached the minimum of £800—at which the Bishop of Rome is said to be "deeply grieved." The fact seems to be that the people of Italy, especially, are beginning to find out the humbug surrounding the "prisoner of the Vatican," and make injurious comparisons between Pope and King.

"PROXIMUS ARDET."—English dissenters do not relish the way in which the greedy eyes of the Church's despoilers—the "Liberation Society"—are beginning to turn towards their endowments. It was all very well so long as attention was exclusively directed to the property of the Church of England—the robbers were encouraged to grab that; but it seems another matter to touch the hard savings and hoardings of Presbyterians, Methodists, Baptists, &c.!

NOT BY NOISE has the Church of England been built up in Toronto, till it occupies the front rank. A half dozen Salvation Army soldiers make more noise than the Church's 50,000 members. No doubt people who visit the city occasionally, and read the sensational ads in the dailies, fancy that the "fort is held" by the Methodists or the S. A.; but all the while the 32 Toronto rectors, with their staff of faithful assistants and a little "army" of lay helpers, are winning the way.

ONE THOUSAND NINE HUNDRED AND TWENTY-EIGHT AMERICANS—men, women and children, all told—form the population of Hawaii in favour of annexation to U.S., while 40,000 natives, and as many more non-American foreigners are opposed, yet from the hubbub you would suppose those few

hundred Yankees "owned the earth," and outnumbered all the rest. What a commentary on the power of unblushing impudence. For a few days, the whole world was deceived by the *coup* of these bold revolutionists.

"GONE OVER TO ROME," has Bishop Sullivan of Algoma, "Rome's latest recruit"—at least so we infer from a letter from one of the family in the *Algoma Missionary News*. A careful examination of the letter which ends with the above startling announcement, reveals the fact that the good Bishop is only enjoying a trip on the Mediterranean to Rome, *via* Algiers and Corsica. He is benefiting much by well earned rest.

THE CHILD-LIKE TRUST of Edward Blake in the British fairness and angelic tolerance to be expected from the Roman hierarchy under the benign influence of Home Rule, is wonderful and beautiful to behold. He seems to have been Jesuitically persuaded the leopard *can* change its spots and the Ethiopian whiten his skin—experience to the contrary, notwithstanding, and history, too! What is the use of either history or experience to men of unpractical mould?

THE BISHOP OF JAPAN ON RITUAL VARIETY.—Bishop Bickersteth, in a recent pastoral, refers to the Lincoln judgment as a relief and sanction of reasonable liberty in matters of ritual. "The principle of *allowed variety* in matters of ritual has never been authoritatively recognized. Such recognition is essential to the welfare of a great and living Church in our day. Among other good results which may follow from the decision, I cannot but hope, will be the liberation of the energies and interests of a great and historic party, hitherto far too closely confined within the boundaries of our own country, for wider and more extended work, above all in Eastern countries."

HIGH CHURCHMEN ABROAD.—The reference of the Bishop of Japan to the liberation of the advocates of ornate ritual from the charge of disloyalty, and his prophecy of the splendid work lying ready for their liberated energies in Eastern lands, may well be taken as a strong encouragement for the extension of Catholic missions by those who have been so long harried by the "Persecution Company Limited," as Bishop Magee called the "Church Association." Bishop Bickersteth says of the High Church party, "Its own position is now legally secured."

CANADIAN MISSIONS IN JAPAN.—The Bishop of Japan says: "There are provinces with teeming populations in the part of the country assigned to the English Church, which have as yet no representative of the Mission, and in important centres the number of workers is below the need. The Bishop has assigned the district of Nagano in Shinsui, to the mission sent by the Canadian Board of Missions. The Canadian Church has also assisted by the Nagaya Mission, where three clergy from Wycliffe College, Toronto, are working, and in the newly established nurse's training school in Kobe."

"ISH" AND "AN."—*Apropos* of the passage at arms between Col. Sanderson and the Duke of Norfolk, the *Guardian* says, "It is hard to say why words ending in 'ish' should have a worse sting than words ending in 'an,' but there can

be no question that they have, and that the fact that they have is with some people the principal reason for employing them. For ourselves, we have always found 'Roman' or 'Roman Catholic' sufficient for our purpose."

HOME RULE IN QUEBEC gets a caustic notice in *Church Bells* and other English papers from a retired Canadian missionary, who describes the way in which the English have been "boycotted" systematically in that province. He says, "The game went on until life in the province of Quebec for all who were not Roman Catholics was a thing too hard to bear, and accordingly most of those who did not belong to that body have abandoned their country and made for themselves homes in the West, beyond the reach of Roman Catholic intolerance."

"A DIOCESE AS LARGE AS FRANCE is that of Saskatchewan," pleads a correspondent in an English Church paper, "and that of Calgary is as large as the United Kingdom without Wales—and yet these two immense dioceses are at present administered by one Bishop, Dr. Pinkham." This forms a strong plea for an endowment sufficient to set off Calgary with a Bishop of its own, and the plea is well put. The fund has already reached £5,000; but as much more is asked.

"TOO CLEVER BY HALF."—The following paragraph appears in the *Rock*: "Toronto has a very clever journalist. It is related of him that several years ago he started a controversy in the *Toronto Globe*. The other side was taken up by the *Mail* of the same city with great spirit. The controversy was one which excited great local interest, and almost led to riots. Some time after it had cooled off, the public learned that their journalist, Mr. Edward Farrar, had conducted both sides. He wrote on one side in the morning, and on the other in the afternoon."

"THE ANGLICAN CHURCH LEADS"—the heading of a census article in a recent Toronto paper—is the sort of sensation which the American public, at least the Canadian, seldom experience. The reference is to the population of Toronto, which, according to the census just published, possesses 46,000 Churchmen, and only 32,000 Methodists, 27,000 Presbyterians, &c. With such a lead in the Ontario metropolis, a great centre of education and culture, the Church should make its influence felt in all spheres.

"PROTESTANTS."—A recent comment on the census notes the fact that, while only 36 individuals registered themselves by the above title, there cannot be less than 150,000 people in Toronto who are members of Protestant denominations. Probably, those 36 cannot find any two of their number in agreement—they protest against one another as well as Romanism and all the regular Churches. Protestantism run mad!

WOMEN—"AUXILIARIES."

When the first "lord of creation" looked out upon the scene of his lordship, and realized—somewhat in the vein suggested by the old Scotch ballad, "Every laddie has his lassie: nane, they say, hae I"—that, as regards help of social companionship, he stood, as compared with the "lower animals," in no enviable position, one can imagine the ideas which may have occurred to him to fit him for full appreciation of the blessing which soon afterwards came to him. For a being so predominantly intellectual as man such a preliminary per-

iod of "aloneness" must have been necessary, in order to prepare for this adequate appreciation of the change from a "not good" condition to one in which he found a helpful companion by his side—his "Neged," his converse, his correspondent half, his supplemental gift from Nature. Very soon, no doubt, the delicate dexterity, the sensitive adaptability of his divinely ordered partner in life, must have produced a sensible enhancement of his pleasure of living, as well as a finer finish to the various works of him who was to "dress and keep" the very Garden of Eden itself. It is at least "morally certain" that the fatal error of disobedience to the simple law of Edenic life, only occurred after the lapse of a long period of real helpfulness on Eve's part, carrying out the design of her creation—the fatal exception to the rule of a life whose "even tenour" and well balanced ways pleased and satisfied the Creator of the "Very Good."

EVE AS AN AUXILIARY

must have, in fact, proved "a success" in the highest and best sense. We cannot imagine God's "last best gift" falling short in the ordinary role of "Neged"—helpmeet. So the work that would otherwise have been rough, incomplete, unsatisfying—even to the eye and judgment of the sole worker himself—became, as the Creator would have it, impressed with all the qualities of the finest and most sensitive human taste—polished in its completeness and fitness for use and place in that garden. We are accustomed too much in our own hard, matter-of-fact, unimaginative way to dwell too much on the feature of the fall, which for didactic purposes, no doubt, is made so fearfully prominent in the sacred narrative. The contemplative eye is caught first and most readily by the mountainous protuberances on the surface of scenery, and does not so easily take in all the minutiae of beauty and utility in the sweet green valleys that lie on lower levels beneath and between the more ambitious hills of the landscape. This "hard" interpretation of the sacred narrative of "Paradise Lost" among us, has given rise to a kind of "queer humour" in popular references to the fall—constituting a practical perversion of truth, which helps not a little to make such shallow objections as those of Ingersoll seem, at first sight, to have some ground to stand on or cling to.

"EVE'S DAUGHTERS,"

however, are more interesting to us, their doings touch us more nearly, affect us more closely, than those of the first mother in Eden. It concerns us greatly to see that they follow most exactly the lines laid down for them, and deposited by Nature's own sign language in their physical conformation and social qualities. The day is past when men could, with impunity, among Christianized nations, treat woman either as "slave" or "plaything"—though she remains both in those countries, however civilized, which have not yet been sufficiently Christianized. It will not do for men to "pooh-pooh" the feminine intellect, effeminate taste, or female achievement. The halls of learning and the schools of art have taught us moderns too many lessons to the contrary! Even the rougher and harder walks of science can show imprints of feminine footsteps that even the "lord of creation" would do well to see and note for future use. Nothing, moreover, is more remarkable than the way in which the lives of the greatest of great men—especially national teachers—have owed the greatness of their greatness, so to speak, to feminine influences. Some "woman at the elbow" tells the tale of many a phenomenally bright and successful career—some one to whisper in the ear a warning

of almost invisible danger, a presentment of coming events, forming crises for weal or woe in such lives.

RELIGION

should have her corresponding exemplifications of all this—and she has! They may not be so conspicuous as in the case of great warriors, statesmen, poets, artists—though thousands, myriads of these female helpers of such as these die unknown and unsung. Still, once in a while, an accidental light is shed here or there. Above all, perhaps, in the mission field, the under-current of female influence, direct or indirect, is immense; its use, incalculable. No doubt such prominent instances as can be noticed are exceptions, and it is well that it should be so. Woman's most effective work depends upon her comparative *inconspicuousness*—her quiet, unobtrusive, modest, retiring work of filling forgotten gaps, and piecing sundered fragments of human life. What a glorious tale—when unfolded in the pages of eternity—will be the records of the wives and daughters who form their lives of quiet charity about every Church of England parsonage. It is well that such workers should band themselves—at least upon emergency—in society with like-minded and sympathetic sisters—no matter whose wives and daughters they may be—for helping mission work both at home and abroad. Not to seek publicity, not to court prominence, not to put themselves forward, not to usurp masculine power and influence, not to displace other and stronger workers—but just to work in their own way, to "help," to serve as auxiliaries, to give "finish," polish and completeness to good work which would otherwise die like Adam's in Eden, labelled "not good" till the delicate feminine touch adorned it.

BISHOP INGLIS AND FREE SEATS.

AN INTERESTING INCIDENT IN THE HISTORY OF TRINITY CHURCH, NEW BRUNSWICK. A CONGREGATION TOO ENLIGHTENED FOR THEIR GENERATION AND THEIR BISHOP, RECEIVE FROM HIM A SEVERE SNUBBING FOR INTRODUCING THE FREE SEAT SYSTEM.

The U. E. Loyalists who settled in Kingston, N. B., having erected a church in 1789, the seats were rented, but after a few years, according to the published narrative, "objection was made that since there were not pews for all, many did not like to intrude into the seats of others. Others claimed that all the pews ought to be free. The vestry then proposed a subscription list, which succeeded, and the pews and seats were all declared free." On Sunday, July 29th, 1809, the Rt. Rev. Charles Inglis, Bishop of Nova Scotia, visited Trinity church and confirmed 257 persons.

Having learned that the pews in the church were all held free, the Bishop wrote the following letter, expressing his disapproval:

Fredericton, 5th Aug., 1809.

To the Rector, Churchwardens and Vestry of Kingston:

GENTLEMEN.—When lately at Kingston, I received much pleasure from seeing so large a congregation on Sunday, and the large number of persons who presented themselves for Confirmation.

I sincerely rejoice at these circumstances, and now earnestly pray the great Shepherd of Souls that He would effectually bless both the ordinances then administered in that church to the spiritual nourishment of all who partook of them.

But it gave me no small concern to learn that the pews in the church were all held in common, and that none were appropriated to individuals—as is the case in all other churches in our Communion.

I never knew an instance before this, in Europe or America, where the pews were thus held in common, and where men—perhaps of the worst character—might come and set themselves down by the most religious and respectable characters in the parish. This must ultimately tend to produce disorder and confusion.

What could occasion such an innovation—such a departure from the usage of the Church of England, I am unable to conceive; the greatest disorder must be the consequence if this mode be continued, when the country becomes populous. In some places it would be at this day ruinous to the Church. Very earnestly wishing for the prosperity of the church and congregation at Kingston, I earnestly recommend to your consideration, gentlemen, the removal of this strange arrangement, and I flatter myself, when the matter is coolly and deliberately weighed, that there will scarcely be an objection to it.

To obviate any difficulty there should be in yours, as in most other churches, a pew or two set apart for strangers, and the poor should not be neglected.

And as the Government contributed to the building of your church, the same order should be observed in it as in all other regular established churches.

Heartily commending you and your congregation to the special blessing and protection of Almighty God, I am, gentlemen, your affectionate friend and servant in Christ.

CHARLES NOVA SCOTIA.

The effect of this strange, and as it seems to us, narrow-minded letter, on the progressive rector and congregation of Trinity Church, is stated in the following words:

"The people being made acquainted with the Bishop's letter upon the question of selling the pews, it being put to the meeting, thirty-three voted to comply with his wishes, and seven only to the contrary. Of course the pews were sold, and remained so ever since."

INTER-DIOCESAN SUNDAY-SCHOOL COMMITTEE.

The Inter-Diocesan Sunday-school Committee met in Hamilton on Tuesday, April 11th, at 8 p.m. The Lord Bishop of Niagara presided, and among those present were Ven. Archdeacon of Kingston, Dean Innes, Canon Cayley, Rural Dean Pollard, and Messrs. C. R. W. Biggar, Q.C., and Warren J. Burton, Q.C.

The Rev. Canon Cayley stated that the report of the previous committee had been duly presented to the Provincial Synod in September, 1892, its recommendation unanimously accepted, and the previous committee appointed.

On motion, the Ven. Archdeacon of Kingston was elected permanent chairman, and Rev. Rural Dean Pollard as secretary. A letter was read from Canon Sweeny, D.D., regretting his absence, and assuring the committee of his warm interest in the work.

After considerable discussion it was resolved:

1. That the ensuing year there shall be only one lesson for each session of the Sunday-school; the Archdeacon of Kingston and the secretary were requested to draw up such a scheme, to be reported to the various Diocesan Synods at their next meeting, through their respective Sunday-school committees.

2. That Dean Innes and Mr. C. R. W. Biggar be a committee to report at the next meeting on a scheme for Inter-Diocesan Sunday-school examinations for teachers and scholars.

3. That the House of Bishops be respectfully requested to send down to this committee at its next meeting in autumn, the form for the admission of Sunday-school teachers suggested by the Provincial Synod.

4. That the Archdeacon of Kingston be requested to suggest forms of certificates and medals to be given to teachers and scholars successful in the examinations, and to suggest rules and regulations for the preservation of order and discipline in Sunday-schools and the grading of pupils.

The meeting then adjourned.

THE STORY OF THE CHURCH OF ENGLAND.

SHRINE OF ST. ALBAN.

Inside the cathedral one of the most interesting monuments is a shrine dedicated to the Saint, the materials of which were carefully hidden away by the monks in days when trouble overtook the Church. These fragments were discovered, during the restoration now proceeding, behind a false wall, and the shrine has now been made as nearly as possible to agree with its former magnificence. Overlooking the shrine is a watching gallery, where

the priests in earlier days offered prayers for the repose of the soul of St. Alban. St. Alban's Day is June 22nd; the year of the martyrdom is supposed to be A.D. 304.

EARLY BRITISH BISHOPS.

Ten years later, A.D. 314, we have evidence of a Church settled in Britain, having its appointed officers, and there is little doubt but that at this early date the Imperial cities of York, London and Caerlon were seats of the Episcopate. Records exist which show that, at a Church council summoned by Constantine, at Arles in France, in this year, three Bishops from Britain attended and took part in the deliberations. Their very names are preserved to us; they were Eborius, Bishop of York; Restitutus, Bishop of London, and Adelphius, supposed by Bishop Stubbs, and by Mr. Haddan, to have been Bishop of Caerleon-on-Usk. These three Bishops were attended by a priest and a deacon, so we find the threefold order of the ministry existing in this country in the year A.D. 314. British Bishops were also present at Church Councils held at Sardica, A.D. 347, and at Ariminum, A.D. 359.

OLDEST ECCLESIASTICAL BUILDING.

Crowning the chalk cliffs at Dover, inside the walls of its famous Castle, stands a rugged structure, octagonal in form, with massive walls of stone bonded with the hard well-known Roman tile. This is the "Pharos," a Roman landmark or lighthouse. A few steps eastward bring us to a church which is of striking antiquity, and which is perhaps the oldest ecclesiastical structure in this country—nay, in the world; it is the Church of St. Mary-le-Castro, Dover Castle. This church was built in the fourth century, not, as is generally supposed, by the Romans, but as experts believe, and its present rector, Canon Puckle,* who has taken the greatest pains to discover the truth affirms, by some of the earliest of British converts. Plain and almost humble as is its architecture, "we cannot," says a recent writer,† "gaze unmoved on this venerable relic, which bids fair to remain for centuries to come a memorial of the older periods of our National history."

ROMANS ABANDON BRITAIN. ARRIVAL OF THE SAXONS.

At the beginning of the fifth century the Romans abandoned the occupation of Britain, and the Saxons, a fierce heathen race,‡ being invited by the Britons to assist them against their foes, settled here first as colonists, and afterwards as conquerors. One of the results of this invasion was, that such of the Christians as escaped from the sword of the Saxons fled to the most inaccessible parts of the country, many taking up their abode in the mountain fastnesses of Wales§ and Cornwall, and so we find the records of the religious life of these days are chiefly confined to these portions of Britain.

THE CHURCH OF ST. PIRIAN IN CORNWALL.

On the sands of the Cornish coast, not far from St. Ives, in the year 1835, was accidentally discovered the remains of a little church, erected as a monument to St. Pirian (friend and contemporary of St. Patrick), a Cornish missionary, who was buried within its walls certainly before the year A.D. 500. At some time or other—we know not when—the sand and shingle gradually covered the walls of this church (which consisted of a nave and chancel, having an altar of stone), and thus preserved them from decay. The building was found to measure 29 feet in length, 16½ feet in width, and 19 feet from floor to roof.

REVIEWS.

PRINCE DIMPLE ON HIS TRAVELS. By Mr. George A. Paul. Pp. 150. Price, \$1.50. New York: Anson D. F. Randolph & Co.; Toronto: Wm. Briggs.

A most interesting story of baby life, written by one who knows how to write for children. The ordinary incidents of child life are described with

* See his excellent little book, *Church and Fortress of Dover Castle*.

† Professor Bonney. *Cathedrals*, p. 431.

‡ The Saxons, barbarians of the E. and S.E. Coasts of the North Sea, landed at different parts of Britain, and formed seven or eight different kingdoms.

§ See *A Popular Story of the Church in Wales*.—Griffith, Farran and Co., 1891. Sixpence.

such spirit that old and young become interested in the story. The illustrations are an attractive feature. The paper is good—the type is clear and bold, so that the feeblest sight can easily read it, while the language is exceedingly simple, being chiefly composed of words of one and two syllables. It will be a favourite with children learning to read, who will find in it an attractive help in that part of their education; and we shall be greatly mistaken if the mothers do not buy it in such numbers as to render a second edition necessary.

TEACHINGS FROM THE CHURCH'S YEAR. By Rev. A. C. Macpherson, M.A. With side lights and illustrations by the Rev. Robert Resker, Vicar of Purley, Surrey. London: C. of E. S. S. Institute; Toronto: Rowsell & Hutchison. Pp. 178.

The object of this excellent course of lessons is to set before teachers and scholars what seems to be the main teaching of the Church on the successive Sundays in the year. The author by diligent comparison finds some useful lessons prominently set forth on every Sunday in the year, and round this main and leading idea groups the other portions of the services, so as to form a harmonious whole. In carrying out his plan he has given a course of Bible instruction in which we find all the articles of the Christian Faith made the subject of study, with illustrations drawn from Collect, Epistle and Gospel, Lessons of the Day, and from that excellent little manual known as the "Church Catechism."

OUTLINE LESSONS ON MEN OF THE BIBLE. By Rev. Robert Resker, Vicar of Purley, Surrey. London: C. of E. S. S. Institute; Toronto: Rowsell & Hutchison.

A course of 26 Bible Lessons, in which the lives of men prominent in O. T. history are made the subject of study, and from each of these is drawn out some practical moral lesson bearing upon the Christian life. They may be found helpful either in the S.S. class, or as the basis for a course of Bible readings.

OUTLINE LESSONS ON WOMEN OF THE BIBLE. By Emily Dibden.

This is a course of 26 Lessons on Women of the Bible, similar to the above, which will be found most useful to those looking for such help. It is issued by the C. of E. S. S. Institute, which has done grand service to the Sunday school cause by the excellent series of lesson helps published for the benefit of teachers. All the publications of the Institute are kept in stock by Rowsell & Hutchison, Toronto.

THE INTERPRETATION OF NATURE. By N. S. Shaler, Harvard University. 16 mo. Pp. 305. Price \$1.25. Boston and New York: Houghton, Mifflin & Co.; Toronto: Rowsell & Hutchison.

The study of nature from a scientific standpoint is one of first importance, as we live in the world and are surrounded by facts and forces that ask us for some explanation. The confession of ignorance is never satisfying, and the human mind searches into the unknown. Mr. Shaler is here writing as a naturalist and scientist, and gives a very fair account of the theories formulated to account for the evolution of man from the primal form of material existence. There are the usual postulates as to motive, impulse, tendency, trend, force, energy, with unlimited demands upon time for the accumulation of experience in molluscs and other animal progenitors of man. In all theories that relate to the remote past and are merely attempts to explain what are supposed to be necessary facts, there must be a very wide margin allowed for assumptions and presumed working principles: there must also be allowed the use of anthropomorphic language in describing the action of matter and its combinations, its successes and failures to reach some higher stage. But a scientist should avoid the personals "I," "it seems to me" and "in my own mind"; also anything having the appearance of exaggerated statements as to the feelings of the religions towards the students of science, or the Christian's anticipations regarding

death. We very much doubt the value of altruism as a sufficient explanation of the motives towards advancements in nature, although this chapter is one of the most interesting in the volume: also the statement that a certain increase of temperature will disassociate the constituent gases that form the chemical compound, water: also that in any sense it can be said that "crystals bred by some kind of contagion other crystals like themselves." There is, however, very much in the volume that is both interesting and valuable, although few will prize the scientist's prospects of immortality and conscious happiness. The great teacher is evidently Darwin, and the principle that has been at work in the universe is the "survival of the fittest," or natural selection. From the earliest organism to the human race there has been a continuous line of millions of individuals and types. But there is one consolation, that if man were to die out, there is no appearance of the ape developing into another man. Our author makes no attempt to account for the origin of nebulosities, or the generation of energy, or the maintenance of force, or the affinities and repulsions of elements. Science does not as yet appear to be sufficient to eliminate the Christian Faith, but Mr. Shaler makes a good showing on the naturalist's side.

CHARACTER BUILDING—TALKS TO YOUNG MEN. By the Rev. R. S. Barrett. Price 25c. New York: T. Whittaker; Toronto: Rowsell & Hutchison.

This small volume in leatherette gives a short series of light and familiar talks or addresses to young men upon their most common thoughts and ways. The style is simple, but most interesting and instructive, appealing to good sense and right feeling, and being exactly adapted to the young who require a word in season.

Home & Foreign Church News

FROM OUR OWN CORRESPONDENTS.

NOVA SCOTIA.

HORTON AND KENTVILLE.—The division of the parish of Horton is now, April 24, an accomplished fact. The deed of the Lord Bishop of the Diocese, drawn up by the diocesan registrar, and duly executed and signed by the Bishop, and sealed with his episcopal seal, constituting Kentville a new and independent parish out of the parish of Horton, with the Church of St. James', Kentville, as its parish church, was read at the adjourned parish meeting in St. James' Church, Kentville, on Monday afternoon, April 24, at 3 o'clock. The boundaries of the new parish were recited in the deed. It embraces the western and larger half of the township of Horton. The eastern end of the township, whose parish church is St. John, Wolfville, retains the original name of the parish of Horton. At the above parish meeting in St. James' Church, Kentville, the Rev. Canon Brock, D.D., who has been four and a half years rector of Horton, was with entire unanimity and great cordiality elected rector of Kentville. Messrs. Charles Smith and G. W. Martin were elected wardens; Messrs. I. G. Byrne, L. D. V. Chipman, J. H. Dennison, T. L. Dodge, P. Gifkins, W. J. Grono, J. H. Hiltz, J. Publicover, T. R. Robertson, J. C. Starr, R. Stead, E. A. Worsley, M.D., were elected vestrymen; Messrs. L. D. V. Chipman and P. Gifkins, auditors, and W. B. Moore, M.D., vestry clerk.

WOLFVILLE.—At the parish meeting in St. John's Church, held on the same day, April 24, at 5 p.m., the Rev. H. De Blois, M.A., of Round Hill, N.S., was unanimously elected rector of Horton. It is hoped that he will be able to enter on his duties before very long. Meanwhile the Rev. Canon Brock, rector of Kentville, has been asked by the parish meeting to continue to take charge of this portion of his old parish till the Rev. H. De Blois, rector-elect, can come into residence. Both the above meetings were adjournments of the regular meetings held on Easter Monday, April 3.

QUEBEC.

QUEBEC.—St. Matthew's.—In accordance with a resolution passed at the Easter Vestry meeting of this church, whereby it was resolved to erect with the church a suitable memorial to the late lamented Bishop Williams, who also took such a great interest in the Parish, a meeting of the congregation was held in the Parish Rooms on the 26th April. It was unanimously decided that the memorial should take the form of a Baptistery, and a committee of ladies

and gentlemen was appointed with full power to make all arrangements for the erection of it. A chancel screen had been thought of, but as it is the intention to enlarge the chancel, it was deemed advisable to delay the erection of the screen until the enlargement is made.

RIV. DU LOUP (en bas).—A very successful mission has just been concluded in this parish, of which the Rev. Edwin Weary is the rector. The Missioner was the Rev. Isaac M. Thompson, Rector of Levis, P. Q., and formerly Diocesan Missioner. During Mr. Thompson's absence, the services at Levis have been conducted by the Rev. T. A. Williams of St. Matthew's, Quebec.

Diocesan Synod.—The Diocesan Synod has been summoned to meet in the Cathedral Church Hall, Quebec, on Tuesday, May 30th. It will open with Matins, sermon and celebration of the Holy Communion in the Cathedral at 9 a.m. on that day. Immediately after Synod will be organized, and Tuesday and Wednesday will be devoted to the business of the Diocese, and Thursday, June 1st, will be entirely devoted to the celebration of the centennial of the Diocese.

RANDBORO.—The Rev. H. A. Dickson, incumbent of this mission, purposes taking one year's leave of absence, and it is expected that he will be succeeded by the Rev. G. G. Nicolls, M. A., now incumbent of Shigawake, P. Q.

MONTREAL.

MONTREAL.—The Very Rev. R. W. Norman, Dean of Quebec, preached the annual sermon to the St. George's Society in Christ Church Cathedral. A large congregation was present. The Dean took as his text Deut. xv. 11, "For the poor shall never cease out of the land; therefore I command thee, saying, Thou shalt surely open thine hand unto thy brother, to thy needy, and to thy poor in thy land." After a eulogy on the beneficial effects of the St. George's Society, incidentally pointing out the combination of the several creeds for the common good, the preacher discoursed eloquently on patriotism. There was something radically wrong with the man who had no love for his country "It is sweet and honourable to die for one's country." The preacher, continuing, spoke in glowing terms of Canada's progress in art, science, and commerce, concluding with an earnest appeal to his hearers to give liberally to the society.

St. George's Y.M.C.A.—The regular fortnightly meeting of the St. George's Church Y.M.C.A. was held on Thursday evening, 20th ult. Dean Carmichael read an essay, "Concerning Sermons," in which he explained the difference existing between a preacher and a prophet. The former proclaimed the Divine will according to the measure of his understanding and spiritual gifts. But the latter spoke with authority, as the mouthpiece or oracle of the Almighty. Mr. Dunbar Brown, jr., read a very interesting paper on "Montreal, past and present." Allusion was made to some of the causes which impeded the progress of our city.

ONTARIO.

ODESSA MISSION.—We had a "Quiet Day" here on the Friday before Good Friday, conducted by Rev. F. C. Powell, assistant priest of St. Thomas' Church, Belleville. The addresses and instructions were all very helpful and suggestive, and the sermon at evening from the text, "a friend of publicans and sinners," was a most stirring one, calling upon all who love their Lord to work for the extension of His kingdom in the hearts of their fellow-men. The services during Holy Week, and especially on Good Friday, were well attended. On Easter Day the sanctuary was adorned with flowers, and there was a good congregation, and 17 communicants. Eight more made their Easter communion on Low Sunday at Hawley, making 25 communicants in the mission. Not a very large showing certainly, but an increase on former years. The vestry meeting was held on Easter Monday evening, and was well attended. The churchwardens' report was considered very satisfactory. The total income for the year at Odessa was \$196.05. Out of this we have met all our obligations, and have some \$80 in hand. An arrangement was made by which to meet the payment of \$100 on the principal of the debt, which becomes due next January. We are going to get 20 subscribers of \$5 each, in addition to the offerings for general purposes, which will remain as before. No difficulty is anticipated in obtaining this sum, as everyone shows a willingness to subscribe the required amount. Already over half has been subscribed. In addition to the above named sums we have sent something over \$30 to the diocesan mission fund, and over \$40 has been given in the offertories at Hawley school house. Mr. Thomas Graham was appointed as clergyman's warden, and

Mr. B. A. Booth was re-elected people's warden. The utmost harmony and good will prevail throughout the mission.

KEMPTVILLE.—The special services during Lent were fairly attended, those of Holy Week better than usual; the children were catechized twice each day. There were three services on Good Friday. The 8 p.m. service consisted of brief meditations on the seven last words from the cross, appropriate hymns and prayers. At the 7 p.m. service the solemn litany of the seven last words (in H. A. M.) was sung, with a short collect between each part. There were four services on Easter Day. At the two celebrations there were 89 communicants. In the afternoon the children's Easter service took place. After the Nicene Creed the rector, Mr. Emery, congratulated the parishioners on the debt being paid off on the church. On Monday in Easter week the vestry met in St. James' Hall; after routine business it adjourned for two weeks. At a meeting for electing delegates to the synod, Messrs. John M. Harding and George Keating, Sr., were elected. At the adjourned meeting Messrs. John M. Harding and George Eager were re-elected churchwardens. Sidesmen were chosen, a churchyard guild and an envelope guild were appointed. A committee was chosen to devise ways and means to procure a new churchyard fence. The committee purpose applying for help to the many former parishioners who have removed from this to other parishes, and have friends sweetly sleeping within this old churchyard. New Bibles were purchased for the Sunday school and used for the first time this Easter, taking the place of the old ones that have been in use for 35 years. Some fifty dollars worth of new books were added to the S. S. Library. The Ladies' Aid are going to place kneelers in the church. The Mission Church of St. Paul in Marlborough keeps up its members and evinces considerable signs of life and improvement, notwithstanding the departure of many for the North-west. The fortnightly catechizing after the second lesson has been very profitable to young and old.

CAMDEN.—With the encouraging reports one reads of the steady advance of the Church in Canada, especially during the late Lenten and Easter seasons, perhaps an item from this parish may not seem egotistical. We cannot brag of any great improvement, but there is certainly a steady advance. 1,185 communions have been made in this parish during the year, not counting private communions. On Easter Day we had a congregation of 28; full choir and semi-choral service at 6 a.m., with 21 communicants at St. John's, Newburgh; at this service a beautiful paten was dedicated—the gift as a thank-offering of a family in the congregation. At 8.30 a.m., 21 joined in the grand communion service at Holy Trinity, Yarker; 15 receiving. At 11 a.m. St. Luke's, Camden East, was filled, and yet many of the congregation living north of the church were unable to get out on account of the roads just breaking up. The service was really beautiful, and wonderfully well sung by the congregation, ably led by a large choir. The singing of the Agnus Dei, 1st by the sopranos, 2nd by the altos, and 3rd by the boys, was very effective and added much to the grandeur and beauty of the service. An anthem, "Lift up, ye gates," was sung at the offertory very creditably, the solo being beautifully taken by Mrs. Canfield Shorey. At this service there were 46 communicants, at least 10 being prevented by bad roads. In the evening at St. John's, the 110 people present wont soon forget the magnificence and the heartiness of the service. Here also an anthem, "Consider the lilies," was very well rendered, the solo being beautifully taken by Mrs. Frinkle. During Lent and Easter 61 services were taken in this parish, of which the incumbent took 55; during Holy Week he drove through mud and snow 90 miles, and took 11 services, with a sermon at each, besides 5 baptisms on Easter eve. And on Easter Day he drove 28 miles and took 5 services, preaching 3 times. On April 11th, our small but enterprising congregation at Newburgh held a bazaar and tea and entertainment to raise funds for extraordinary expenses; they do not believe in raising funds in this way for ordinary expenses; it turned out most successfully, proceeds about \$85 net. We enter upon our new year with good prospects and deep thankfulness to Almighty God for the blessings of the year just past. The congregation at Newburgh mourn the loss of a faithful member, Mr. Stephen Hill, who, after nine months of great suffering, passed away in sure and certain hope of a joyful resurrection. For 35 years he was a consistent and uncompromising member in this village, standing faithfully by her when struggling along without parson or church. He saw a beautiful church erected, regular services carried on, and led and taught his children (who have grown up to follow in his footsteps and are a credit to his and his faithful and loving wife's training), to respond, and from them it has spread through the whole congregation, until now it is the general remark of every stranger who enters, "what splendid responding you

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have," showing what can be done by example. He fought a good fight, he finished his course, he kept the faith. May it indeed be truly said of him, and now he rests from his labours, and his works will follow him. He was a regular subscriber to this paper for, I believe, 17 years.

TORONTO.

St. Matthias.—A very interesting missionary meeting was held in this parish on 26th ult., when Rev. E. J. Fessenden delivered an eloquent address, or lecture, on "Church missions." The audience was taken back to the missions of Columbanus and Hilda, in the early days of the British and Saxon Church, when the foundation was laid of that resistless missionary character which belongs to the "Island Church" of Great Britain. The subsequent mission-waves, by which Britain inundated and crushed out the heathenism of the European continent, were described. Then the magnificent and unique achievements of the modern Church of England were depicted in North and South America, Central Africa, Asia, Australasia. In a very eloquent passage, the lecturer described the grandest formation of the wonderful "Cross of Missions," by which the Church had intersected Africa from North to South, from East to West. He laid great stress on the providential fitness of the imperial English race for such mission work as required indomitable perseverance and tenacious grip, qualities so characteristic of the Anglo-Saxon race, and so calculated to make and keep the Church of England as the leading missionary phalanx of the world. The Rector remarked upon the duty of keeping alive the spirit of zeal for missions even in the poorer districts. They are not beyond the need of outside help even yet; his parish should take some share regularly in helping those in greater need. They should sometimes think of India, Africa and China, as well as "home."

MARKHAM.—The annual meeting of Grace Church vestry was held in the Sunday School room on the 3rd inst. Incumbent in the chair. The minutes of the various meetings held during the past year were read and confirmed.

Owing to so small an attendance, only five officers were elected, and these were chosen as follows:—People's Warden, Capt. W. Rolph; Minister's Warden, Dr. Robinson; Vestry Clerk, G. J. Chauncey; Auditors, Messrs. G. W. Reesor and J. Osborne.

Mr. F. A. Reesor, ex-Warden, read the financial statement, which was most satisfactory.

Mr. F. A. Reesor, seconded by Mr. G. J. Chauncey, moved that in future the Easter offertory be presented to the organist as a small recognition of services rendered in that capacity.

The Entertainment Committee was then struck as follows:—Mrs. Rolph, Mrs. Chauncey, Mrs. Mairs, Mrs. F. A. Reesor, Mrs. Raper, Mrs. G. W. Reesor, and Mrs. Croft, and Messrs. Rev. O. T. B. Croft, Capt. Rolph, Dr. Robinson, T. G. Raper, R. Tane, G. W. Reesor, John Osborne, and G. J. Chauncey, with power to add to their number.

Votes of thanks were passed for services rendered during the past year, as follows:—To the Ladies' Aid Society; to Miss L. Thomas, as organist; to Mr. F. A. Reesor, as superintendent of the Sunday School; to the retiring Wardens; to the choir and choir master, Rev. Mr. Croft responding; to Mr. Purvis, as sexton.

Lay Delegates, Messrs. James Tran and F. A. Reesor; Sidesmen, H. Kirby, F. A. Reesor, T. G. Raper, Capt. R. Reesor, H. E. Duncan, G. J. Chauncey and Wm. Williamson.

A most satisfactory report of the church work for the past year was rendered, more particularly for the past three months, and the whole congregation are unanimous in the opinion that much credit is due to their esteemed pastor, Rev. Mr. Croft, for his tact and general management of the church since his appointment, as well as his earnest spiritual work among his flock, which has shown a decided improvement in that direction. The meeting then adjourned.

EAST TORONTO.—St. Saviour's Church held a very successful social in the Y.M.C.A. hall Tuesday evening. A substantial supper was provided by the ladies of the congregation and an excellent musical and literary programme was afterwards given by the Trinity University B.M.G. club, assisted by Miss Blong, elocutionist; Miss Walker and Miss Williamson of the Conservatory of Music; Mrs. Dunn and Miss Gray, Parkdale, and Mr. Fred Perrin, humorist. A very large audience signified their hearty enjoyment of the entertainment by frequent encores.

FAIRBANK.—The Lord Bishop of the Diocese will (D.V.) lay the corner-stone of St. Hilda's Church on Thursday, May 11th (Ascension Day), at 8.30 p.m.; collection in aid of Building Fund. To enable friends and sympathizers from the city and its suburbs to be present, special arrangements have been made with Belt Line Railway Co., which has a station at

Fairbank. Trains will leave the Union Station at 2.15 (going by Eastern Route, and stopping at all stations on the way), and 2.34 (by Western Route.) Trains leave Fairbank at convenient hours going both ways. There will be reduced rates. Tickets can be obtained on the trains or beforehand by applying to G. F. Davidson, Trinity College, who will also gladly furnish any information.

NIAGARA.

Correction.—The address and purse presented to Rev. Canon Mackenzie on his leaving the parish of Milton and Hornby, were presented publicly on Good Friday, by the Hornby congregation.

HURON.

NEW HAMBURG.—*St. George's.*—The wardens (Major Campbell and Mr. S. J. Holley, who are re-elected) showed by their report at the annual vestry meeting that the affairs of this parish are satisfactory and progressive. The regular attendance and number of communicants have largely increased, as have also the offertories, both for home and mission purposes. The record of the past year shows considerable improvement in the interior of the new church by gifts of furniture from the rector and other individual members of the congregation, etc. The "Ladies' Aid Society" are also doing good work in this direction. During Lent and "Holy Week" the services were regularly attended, and on *Easter-day* were of a joyous character, the leading of the musical parts of the service by the choir showing careful preparation. As customary on church festivals, special care was bestowed on the chancel decorations, and while not too elaborate, the groups of white flowers in bloom about the chancel steps were bright and effective, while above the altar, vases of white cut flowers and the "Emblem of Faith," with sacred monograms on a crimson reeded completed the adornment of the sanctuary. The Rev. J. Ward gave an earnest extempore address from the chancel steps from the text, "Ye shall be sorrowful, but your sorrow shall be turned into joy." The Rector's Bible class and instruction every Wednesday evening in the church, based upon the Diocesan S. S. leaflet, continues to be much appreciated and regularly attended.

BRIEF MENTION.

The current year is the centennial of the cotton gin, which Eli Whitney invented in 1793.

A rabbit drive in Sacramento county, Cal., recently resulted in the death of 1,200 of the pests.

Philadelphia has 23,000 more girls than boys.

The oldest periodical published in Spain is the *Madrid Gazette*—founded in 1662.

Pontoon bridges, with copper pontoons, were invented by the French about 1672.

The coldest place in the United States is the interior of Alaska, 80 degrees below zero.

In Ceylon the Roman Catholics outnumber the Protestants by quite four to one.

There is no record of paper having been manufactured in England until the end of the sixteenth century.

The cost of establishing a nutmeg plantation is very high, and for ten years at least there can be no return.

The Boston common contains in round numbers forty-five acres, and is worth more than \$1,000,000 per acre.

The Bishop of Ontario approves of the proposed choral festival to be held in connection with the opening of the diocesan synod in June.

The deepest English colliery at present is Moss colliery near Ashtou-under-Tyne, which is sunk 2,820 feet.

Dr. Oppel, the great German geographer, says that 1,700,000 square miles of the earth are still uninhabited or ownerless.

Rev. P. T. Mignot, incumbent of Tapleytown, has resigned his parish on account of ill-health, and he intends taking a trip to Europe.

Of Sir Walter Scott's novels, three are assigned to the sixteenth century, seven to the seventeenth, and thirteen to the eighteenth century.

The St. George's Society, Toronto, attended divine service last Sunday at St. James' Cathedral, the Rev. Dr. Mockridge preaching the annual sermon.

One of the brightest members of the graduating class of the medical school of the University of Pennsylvania is John J. France, a native African, born in Liberia 25 years ago.

The Rev. E. W. Sibbald, of Lloydstown, Ont., has been appointed to the rectorship of St. Luke's Church, Portland, St. John, N.B.

Lord Shannon, who before his succession to the title served on a ranch in Manitoba, is now known among his friends as the "Cowboy peer."

In person the late General Gordon was slight and short, and nothing could be more unassuming than his manner.

The Bishop of Huron will return before the meeting of the Synod in June. He has written home from Gibraltar, Rome, and Egypt, and is now presumably in the Holy Land.

The oldest monument in the world is the mound covering the Tower of Babel, erected B.C. 2247.

Horatio J. Sprague, who represents the United States at Gibraltar, is the oldest consul in continuous service. His commission dates from May, 1848.

The Bishop of Hamilton confirmed eight candidates in the church at Acton. He gave a very fine address on Christ, the Church and its Members. The building was crowded.

Haydn was forced to compose in the family room at home, and generally in the presence of his wife. She gave him no peace, and he finally left her, as he once said, to get time to write.

Wagner wrote without referring to any musical instrument. He professed a great contempt for musicians who were obliged to play as they composed, and called them "piano riders."

Dr. Neville, who is exploring in Egypt, reports that he has discovered the funerary chamber of the great Thothmes I. of the 18th dynasty at Thebes.

Mahomet wrote the revelations of the Koran on bits of parchment, blocks of wood and the shoulder bones of sheep, and threw them pell mell into a box, where they were found after his death.

Young's "Night Thoughts," as the title would suggest, were written for the most part at nights. They were occasioned by the death of his stepdaughter and her husband.

Tennyson wrote only by inspiration, and was very irregular in his hours of labour. His manuscripts are written in a small, distinct hand, with infrequent erasures.

A Jersey City man is reported to be the proud possessor of 3,000 door knobs, and a Philadelphia gentleman has his house decorated with various sizes and patterns of cast-off horseshoes.

Rev. F. M. Baldwin, rector of Old St. Paul's, Woodstock, is much improved in health. The doctors decided that an operation was unnecessary, and assured Mr. Baldwin that he would be completely restored to health in a short time.

A Canadian has invented a contrivance to do away with holding a telephone receiver to the ear while talking over the wire.

During the year 1892 there were 1,758 strikes in New York State, of which number 1,138 were successful. The number of persons involved were 25,764.

Till the year 1798 clocks of Basle, Switzerland, went an hour in advance of other European clocks.

Paris gardeners buy toads, which they use as insect destroyers. There is a regular weekly sale of these hideous little animals in the French capital. They cost \$1 a dozen.

The famous Adam Clarke wrote steadily, without relaxation or intermission, ten or twelve hours a day. He never took any amusement, and always enjoyed the best of health.

The following figures, lately compiled, show the proportion of legislators to the population in Canada. The proportion in Ontario is one legislator to every 23,583 of population; British Columbia has one to every 2,950 persons; Prince Edward Island one to every 3,686; Manitoba, one to 4,018; New Brunswick, one to 7,885; Nova Scotia, one to 11,852; and Quebec, one to 20,890.

The Mexican papers tell of a miser named Moncke, who died recently. His relatives were unwilling that his body should be interred, as he had tattooed his will over his chest with some red pigment, instead of using pen and ink. The court decreed that the remarkable "human document" should be copied and the representation duly attested in the presence of witnesses. This was done and the court has pronounced the queer will genuine.

British and Foreign.

An American contemporary states that Messrs. Moody and Sankey have received £200,000 in royalties from their numerous editions of Gospel Hymns.

The Church of the Heavenly Rest, New York City, has recently paid off the last dollar of its debt, making in all, it is reported, \$280,000 (£56,000) spent for principal and interest.

It is announced that during the financial year ending on Good Friday the company which runs the gaming-tables at Monte Carlo made a profit of nearly a million sterling.

A Greek church has been established in Boston at 380 Tremont St. The priest in charge is Father Constantine, a native of Damascus. There are about 600 Greeks in this State and Rhode Island.

Florence Nightingale, who took her first name from the city of her birth, will be seventy-three years old next month. She spends most of her time at Leathurst, in Derbyshire, where her childhood was passed.

An Historic Relic.—Christ Church, at Calvert, Maryland, was built in 1692, like many other buildings near the sea-coast, of bricks brought from England as ballast, and cost 800 pounds of tobacco. The first edifice erected was built of logs.

The Archbishops of Canterbury and York and the Bishops have resolved to take the Albert Hall for the great national demonstration against the Welsh Church Suspensory Bill—if it is proceeded with. The date fixed is May 16, in the afternoon. On the same day a special sermon will be preached at St. Paul's Cathedral.

The Buffalo Commercial says: "If Bishop Brooks were alive he would be the loudest in protest against the proposition to spend the \$80,000 that has been collected on a monument for his honour. And it does seem as though a more befitting memorial for a man of that character might be devised."

At the Church of the Holy Communion, N.Y., the Rev. Henry Mottet, D.D., rector, a men's club has recently been organized, and rooms have been secured for it, in which are arrangements for billiards and other games, for fencing, boxing, and gymnasium exercises, and for a library and reading room. The number of persons in the class just confirmed by Bishop Potter was 117, being larger than in recent years.

Immediately before the Bishop of British Columbia's consecration an episcopal ring, subscribed for by the clergy of the rural deanery of Southampton, was presented to Dr. Perrin, in the Jerusalem Chamber, by Canon Wilberforce, in the names of the subscribers. The ring, which is lozenge-shaped and in massive gold, has the arms of the see engraved on an amethyst.

The cathedral at Mauritius, which was re-opened by the Bishop recently after restoration, has been much damaged by the disastrous cyclone in April of last year, but the interior having been completely renovated, the cathedral is once again available for Divine worship. The Lieutenant-Governor and a distinguished company were present at the opening ceremony.

We understand that thousands of petitions against the Welsh Suspensory Bill, signed by tens of thousands of persons of the age of sixteen years and upwards, have been received by the Church Defence Society, and that every day the number is being greatly increased. The most striking feature is the number of signatures to the Welsh petition. If the proportion is maintained, it is estimated that about 450,000 out of a population of a million will protest against the Bill.

The Church of Ireland Temperance Society, numbering over 100,000 members, has issued an appeal to the members of the House of Commons, showing that under the Home Rule Bill the revenue of the Irish Exchequer will depend mainly on Excise duties, and that the Irish Government will be forced to rely for its resources mainly upon the manufacture and sale of intoxicating liquor. How, under such circumstances, it is asked, can any temperance reform be hoped for in Ireland?

The jurisdiction of Bishop Ferguson, of Cape Palmas, Africa, who is one of the two black missionary bishops of the Church in America, is 600 miles long. There are in it 90 mission stations, 19 boarding schools, 33 Sunday schools, 23 day schools. On the spot where year after year sacrifices were offered to the devil, there is a church. Bishop Ferguson is an African, and all his clergy, fourteen in number, with one exception, are Africans.

The work of the Kilburn Sisters in Adelaide, Australia, has been fixed on a definite basis, and appears to be much appreciated. The clothing depot is helping to supply the wants of some of the poorer classes. The Sisters' especial work, however, is educational, and, with the approval of the Bishop, they have had transferred to them the charge of St. Paul's Day School, which they have undertaken to maintain. They propose to receive girls and infants only, instead of carrying on a mixed school as heretofore. The Vicar will continue to give religious instruction, and all the teaching will be subject to his approval.

St. Peter's Church in Albany has a silver Com-

munion service 178 years old, which is a companion set to that held for the descendants of the Mohawks by a clergyman in Canada. It seems that Queen Anne sent two services over, one for the Mohawks then living in the New York colony, and the other for St. Peter's, Albany. The Mohawk service followed the Indians into exile, and has been carefully preserved by the persons to whom it has been intrusted by the council of chiefs from time to time.

Here is a summary of Bishop Thorold's engagements for 1892 down to the middle of December: Letters received, over 9,000; letters written, over 5,000 (the other 4,000 may have been dealt with by the chaplain or otherwise). Sermons preached, 67; confirmation services, 77; committees, 31; public meetings, 30; addresses, 111; churches consecrated, 4; churchyards, 5; church openings, 1; ordination, 1; formal interviews, 172. "Just before Christmas," the bishop said, during an interview, "I was away for seven weeks in the diocese, and during that time I slept in twenty two different rooms. I always preach every Sunday if I can, often in the villages round about."

EPI-TAPHY.—

Taffy was a Welshman,
Taffy was a thief:
Taffy went to Parson's house,
To steal his bread and beef.
Parson went to Taffy's house;
With Gee's delicious Plan:
Taffy learnt his Catechism,
And turned honest man.

GAMMER GURTON.

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.

Font for St. Alban's Church, Odessa.

SIR,—You may remember that last year we made an appeal through your columns for Lenten offerings to help us to purchase a font for Odessa church. We only had one response—an anonymous gift of \$5. Through the kindness of Miss Reiffenstein, president of the C.C.M.G. of St. Alban's Church, Ottawa, we have had a very handsome one presented to us. But this anonymous gift of \$5 has been religiously reserved for this purpose only, and we shall be glad to hear from the anonymous donor whether we may apply it to other purposes.

FREDERICK THOS. DIBB,
Priest in charge of Odessa Mission.

The Cowley Fathers.

SIR,—Some of us Canadian Churchmen cannot but remember with gratitude the occasions on which certain Cowley Fathers, notably the Rev. Fathers Martin, Hall and Benson, have visited Toronto. The sermons preached and the missions and retreats conducted by them in various city churches have been great agents for good. The Society of St. John the Evangelist, which is the real name of the brotherhood, has been working quietly for almost thirty years in Cowley, which is a suburb of Oxford, and from which the members of the society get their popular name. During this period branches have been established in India, Africa and the United States, but Oxford remains the headquarters. There are large Church schools there in charge of the society. The Fathers are now endeavouring to raise funds for a new church. The present edifice is an old iron building, leaky in wet weather, cold in winter, and quite inadequate to the needs of the parish. Would not some Toronto churches, especially any in which members of the society have preached, give an offering to the building fund of the new church, say on Rogation Sunday (May 7), which falls this year within the octave of the patronal festival of the society? It would be a seasonable thank-offering for past spiritual ministrations, and a cheering source of encouragement to a band of devoted men who have already done something for the Canadian Church, and will, I hope, do still more in the future. I know well that in Church matters Canada regards the mother country as the source, not as the object, of alms. But in the apostolic age "it pleased them of Macedonia and Achaia to make a certain contribution for the poor saints which were at Jerusalem." Moreover, the society is not strictly English, but rather cosmopolitan, working, as it does, not only in Cowley, but

also in Bombay, Poonah, Cape Town and Boston. I shall be glad to afford any further information which lies in my power, and to forward any contributions. The latter may, however, be sent direct to the Rev. W. Relton, St. John's Mission House, Oxford, England. All subscriptions are acknowledged in the "Cowley Evangelist," a monthly magazine, religious and missionary, published at \$1.00 per annum.

EDWARD C. TRENHOLME,

Incumbent of Holland Landing, Ont.

April 21, 1898.

The Historic Episcopate.

SIR,—There still remains a great deal of this "hard saying" about Christ's claims and His institutions, with the same result as seen in some refusing to behave and others substituting their opinions for His facts, and dressing them up in their own conceits, till there is as much connection between their opinions and the facts as there is between what is true and what is not true. It is amazing the readiness with which some maintain that there is no difference of belief among professing Christians regarding the intention and meaning of certain institutions of Christ, until the priestly phase of the ministry ordered by Him is reached. At that stage comes the tug-of-war. The case has been argued time and again, and the popular term "the Historic Episcopate" has been turned into as many forms as the term "Papal Infallibility," and has left people at the end more confirmed in their prejudices than ever, because they do not see anything without compromise and mystification, claiming to be definitely revealed and sustained by God. If there is anything in the priestly office it is surely in its delegated character as representing the Great High Priest. The importance of this office and its perpetuity, and its representative nature, seem to me to be in its involving claims of the Christ to be God as well as man. And we find that it has ever been the aim of the enemies of Christ to destroy the delegated priesthood at the expense of the eternal priesthood of Christ. Some time ago I was quite startled at reading Mr. Voysey's opinion on this subject, as quoted by Lord Nelson in his important letters in *Church Bells* for Feb. 10th, 1893, on "the Eternal Priesthood of Christ." His lordship quotes Mr. Voysey's words thus:—"Whosoever sins, etc. This is the fiction on which the whole claim of sacerdotalism is founded, having for its assumption the basis that Christ was God, and that He had authority to exercise this divine authority to all men." "I am content to fight neither with the small nor great, but with the King Himself. It is part of my life's work to dethrone Jesus from His assumed authority over men, and to make people see for themselves that He was not and could not be, God. And so soon as they see this, the power of sacerdotalism vanishes. It cannot live an hour after this discovery. Hundreds and thousands of Protestants are even still playing into the hands of the sacerdotalists by calling Christ their Lord and their God."

Now, there is no mistaking the definiteness of Mr. Voysey's alternative. If Christ is merely man the priestly office is false, if Christ is God the priestly office is true.

It has always appeared that those persons who meet to discuss the divided state of Christendom make a great mistake in not dwelling first and foremost on the Incarnation and its outcome. At times it seems to me that there is more done to bring about union of bodies connected with religion, for social and political purposes, than for the glory of God and His work, and so it seems never to enter into the minds of such that the unity of Christ's Church has not been and cannot ever be destroyed.

C. P. E.

More Help Required.

SIR,—Will you let me draw attention to the fact that large numbers of people are now settling in the northern part of the diocese of Calgary, and that there is urgent need for an increase in the number of our clergy, as well as such an addition to our funds as will be required to support a larger staff, to assist in the building of mission churches and parsonages, and for other purposes in connection with the expansion of our work? During last year 10,000 people, it is esteemed, settled in this part of the North-west, and just now large numbers are coming to us every week.

(a) One clergyman, with help from lay readers, is at present working a district nearly one hundred miles in length from Olds to Wetaskwin on the C. and E. Railway. His stipend, and the salary of one lay reader, amount to \$480 per annum from S.P.G., with such help as his people, all of whom are new settlers, can render.

This district requires two additional clergymen at once. Then at least two more are needed for the Edmonton and Beaver Lake districts; and the important mission of Sheep Creek and High River is still vacant. We need at once, then, five energetic, whole-hearted, devoted clergymen.

(b) Towards their support the only sums in view are one annual grant of \$480 from each of the two English societies, viz., S.P.G. and C. and C. S., total \$960.

(c) Last year churches were erected at Milford on the C. P. R., and at Innisfail, the largest town between Calgary and Edmonton. This year steps have already been taken looking to the building of churches at Banff and Canmore on the main line; at Borden and Red Deer on the C. and E. Railway, and at Sturgeon and Poplar Lake, in the Edmonton district; while the growth of All Saints congregation, Edmonton, now practically self-supporting has been such as to call for the erection of a new church there forthwith. The S.P.C.K. most kindly gives a grant towards the cost of each church building, but its grants seldom now exceed one-tenth of the total cost; and a grant from our general funds to supplement what the settlers can do in order that there may be no debt, seems absolutely necessary.

(d) Last year parsonages were provided for Macleod and Pincher Creek, towards the cost of which a grant of \$100 each was given from general funds. This year, I have promised similar grants to Lethbridge, and also to St. Paul's, Prince Albert, Saskatchewan. These wants, together with the cost of maintaining students at college, or in the mission field, travelling expenses, etc., etc., are so important and so urgent that I make no apology for laying them before your readers, with the very earnest hope and prayer that they may be quickly supplied. The grant from the Board of D. and F. M. for last year, for the general mission work in my two dioceses, which now have exactly 30 clergy and several paid lay readers, was \$716.19! How little such a sum will do in this immense field? If prompt and liberal help is not given now, when it is the time for laying foundations, we shall lose ground that in all probability will never again be reclaimed. Are there not many who can and will give us prompt and liberal help? Are there no clergymen in Eastern Canada who could spend a few months with us, getting their friends or congregations to bear the expense of such a visit? None who feel called to help us to lay the foundations in this new part of the Dominion, and towards whose support wealthy congregations in Montreal, Toronto, and other eastern cities may be induced to consider it a privilege to contribute? The work is great and large.

"Resort ye thither unto us; our God shall fight for us."

CYPRIAN SASKATCHEWAN AND CALGARY.
Bishop's Court, Calgary, N.W.T., April 18, 1898.

Regret.

SIR,—I regret that through an error of my own the name of the Venerable the Archdeacon of Kingston was omitted from the list of those present at the last meeting of the Board of Management of the Domestic and Foreign Missionary Society in Hamilton. I regret it all the more because the Archdeacon is one of our most faithful and painstaking members.

CHAS. H. MOCKRIDGE, Secretary.
Toronto, April 29th, 1898.

The Church in California.

SIR,—In my last letter on "The Church in S. California," which appeared in your issue of the 16th Feb'y, I find I made a statement which I wish to correct before proceeding further with this letter, in which I propose saying something about the Church's Lenten and Easter work in this distant field. My statement was to the effect that Rev. Dr. A. G. L. Trew "left San Gabriel to fill the position of assistant rector of St. John's Church, Oakland, Cal." I find that Dr. Trew was "instituted" as rector, not as "assistant rector," the late rector, Rev. Dr. Benjamin Akery, holding the purely honorary position of "rector emeritus."

Let me begin by noting what struck me as an admirable plan for furthering the objects of the Lenten season in the largest city of the State, San Francisco—a plan which might be followed profitably in every large centre of church life and influence. It was the following:

With the *Pacific Churchman*, the official organ of the diocese, was issued on Feb'y 15th, a "supplement," in the form of a printed sheet 9 x 8 inches, containing a condensed programme of the Lenten services in the ten Episcopal churches of the city. A space of less than half an inch is allotted to each parish, and by running the eye along the space across the full length of the circular, and noting the days and dates at the head of the circular, the fullest information for Sundays, week days, Holy Week and Easter services can be obtained. This on one side presents the appearance of a regular R.R. time table, while on the other is a programme of united Lenten services in Grace Church, cor. of California and Stockton sts., of St. Andrew's Brotherhood meetings, and an affectionately worded pastoral from the Assistant Bishop Nicholls to the Church people of San Francisco. That the design was to give this circular the

appearance of a time table, and to make it suggestive as such, is apparent from the opening words of the Bishop. "My dear people of San Francisco: The following joint schedule of services in our parishes is a sort of time table, and if it be connected with the ordinary habit of the traveller, who always has something definite in mind, it will serve the purpose of your rectors in putting it forth. It will be found convenient for reference, to know when to go to church."

This plan, if we may judge from the Easter-tide issues of the diocesan organ, was fruitful in good results. Better Lenten observance, in point of numbers and reverential spirit, was the gratifying response of the Church people to the call of their Assistant Bishop.

Having a large field to look after here, I had not much chance to visit or assist neighboring churches or clergy, but the invitation of the rector of St. Paul's, Los Angeles, for a Friday evening, I did accept, and enjoyed a nicely appointed, reverent Lenten service, preaching from Heb. xii. 2 to a very good sized congregation. Holy Week and Good Friday services, with an ever-increasing number of churches adopting the solemn three hours meditations on that solemn day, were perhaps more largely attended than ever before, the result being larger, heartier, and more spiritually minded congregations on Easter. Surely nowhere could this Queen of Festivals be presented more suggestively or more beautifully than here, where, amid a profusion of the choicest varieties of lilies and roses within the sanctuary, of lovely, verdant and floral surroundings in the country around the church building, the Easter notes of triumph ascended into the ears of the God of Sabaoth. Our own little chancel with its white coverings, its floral designs and decorations, was an eloquent call to "newness of life;" each spotless lily and rose spoke of resurrection life, and the language of the flowers bid the beholder note well the purity and holiness of that life; outside, the glorious sun triumphed over the clouds that hung in the sky when service began. All things earthly are relative, and so, side by side with my own past Easter experiences at home, it did not seem many that fifty-nine should remain to partake of the "Holy Mysteries," nor much that \$97.50 should be placed as an offering on the Holy Table, and yet it was the brightest day in this mission's history, and the day of greatest things, numerically and financially; may we not hope spiritually also, so earnest and attentive did each worshipper seem! There is a great privilege a missionary has which a city rector has not, viz., the happy duty of passing from post to post in the limits of his wide charge, carrying the blessed message of the Church's festival to each little group of waiting congregations. That privilege and happiness has been mine this Easter-tide—the first time in 13 years—and with this felt result, the glorious story of the mother day of Christian Sundays grows in interest, force and spiritual power.

Scarcely had the Easter chimes ceased to vibrate when the diocese was called to mingle the solemn cadences of the sublime burial office with the brighter utterances and hopes of the season. The venerable and venerated Bishop Kip was called to his rest. Peacefully his noble life, full of days and apostolic labours, passed from its earthly scene to the scenes of paradise, leaving behind him memorials lasting as tho' "graven in a rock with iron pen and lead forever." The solemn, simple, hopeful grandeur of the office said by the Assistant Bishop, who now becomes the Bishop of California, impressed the vast throng which assembled in the church and at the grave-side, when all that was mortal of William Ingraham Kip was on Monday, April 10th, consigned to its last resting place. It is announced that a memorial service will be held on the morning of St. Mark's Day, in Los Angeles, in which all the clergy of the Southern Convocation are expected to participate. I may, if you care again to hear from me, send you a brief account of this service. Yours faithfully,

J. FIELDING SWEENEY.

Parochial Collections.

SIR,—As the time is now at hand for the return of the parochial cards, it may not be out of place to make a suggestion, which, before long, may either be acted upon or improved. First—the synod might appoint one Sunday, say the 3rd Sunday after Easter, and call it Missionary Sunday; secondly—let the clergymen of the parish give to each collector an envelope, prettily and tastefully printed, on purpose for missionary collections, the amount written on the outside, with name of collector, so that the clergyman can read out the amount. He will also request each collector to bring this envelope on the above Sunday. Thirdly—as the churchwardens proceed up the aisle, let the lady collectors follow, the tallest first; the children last, each one in turn laying her envelope in the alms basin, and all remain standing at the rails while their offerings are presented, the choir singing a suitable hymn, and close with a

collect. Some short form as this would teach the congregation that this money was given for some good and holy cause, and would surely impart a little more missionary zeal than is now displayed. The collectors would be more anxious to collect and the people more anxious to attend such a service. We need to be touched with coals from the altar, both as regards our missionary meeting and our contributions, neither of which burn very brightly.

ONTARIO.

More Light.

SIR,—When estimating Jerome's remarks about the episcopate, it should be borne in mind that, disappointed at not having succeeded Damasus as Bishop of Rome, he was what would now-a-days be called disgruntled, and his outpourings rated accordingly. That he felt sore about his inferior position as a presbyter he shows clearly when he says, quite snappishly, that a priest should indeed "be subject to his Bishop as to his Spiritual Father, but bishops should know that they are priests, not lords, and if they wish their clergy to treat them as bishops, they must give them their proper honour," for "they scarcely deign," says he in another place, "to look at us mortals or to speak to their fellow-servants." But setting aside his wounded feelings, let any one take his statement as given by your correspondent, "that the government of the Church established by our Lord and His Apostles, was by a common council of presbyters, and that this government was overthrown by the instinct of the devil," and look at it as that of a witness giving evidence about a fact; and when he has taken note of the great lateness of the witness, viz: at the end of the 4th or the beginning of the 5th century, and also of its utter lack of support, let him turn to that of Clement, head of the Catechetical School at Alexandria, who was born about fifty years after St. John's death, and from his travels and position must have been fully as familiar with the state of things left by the apostle as any of the rising generation will be with that at the beginning of Queen Victoria's reign. "Listen," says Clement, "to a legend which is no legend, but very history, which has been handed down and preserved, about John the Apostle. When on the death of the tyrant he returned from the Isle of Patmos to Ephesus, he used to go away when he was summoned to the neighbouring districts as well, in some places to establish bishops, in others to organize whole churches, in others to ordain to the clergy some one of those indicated by the Spirit." When Jerome's "instinct of the devil" is thus set against the work of the "beloved disciple," there can be only one opinion—that Jerome must have been very badly hurt indeed.

For "more light" on the subject your correspondent can be safely referred to "The Church and Ministry" by Gore, from which work the two quotations above are taken.

THOS. L. ABORN.

Norval, April 26th.

An Appeal.

SIR,—May I, through the medium of your valuable paper, say a few words to the Church people of Canada. With the consent of the Bishop of the Diocese, with due authority from the rector of the parish, I am soliciting aid towards the erection of a church at Fairbank, where a mission has been carried on for nearly three years, under the auspices of the Trinity University Missionary and Theological Association. It was started by Mr. (now the Rev.) Walter Creswick, who held service in the hotel, and worked very faithfully. During the last 16 months we have been holding our services in an old disused tavern, which, though it has been rendered very comfortable, thanks to kind friends, is not an ideal place for worship. This summer we propose to erect a church, which will be built with the materials from the old Church of St. Thomas, all of which are in excellent condition. The total expense of taking down, rebuilding and fitting up the church, together with the purchase of the site, will be about \$1,500, not a very large sum, but one which our few people are quite unable to raise. They are already providing annually over \$200, which involves no small effort. All that they can do, they will; for the rest they look to their wealthier brethren.

Although so near the city, we have most of the disadvantages of a country mission, and although Fairbank is a small place now, we cannot expect it to remain so always. Now is the Church's opportunity. Let us start well now, and then we can develop with the growth of the place. It may be romantic to worship as we now do, but it is not particularly inspiring, nor are our services likely to attract the indifferent.

The progress has been slow and steady right through. The number of communicants is very large in proportion to the congregation, and there is every reason to be hopeful. I would suggest that all who are able to do so should pay us a visit on the occasion

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of the laying of the corner stone of our Church. Meanwhile I trust that these few words may arouse some interest, and that its fruits may be made manifest. Thanking you for your kindness in finding room for this.

G. FARQUHAR DAVIDSON,
Student-in-charge.

Trinity College.

Sunday School Lesson.

Rogation Sunday.

May 7th, 1898.

THE CATECHISM—PRAYER AND SACRAMENTS.

I. PRAYER—THE LORD'S PRAYER.

We cannot do anything without God's help (S. John xv. 5). Compare in former part of Catechism, "By God's help so I will, and I pray unto God," etc., with the address to the child after the Duty to our Neighbour, "My good child, know this, thou art not able," etc. True and earnest prayer is the first and greatest necessity of a religious life—the very breath of our souls; by it, we who are weak become strong in the Lord, for it "moves the hand that moves the world." All that we have already learned in the Catechism leads up to this great Christian duty of prayer. We are adopted into God's family—so we may speak to Him as a Father; we profess our belief in Him in the Creed—so that we know how well He is able to supply our wants; and when we have learned His Commandments we have clearly before our minds the things in which we most need His help.

There will not of course be time for going particularly into the explanation of the Lord's Prayer; but a few points might be enforced:—

1. It has a special power with God, being the words of His Own Son.
2. We cannot use it too often, provided we pray heartily in spirit and in truth.
3. Being the universal Christian prayer it is expressed in general terms, but as we use the words, we can think of special blessings for ourselves and others.

4. It does not end like other prayers—with "through Jesus Christ," etc., but every part of it is offered up in His Name.

II. THE SACRAMENTS.

1. *The number of the Sacraments.* The Catechism teaches that there are "two only," but adds "as generally necessary to salvation," and then gives a definition of the "word sacrament." Some of the ordinances called "sacraments" in ancient times are not generally (that is, for all men) necessary; for example, Holy Orders and Matrimony; some were ordained not by Christ but by His apostles (as Confirmation), others are errors discarded at the Reformation (as Extreme Unction). (Art. xxv.) Penance is not a sacrament at all, any more than prayer, hearing sermons, etc. These two sacraments (Baptism and the Lord's Supper) are offered by God to all who will receive them, and are necessary to salvation. By this we do not mean that every one who fails to receive them is lost! We simply state our belief in the teaching of Christ (S. John iii. 5; vi. 53); we confess our obligation, but leave others to the mercy of God.

2. *Holy Baptism.* Commanded by Christ (S. Matt. xxviii. 19, 20). Here we have the proper words to be used, and the use of water is laid down (S. John iii. 5). We have the example of Christ Himself in S. Matt. iii. 13-17. Baptism brings a new birth. We inherit a sinful nature (just as we inherit a likeness to our parents, their diseases, etc.)—by our first birth—but in Baptism we are born again into God's family as members of Christ. Infants are baptized, because they should be brought to Christ (S. Mark x.) as soon as possible. Repentance and faith are absolutely necessary before an adult can be baptized, and we take the best means that could be devised for impressing this same necessity in after years, on those baptized in infancy, by the promises made in their name by their sureties (or Godparents).

3. *Holy Communion.* The Lord's Supper was ordained as a "remembrance of the sacrifice of the death of Christ" (S. Luke xxii. 19), which means that it is a memorial, or a means by which we plead before God that one great sacrifice continually; and also it is a remembrance or memorial in our own hearts of the benefits of His death. What-

ever Christ gained for us by His death is thus made sure to us.

The outward part is Bread and Wine. The Lord has commanded us to receive both (not to refuse the cup to the laity, like the Church of Rome, or to put something else in place of real wine, as some have lately done). And that Bread and Wine become to the faithful receiver "verily and indeed" the Body and Blood of Christ. By this means, He who was once present with His disciples in bodily form is now present in the hearts of believers "after an heavenly and spiritual manner" (Art. xviii.) for "the strengthening and refreshing of our souls."

Those who come to the Holy Communion must have repentance and faith (as in Baptism), also thankfulness for Christ's death, and charity, or love, to all men. They must therefore "examine themselves" (1 Cor. xi. 28), whether they are in these ways "religiously and devoutly disposed." Many excellent manuals are published as a guide to such self-examination, and in the Communion Service itself the Ten Commandments are introduced for the same purpose.

Teachers should use all loving earnestness that their scholars may early imbibe a great desire for this, the highest privilege of the members of the Church of Christ.

Of Course You Read

The testimonials frequently published in this paper relating to Hood's Sarsaparilla. They are from reliable people, state simple facts, and show beyond a doubt that HOOD'S CURES. Why don't you try this medicine? Be sure to get Hood's.

Constipation, and all troubles with the digestive organs and the liver, are cured by HOOD'S PILLS. Unequaled as a dinner pill.

Family Reading.

Love's Mastery: or, the Gower Family.

NUMBER 2.

Little Tracy lay very still and expectant, with the smile upon his face, waiting for his darling sister. She was very long in coming, he began to think; and when the soft unfolding of the door at length was heard, only nurse appeared, carrying the tray with the little glittering silver service, and the muffins already toasted. Tracy knew then that, as on many, many, former occasions, he was destined to be disappointed; and, though the smile faded away out of his sweet face, exactly as Stella was fancying it would, there was not a word of murmur, or shadow of discontent in the little gentle voice, though its plaintiveness was very touching.

"O, nurse dear, then Stella is coming, after all!"

"No, Master Tracy, darling; and vexed enough, I dare say, she is. But Clarice came and told me that Miss Gower had given orders for Miss Stella to go into the dining-room; and so, I suppose she couldn't come. She promised you, I know; for she came and told me not to make the toast; but don't fret, deary. She'll come another time. She's more put out than you about it now, I'll answer."

"Yes, I know Stella is sorry; and so am I," said Tracy, rather wearily, "I don't much want any tea, nurse dear."

"O my darling, you musn't say that—with Miss Stella's pretty things and all. And she'll be sure to enquire whether you made a good tea, and vexed if she hears you didn't. Let me raise you up, deary." So nurse shook the cushions almost as tenderly as Stella herself would have done, and raised the little frail child upon the couch; then, drawing the table close beside it, and turning on a cheerful blaze of gas, she spread the tempting little tea before him.

"You sit down, and have some too, then, nurse," the child said, as he watched her gratefully. And yielding, partly to her coaxing and compliance, and partly to her hint as to Stella's vexation, Tracy made a rather larger meal than usual.

When all was cleared away, nurse brought out cards and dominoes; and it was affecting to watch

the languid movements of the little thin fingers, and the subdued expression of countenance so far removed from all kind of interest or zest in the occupation, which seemed carried on simply from habit, and because it was an expected thing that he should so divert himself.

"You are tired of these dominoes and cards, aren't you, dear?" nurse said at last.

"Yes, I believe I am," the boy answered. "I was thinking about Stella's pictures, nurse; and she has promised to paint me more. Will you, please, give me the book—that pretty one on the table—and I think I will look them through again."

"Very well, my darling; and I must clear away all these things, for I am thinking Miss Gower will be here presently."

Nurse was right; for, five minutes after, the same rustling of silk which had perturbed Stella upon the landing was heard within the doors, and Lora, very beautiful and stately, entered the room.

A little colour and a faint smile came into Tracy's face as those rustling silks stayed themselves beside his couch, and his elder sister looked down calmly and steadfastly upon him. But it was not the smile which had greeted Stella.

"How are you feeling this evening, Tracy?" Lora inquired, as, after one glance at him, she cast another equally observant and more comprehensive from the couch around the room, to see that all was as it should be.

"I am much the same, thank you, sister," the child answered in his little quiet tone.

"Will you not please to sit down, ma'am," nurse said, drawing a chair towards the young lady.

"No, thanks," Lora replied, with a slight gesture of authority, putting aside the offered seat. And then she made some few inquiries as to how the child had been and what the doctor had said, and gave some few directions as to what she wished done on the morrow. To all of which nurse responded respectfully.

"And now he must be going to bed," she continued, turning again to Tracy. "There is company this evening, so I cannot stay longer; and that is the reason Stella is not able to come to-night, Tracy. It is very naughty of her to make promises when she knows she may not be able to keep them. You must not depend upon her in future."

Tracy felt fully convinced in his own mind that there could be no possible naughtiness attached to any of Stella's proceedings; and his dependence on her remained entirely unshaken. But the suffering child had learned much of experience and caution; and he knew now, child though he was, that it would be useless to say one word of exculpation in answer to those words spoken to him so softly by his elder sister. He only raised his large expressive eyes to her face sadly and questioningly.

Lora stooped down to say good-night, and kissed his forehead. "Have you everything you want, Tracy?" she asked. "Did you like the new game I sent you yesterday?"

"Yes, thank you, sister. And the flowers were very beautiful: I like them best of all."

"That is right. Mind, nurse, that those are removed, and let me know, that some more may be provided: they so soon fade."

And then Lora, with the same gracious queenly bearing as she entered, turned and quitted the apartment; her whole visit having occupied about five minutes. But Tracy's eyes did not follow her exit as they had followed that of Stella two or three hours before. That one visit, paid when other more pressing engagements did not prevent, once in the course of the day, satisfied Lora's conscience as far as personal attention to her little brother was concerned.

Expense of doctors, nurses, and amusement were lavished abundantly; and Miss Gower had long ago persuaded herself that she was doing her duty—nay, more than her duty to the child by this unsparing transfer. What did she know of medicines and nursing? Was not Tracy quite safe and cared for in the hands of Dr. Argyle, and Mrs. Blount, his nurse from infancy—without her interference? And did not her many claims, arising from position, a numerous circle of friends, and constant engagements, fully exonerate her from all further personal responsibility? The child was an invalid, certainly; still he had everything that heart could wish, never complained, and, as far,

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as she knew, was perfectly happy and content. If he were not, he ought to be; so Lora reasoned. And, when one and another of her more intimate friends were admitted on rare occasions into Tracy's beautiful room, and remarked on the taste and comfort of every arrangement, and the care and attention lavished on the child, praising the elder sister for her thoughtful kindness and consideration even to the minutest detail, Lora's heart beat complacently, and she congratulated herself on being the most careful and judicious of sisters. If at times the thought did obtrude itself that yet there was a something lacking, that the attention bestowed on her young brother was, after all, that which cost her nothing, not so much as a moment's self-denial or risk of personal convenience, Lora hastily banished such reflections as quite uncalled for and unnecessary; and Stella's speech that evening, so plainly accusing her of selfishness and lack of real affection, after the first sting of the words upon her conscience had passed away, she sat down as sheer impertinence and misbehaviour.

It was a little relief to Stella's mind to see Lora re-enter the drawing-room after a few minutes' absence; for she knew where her sister had been, and that now Tracy was made acquainted with the reason of her non-appearance, and would go more happily to bed; for she well knew how sweetly and submissively he always acquiesced in his elder sister's arrangements and directions.

Some music was requested when Miss Gower appeared. It was thought a treat to hear the sisters play—Lora on the harp, Stella accompanying her on the piano. Miss Gower was a very accomplished and brilliant performer; and Stella, for so young a girl, played remarkably well, and with extreme taste and feeling.

Somerset was passionately fond of music, and was determined that, if possible, Stella should equal her sister in her execution. He therefore spared no expense in giving her the first masters; and, as she had commenced at a very early age, her brother was gratified in his ambition; for it was impossible to hear Stella play even the simplest air without admiration.

Lora very graciously acceded, and directed Stella what piece to take from a heap of music lying on the what-not. Unfortunately she selected one, a very difficult "fantaisie," which Stella had never seen, much less practised; and the younger sister, still nursing her resentment, and not choosing to break through the indignant silence which she was determined to maintain that night towards Lora, sat down to the piano totally unprepared to perform her part. The duet, consequently, was played in a manner which Lora deemed most discreditably, and which indeed sadly marred the effect of her own tasteful accompaniment on the harp.

Miss Gower was too much of the lady openly to signify her disapproval and vexation at Stella's failure, which she knew quite well was intentional; and Stella, in the depths of her vexed and rebellious heart, felt far more of satisfaction in having piqued Lora than of mortification at her own indifferent playing. Had Somerset been present, she knew full well she would not have ventured on such a recrimination, so risking his grave displeasure; and even now she had a certain uncomfortable feeling that she might be storing up trouble, and perhaps punishment for herself; for Lora's words echoed from time to time uncomfortably in her ear, "You know very well that I hide nothing from Somerset." Without a reminder, Stella did not know that quite well. Lora did not tell her to play again; and Stella, not knowing much of and caring still less for any of the ladies present—one or two, however, were young girls, not so very much older than herself—withdrew to a distant table, and began turning over the leaves of a portrait-album slowly, as though the subjects were full of interest to her, while in reality they might have been mathematical problems for aught she knew, her cold abstracted gaze proving that her thoughts were anywhere but with the pictures.

By-and-by the drawing-room door opened, and some of the gentlemen came in. But Stella's thoughts were too distant to heed the fact; and her head remained bent over the pictures as before. All at once a hand was laid upon her shoulder, and another deposited four giant nut-

shells upon the open book before her, while a cheerful kindly voice said, "I should like to know why the star is behind a cloud to-night."

"O Captain Flamank, how kind of you!" Stella exclaimed, starting up, for she knew whose the voice was; "but you should not have given yourself the trouble."

Stella's face was anything but cloudy then—radiant with pleasure and gratitude.

"Nonsense about trouble. You will think me very impertinent, but do you mind answering one question?"

"Not if I can," Stella answered, trusting he was not referring to the cloud.

"What on earth can you want with those nutshells?"

"I want with them? O Captain Flamank, you did not think I wanted them for myself! They are for little Tracy."

"Ah! I was forgetting," said the young man; for Stella's tone was that of such undisguised astonishment that he half-feared he might have hurt her mind. "Your little brother: he likes them, then?"

"O so much! He had one once; and I helped him to rig it out like a little ship. We put three masts of cedar-wood, filed very smooth on sandpaper; and nurse made real sails out of very fine cambric. Then I dressed the tiniest dolls you can conceive of, as sailors, and manned the vessel; and we had rope-ladders and everything complete—only all so minute! It was quite a little curiosity. But one day it got trodden on and crushed to pieces, and I have never been able to get one of the very big ones since. That is why I was so glad to see the walnuts to-night, Captain Flamank," Stella added, apologetically.

"Then I am very glad I have brought you these," returned her friend. "You are very fond of your little brother, Stella?"

"Yes indeed. No one could help it: he is so sweet and uncomplaining, and the most beautiful child you ever saw."

(To be Continued.)

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, 820 Powers' Block, Rochester, N. Y.

Typhoid Fever.

The following memorandum on typhoid fever and its proper treatment was given to Major-General Ellis by the late Sir William Gull, M.D., two years after he was in attendance on the Prince of Wales during his illness in 1872. It was suggested to Major-General Ellis recently that the publication of the memorandum might prove useful, and it appeared in the *Times*. Sir William Gull's suggestions with regard to the treatment of typhoid fever have been observed in the case of Prince George.

1. Typhoid fever is a disease which runs a more or less definite course. It cannot be stopped or cured by medicines.

2. The chief thing to be done at the outset of an attack is to send the patient to bed, so as to save strength from the beginning.

3. No strong purgative medicines are desirable.

4. As the fever develops, and the strength grows less, light food should be taken at short intervals—i. e., water, toast water, barley water, milk and water, light broths (not made too strong, or too gelatinous).

5. If there be restlessness or much agitation of the nerves, wine (port, sherry, or claret) or brandy

in moderate doses at short intervals. This must be directed medically, but in general it may be said that the amount required is that which induces repose and sleep.

6. The bowels may be left to themselves. If unmoved for twenty-four or thirty-six hours, a lavement of warm water may be necessary, but this will be directed medically.

7. The restlessness or wakefulness in fever is best remedied by the careful giving of wine or spirit with the food, or in water. Sedatives, such as opium, are inadmissible—mostly injurious.

8. The bed room to be kept at a temperature of 62 to 64 degrees.

9. Great care is necessary to keep the bed clean and sweet. This is most easily done by having a second bed in the room, to which the patient can be removed for two or three hours daily, while the other is thoroughly aired and the linen changed.

10. All fatigue to be sedulously avoided. No visitors admitted, and no other person but one nurse and one attendant to help her.

11. Patient's room never to be left unattended for a moment, as in the delirium of fever the patient might jump from bed and injure himself.

12. As to medicines and the treatment of complication, the immediate medical attendant must be responsible.

13. As it is probable that the discharges from the bowels in typhoid fever may be a source of contagion, it is desirable that before being thrown down the closet they should be largely mixed with Condy's fluid or some other disinfectant. On the same principle the strictest cleanliness must be observed in the sick-room.

14. There is no reason to believe that typhoid fever is contagious from person to person in the ordinary way. The largest experience shows that it does not extend, like an ordinary contagious disease, to nurses or others attending upon patients, suffering under the disease.

The Church Year.

BY H. D.

Never have I been more impressed with the wisdom which our Church has displayed in the arrangement of her services, so as to fix the attention of her clergy and people upon the seasons and great events of the Gospel history.

We have more recently come through the season of Lent with all its varied services and teachings, all of which are intended to prepare mind and heart for the deeply solemn and impressive scenes and events of the closing days of our Saviour's life on earth.

What heart can go through the record of these scenes without being touched and greatly moved by them? Did the world ever witness such meek submission, such patient endurance, such agony of suffering, as those which our Lord and Saviour endured? What does it, what can it all mean? Have we any interest, any personal concern in these things? Our Church would teach her children that with each and every one, young and old, rich and poor, life and death, soul and body, time and eternity are involved, and that nothing in this world can be compared in importance to them, with the life and death of Jesus Christ.

I see not how any clergyman or layman can engage in the appointed services of our Church for Holy Week, for Good Friday, for Easter, as well as other events and seasons, and still have any doubt as to the great doctrinal truths which are held up and taught by them.

To me it is amazing that truths and facts so conspicuous and so declared can be ignored, or treated with indifference by any who call themselves Christians.

Let us be truly grateful to God that we have in our Church such a rich inheritance of Gospel truth, and so many provisions for preserving and perpetuating it.

It is not what its proprietors say, but what Hood's Sarsaparilla does, that tells the story. Hood's Sarsaparilla Cures.

—One of the hardest things to get people to believe is, that little sins are deadly.

Hepatica.

Do you know the first blossom that wakes in the wood?

Ere the snow is quite gone from the valleys,
Hepatica lifts up a little green hood,
Her cold benumbed forces she rallies.
All quickly she throws off her blanket of snow,
Awakes her green leaves from their slumber,
And while the chill breezes yet drearily blow
She sends out her blooms without number.

Her blossoms reflect all the tints of the dawn,
All the pinks and the blues, pale and pearly;
She ne'er stoops to tie the green hoods they have on,
But starts them all out bright and early.
Like bits of bright sea-shells, they're scattered about,
Or scraps of a broken-up morning—
Like merry-faced children, all bravely they're out,
Dull skies and cold weather quite scorning.

And so when the bluebird's note rings through the grove,
Or the phoebe-bird calls in the morning,
Be sure that the brave little blossoms you love
Are some dainty wood nook adorning.
From a cushion of three-parted, dark-mottled leaves,
On delicate, furry stems springing,
The shy little blossoms one gladly perceives,
A message of brighter days bringing.

Toronto Conservatory of Music.

A fashionable and appreciative audience filled the music hall of the Conservatory of Music on Monday evening of last week, the occasion being a recital of pianoforte music given by Miss Ethelind G. Thomas, A.T.C.M., daughter of Mr. J. Parker Thomas, Belleville, and pupil of Mr. Edward Fisher, the musical director.

A programme embracing a pleasing variety of compositions of a high order, selected for piano, voice and strings, and of such character as to fully display the ability, taste, and training of all who took part, was rendered in artistic style, showing much taste and superior training.

Miss Thomas played her solo numbers entirely from memory, displaying much ability to deal with the technical requirements of the compositions and manifesting fine training. This young artist has a future of much promise. She sang acceptably a vocal number, and played the viola in Haydn's string quartette, being assisted by Miss Lena Hayes, A.T.C.M., Miss Lilian Norman with 1st and 2nd violins, and Miss Lilian M. Littlehales with cello. This number was received with much applause; Miss Littlehales also contributed a cello solo, giving *Popper's* melodious and ever welcome "Vito," which she played with much expression and care.

Miss Edith J. Miller, A.T.C.M., sang "At Twilight," by *Nevin*, and "Il Secreto," by *Donizetti*. This young lady has a full rich contralto voice, and with the training she has had at the conservatory, she uses it in a true artistic manner, always captivating the audience. In the piano duo, Beethoven, "Saint Sacus," Miss Thomas was assisted in an able manner by Miss Maud Gordon, A.T.C.M., and the number received a capital rendering, being given with spirit and breadth of interpretation.

A High Standard.

Have you ever read the stirring story of the Scotch standard-bearer? A severe battle was being fought, and right in the midst of it he rushed bravely ahead of the regiment and planted his standard on the walls of the city that was to be taken.

When the commander saw this, he cried to the gallant men: "Bring the standard down to the regiment?" But the standard-bearer turned and called back to his commander: "Bring the regiment up to the standard."

Now, that little story, whether true or only a pretty fiction, teaches us the priceless lesson that we should never lower our standards of excellence. There is something within us that points to the highest ideal. That ideal should never be dragged down or trailed in the dust, but, like the banner of an army, should always be waving above us to inspire and help us to reach the best of which we are capable.

True, we may never be able to attain our ideals of goodness or of culture. Every true man, as

soon as he reaches one height, sees something still above him, and he begins to strive for that. He is like the traveller among the Alps; the higher he climbs, the better he can see one peak rising above another; and even if he should gain the summit of Mt. Blanc, he would still see the blue sky bending far above him. So the higher we scale in life, the farther our ideals recede and beckon us on.

Is not this as it should be? Certainly. It would be a sad day when we felt satisfied with ourselves, and did not care to strive for anything higher and better than what we had. Paul himself said he did not count himself to have attained, but he pressed forward for the prize.

The like has been true of every good and great man that ever lived; he had a high aim and therefore his efforts resulted in something worth attaining.

Are there not some people—perhaps young people, too—who have low and grovelling thoughts of life, caring only if they can have a little trifling pleasure, no matter whether they make anything of themselves or not? Aim low, and your arrow will fly but a short distance; aim high, and it will cleave the air for a long distance.

So keep your ideal high, and then strive to get as near to it as possible.

Little Points of Deportment.

She is one of the nicest girls who writes me. But she is a little mistaken about one thing. There is no necessity for apologizing for asking a question that concerns her and her manners. The people who never ask anything seldom know anything. Frequently our eyes educate us; but I can understand how a bright girl prefers to know how to do the right thing and not to make mistakes. Her questions are not trivial. One's behaviour at the table is of great importance, for a person who does not know how to eat properly, frequently takes away the appetite of her neighbour, a something which one has no right to do. So I am going to answer all her questions, believing that there are other girls who, while equally anxious to know what is right, are yet not willing to make themselves interrogation points and ask.

About bread and butter. It is not proper to take a slice of bread, butter it and then bite off whatever you desire. Instead, break off a small piece of bread as you need it, butter it and eat it from your fingers. Radishes, olives, celery, asparagus, long-stemmed berries, and most all fruits are also eaten from the fingers. When you eat asparagus, have the dressing put on one side of your plate, take the stalk between your first finger and your thumb, dip the end of it into the dressing, and lay the part that is not eaten in a neat way at one side of your plate. The daintiest way to eat orange is from a fork; that is, the skin and its coarse white lining are pared off with a sharp fruit knife, the orange is stuck on a fork and is eaten exactly as one would an apple. Cheese may be taken between the fingers, or it may be put on a bit of bread with a knife, and eaten on that, but a fork is not used with it. Artichokes are, of course, eaten with the fingers, each leaf being dipped in the dressing.

All pastry is eaten from a fork, and it is an insult to the cook to touch it with a knife. In fact, your knife has no use except for cutting, or buttering something, and when it is resting it should be laid sideways on your plate. Every vegetable can be eaten with a fork, the uses of a spoon being limited to a few desserts and for your coffee or tea-cup, and there its place is to repose in the saucer. Bouillon is drank from the cups in which it is served; when it is jellied it is eaten with a dessert spoon. Nothing excuses the chasing of a small particle of something to eat around your plate to polish it up. The old idea that one must eat everything that is given to one no longer exists, and the result is that children are not made gluttons. In drinking, remember to hold your goblet or wine glass by the stem, and not by the bowl. While watermelon is eaten with a fork, canteloupe has served with it a dessert spoon. As it is customary, now-a-days, to have the salt served in open salt cellars, it may be mentioned that in helping one's self the salt should be put near the outer edge of one's plate. In leaving the table it is not neces-

sary to fold your napkin; instead, just as you rise lay it on the table. I think I have answered all the questions of my interrogation point, and I applaud her for asking what she should do when at the table.—*Home Journal*.

Hints to Housekeepers.

GERANIUM LEAVES.—The leaves of geraniums are an excellent application for cuts, where the skin is rubbed off, and other wounds of that kind. One or two leaves must be bruised, and applied on linen to the part, and the wound will become cicatrized in a very short time.

Moths have a dislike to newspapers, and it is well to lay them upon the shelves and in the bottom of the drawers. Packing boxes and trunks should be carefully lined with them, care being taken that they are pasted air tight, or you may provide, by leaving them loose, a place for some insect to nest in the winter where you little suspect.

A FASHIONABLE DRINK.—Menier Chocolate is a fashionable drink. Did you ever try it? Send postal card for samples and directions to C. Alfred Chouillou, Montreal.

NICE GOLD CAKE.—One whole egg and yolk of three, one-half cup of butter, one cup of sugar, one-half cup sweet milk, one and three-fourths cups flour, one teaspoonful cream of tartar, one-half teaspoonful of soda.

FRICASEE CHICKEN.—Cut the chicken, put in a pan and stew till done, then make a gravy of flour, butter, salt and pepper. Have baked a shortcake cut in squares, and lay in a dish, then pour the gravy and chicken over it while hot.

HERRING (SMOKED) SALAD.—Put the crisp leaves of a head of lettuce in a salad-bowl; skin and remove the bone from 2 smoked herrings; chop them and mix with the lettuce; pour over a plain salad dressing to which have been added the chopped whites of 2 hard-boiled eggs.

There have been numerous recipes for cleaning light gloves, each rather less odoriferous than its predecessor. Better pay a good cleaner and have the work properly done, and thus avoid the odors that seem to be inseparable from all home-cleaning of gloves. Do not forget to mend them, if needful, before sending them to the cleaner, as the mended places will not show as plainly as if done afterward.

LADY FINGERS.—Beat the yolks of three eggs light, add one-fourth of a pound of powdered sugar, and beat until they are light and frothy. Add one-eighth pound of flour, and mix well, adding the whites of three eggs beaten to a stiff, dry froth. Bake in a moderate oven fifteen minutes.

DEAFNESS CURED.—*Sirs*.—For years I was troubled with deafness, and last winter could scarcely hear at all. On applying Hagyard's Yellow Oil it restored my hearing, and I now hear as well as anyone.

MRS. TUTTLE COOK, Weymouth, N.S.

HURRY CAKE.—One cup white sugar, butter size of an egg, one egg, one-half cup sweet milk or water, one teaspoonful baking powder, mixed well with flour enough to make it like thick batter; lemon flavoring.

BEST EVER MADE.—*Dear Sirs*.—I can highly recommend Hagyard's Pectoral Balsam as the best remedy ever made for coughs and colds. I am never without it in my house.

HARRY PALMER, Lorneville, Ont.

Nervous people should eat fat food. Every irritable and exhausted nerve should, if possible, be coated with fat. Fat is to a tender nerve what an air cushion is to a tired invalid: it eases jolts wonderfully. With the fat should be combined grain foods and vegetables for strength, and fruits to keep up a healthful consistency of the blood.

WHAT CAN BE DONE?—When the system is overloaded with impurity, the circulation sluggish, and the stomach out of order, as is often the case in spring time, there is no remedy so efficacious as Burdock Blood Bitters to remove every trace of impure matter and restore perfect health.

Children's Department.

As One Whom his Mother Comforteth.

Grandpapa sat with his Bible open upon his knee, the tremulous vines that clambered over the veranda making a pleasant shadow over his silvered head.

"As one whom his mother comforteth," he murmured to himself, and leaning back in his easy-chair, looked through a little rift in the green canopy far off towards the blue sky. Then we children knew that he was thinking of our pretty, young great-grandmother, whose portrait, hanging over the library-mantel, we thought so beautiful. It seemed very wonderful to us that she who went to God before the rose began to fade from her cheek, or the gold from her hair, should have been grandpapa's mother. The little boy who used to sit upon her knee and look up into her loving eyes was grown to be an old man, but the sweet face in his memory had never lost its fresh, girlish loveliness.

Kitty climbed upon the arm of his chair, and wound her arm around his neck.

"Dear grandpapa," said she, "how could you bear it—to lose your mamma when you were only eight years old?"

"I never lost her, darling—I have had her with me all my life. The sweet words here in the old Book always remind me of our last talk together. The comfort of it has stayed with me for more than seventy years.

"I did not know enough about death to be afraid of it, and she explained it to me so gently and lovingly that I only grieved because I could not go with her. Then she told me that God could not spare me yet; that He had great need of workers in this world, and that I must wait to grow up and do a man's strong, true service. 'I shall always be loving you,' she said, 'just as I do now, only more and more dearly, and if our Father is willing, I shall never be far away from you.'

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. J. C. Wilson, Philadelphia, Pa., says: "I have used it as a general tonic, and in particular in the debility and dyspepsia of overworked men, with satisfactory results."

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

Beware of Substitutes and Imitations.



Mr. L. B. Hamlen,

Of Augusta, Me., says: "I do not remember when I began to take Hood's Sarsaparilla; it was several years ago, and I have found it does me a great deal of good in my declining years.

I am 91 Years

2 months and 26 days old, and my health is perfectly good. I have no aches or pains about me.

Hood's Sarsaparilla

regulates my bowels, stimulates my appetite, and helps me to sleep well. I doubt if a preparation ever was made so well suited to the wants of old people." L. B. HAMLEN, Elm Street, Augusta, Me., Sept. 26, 1891

HOOD'S PILLS are a mild, gentle, painless, safe and efficient cathartic. Always reliable.

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Natural Salt Water Baths

very effective for Rheumatic and Nervous troubles, and as a General Tonic. Among our Toronto patrons are: Sir Oliver Mowat, Rev. Dr. Dewart, Rev. Dr. MacLaren, Rev. John Alexander, Rev. Dr. Potts, Hon. G. R. W. Biggar, Rev. Dr. Caven, Prof. Thos. Kirkland, Rev. Dr. Reid.

For information address JOHN C. FISHER, M.D., W. E. MILLER, Medical Superintendent, Business Manager.

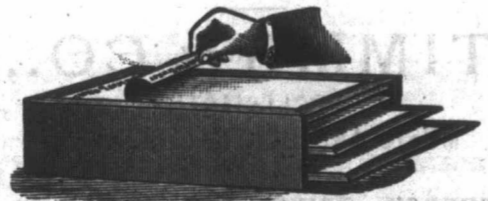
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LAWTON & CO.,

22 Vesey St., New York.

Now you see me with your eyes and feel me with your hand, but then perhaps I shall be even nearer and closer—like the beating of your own heart.

"I have lived many, many years since then, but I have never forgotten my mother's words. The thought of them has come like a shield between me and many a fierce temptation. How could I be cowardly or base or untrue when her dear eyes might be looking on?"

"And this is the reason why I love this promise better almost than any other. 'As one whom his mother comforteth, so will I comfort you.' You see, children, God is not our Father only—precious and wonderful as that thought is; there is in Him the mother-love too, the patience that never wears though we are ever so troublesome and forgetful; the gentle wisdom that never misunderstands, but always finds out the best in us underneath all our ignorance and failures; the tenderness that cares for all our sorrows and pities us even in the troubles which we have brought upon ourselves.

"And when we remember that this marvelous love is always about us, enfolding us like the air we breathe, watching in darkness as in light, knowing the deepest thoughts of our hearts, how can we ever bear to grieve it? But if we do—and who of us does not?—there is nothing left but to turn back to the very Heart that we have wounded, for forgiveness and comfort. We shall find it—it will never fail us. As, one whom his mother comforteth!"

Grandpapa's hand strayed over Kitty's fair head, but his eyes were once more far away, and we knew that his heart was wandering in that beautiful Country where the sweet mother waited in her fadeless youth.

"Ports and Happy Havens."

We have all heard much of "the sea of life," but it is not of this "tempestuous sea," across which, according to the song, we are all "sailing to the home beyond," that we wish to speak just now, but rather about the "ports and happy havens" which abound upon its islands and its shores.

Shakespeare says: "All places that the eye of Heaven visits are to a wise man ports and happy havens."

What is a port? A place at which vessels touch to put off or take on cargo. A place from which to set out upon a voyage or at which to end one. It really seems as if to embark and sail, and sail, and sail, with our eyes fixed upon that far-off heavenly shore, is about as poor a use as we can make of the winds and the waves and the tides of life. The day of sailing has well-nigh gone by, anyway. The craft of importance to-day is a steamer.

Our father wants us to trade from port to port; to make many little voyages, and to do all we can to advance his interests.

We are not off on a yachting tour with heaven as our destination.

Here is Mary. She understands this. See her touch at the home of Johnny the cripple, and leave for him a book to while away lonely and sad hours.

She takes on happiness in return. Presently she will round to at the pier of an invalid's home, and leave a bunch of flowers for Mrs. Jones. And here, again, she will take on happiness.

And there is Mattie. She has help on board for her mother, and smiles and pleasant words for innumerable people.

That Pie



I had for dinner

was the best I ever ate.

Thanks to COTTOLENE, the new and successful shortening.

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Education on the Continent.

A LADY at present in Europe and accustomed to the entire charge of young ladies studying and travelling on the continent, is at liberty now to undertake a similar responsibility. References, among others, at home and abroad, to Rev. Dr. Barclay, Montreal; Hon. Geo. A. Kirkpatrick, Lieutenant-Governor of Ontario, Toronto; Very Rev. Dean Norman, D.D., Quebec. Correspondence may be addressed to Dr. Barclay, St. Paul's Church, Montreal.

Tom carries rugged principle that helps strengthen many a weaker one.

Then there is Willie, the wee toddler. He keeps close to home shore. But every night he gets as far as the gate with a kiss for papa, and back he goes to port with a heart full of happiness.

Willie is a little tug. That kiss-chain holds papa fast while Willie tows him past many a rock in the narrow channel. For Willie's papa plows through many dangerous waters.

But what is a haven? A place of safety. A refuge from storms.

Yes, this dear old murmuring sea has its storms—storms of temptation. But not a sailor need be lost. We have God's warrant that for every temptation there is a way of escape.

Of course there is, for "All places that the eye of Heaven visits are to a wise man ports and happy havens."

The Habit of Doing Kindnesses.

Most young people are willing to do trifling acts of courtesy and kindness when they are asked for. Even when it is at the cost of some sacrifice on their part, they generally make the sacrifice with agreeable promptness. But there is a special grace given to the favor which is done before it is asked for, or without any previous knowledge on the part of the recipient. It is such a pleasure to find things done without having to beg some one to do them, that the timely thought of somebody is gratefully appreciated; and although the thought in time may not be easy to give at first, it soon gets much easier by practice.

Suppose when some tired old person entered the room where our good-hearted and feather-headed young person sat, the most comfortable chair in the room was found already vacated, the relief of not having turned some one else out would add greatly to the zest of occupying it. Suppose the eyes that find it harder to thread needles than they used to do, found half a dozen needles of all sizes for different kinds of work ready threaded in the work-basket, the owner of the eyes would give such a sigh of relief as would do the benevolent heart good to hear. Suppose the parlor that was waiting to be dusted was discovered neatly done, what a delightful surprise that would be! Suppose the stockings—that night-mare to the busy mother—were suddenly seen to be sorted, folded, and put away; those to be mended laid in order, although the invisible worker might not be able to darn well enough to darn the "holy ones." Suppose heaps of such little things, of the sort which are always waiting to be seen and done by folks with sharp eyes and nimble fingers, were silently accomplished, with a loving wish for the comfort of somebody's body and mind!

Dolly's Jumbles.

Dolly was fond of jumbles; and next to eating them was the pleasure of seeing Sarah make them.

Her mamma left her one morning, while she went to call on a sick neighbour. Dolly did not know what to do with herself. She would like to watch Sarah in the kitchen. She knew she was always welcome when Sarah was good-natured; but sometimes Sarah was cross and then Dolly had to keep out of her way.

She went quietly to the kitchen door and looked in, but no Sarah was to be seen. There was a hot fire in the range, and on the cooking table were boxes and packages. Dolly knew what it meant. She caught sight of a basin and mixing spoon; and standing on tip-toes she saw a mixture that made her blue eyes sparkle.

"Sarah's making jumbles, I do believe. She never puts in sugar enough, and I am just going to," she said, climbing into a chair and tugging at the cover of a large wooden box. There were two boxes just alike, standing side by side, with black letters on the out-

Ayer's Hair Vigor

Makes the hair soft and glossy.

"I have used Ayer's Hair Vigor for nearly five years, and my hair is moist, glossy, and in an excellent state of preservation. I am forty years old, and have ridden the plains for twenty five years." —Wm. Henry Ott, alias "Mustang Bill," Newcastle, Wyo.

Ayer's Hair Vigor

Prevents hair from falling out.

"A number of years ago, by recommendation of a friend, I began to use Ayer's Hair Vigor to stop the hair from falling out and prevent its turning gray. The first effects were most satisfactory. Occasional applications since have kept my hair thick and of a natural color." —H. E. Basham, McKinney, Texas.

Ayer's Hair Vigor

Restores hair after fevers.

"Over a year ago I had a severe fever, and when I recovered my hair began to fall out, and what little remained turned gray. I tried various remedies, but without success, till at last I began to use Ayer's Hair Vigor, and now my hair is growing rapidly and is restored to its original color." —Mrs. A. Collins, Dighton, Mass.

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side; but Dolly was only five, and could not read.

She dipped up a cupful, and turned it into a basin. It made her little arm ache to stir it all in, but she kept at it till all the sugar was hidden in the dough. Then she sat down to wait for Sarah. She came in a moment with a pan of green peas. Seeing Dolly so quietly seated, she praised her for not touching anything, and promised her one of the first jumbles she cooked. Dolly did not feel very comfortable, but she said nothing. She watched Sarah's quick fingers mix, mould, and cut the dough.

"Now, Dolly, this is yours," she said, cutting out a pretty shaped leaf, and sprinkling it freely with sugar.

Dolly soon had her jumble in a napkin waiting for it to cool. As soon as she could she took a large bite. Oh, dear, what was the matter?

She spit, and sputtered, and made such a face that Sarah thought she must have burned her mouth.

"You foolish child! Why didn't you wait till it had cooled?"

"It didn't burn, Sarah; but oh, it tastes just awful. I guess I put in too much sugar," and Dolly began to cry.

Sarah took the jumble, broke off a piece, and tasted it. It was her turn to make a wry face; and it was a very cross Sarah who sent Dolly out of the room.

Dolly had used a cup of salt to sweeten her jumbles.

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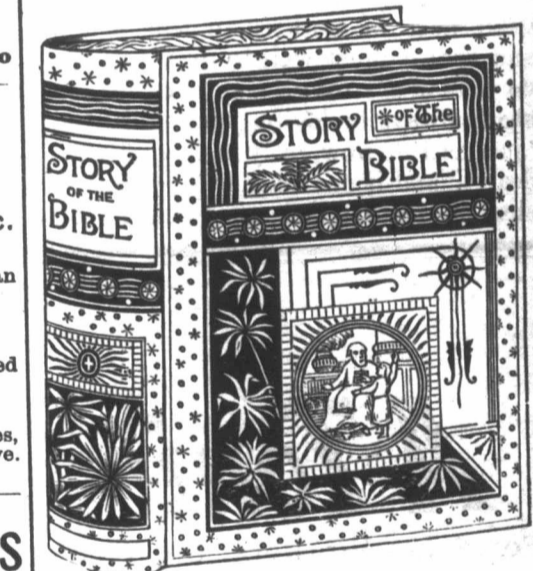
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Dressed b Beef, fore Beef, hin Mutton .. Lamb .. Veal ... Beef, sirl Beef, rou Mutton, l

Butter, 1 lb. ... Butter, t Butter, f Eggs, fre Chickens Turkeys Ducks, 1 Geese, e

Potatoes Carrots, Onions, Turnips Cabbage Celery, Lettuce, Radishes Apples,

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Dr. F The gre ous D Try (Constip tive) remedi let.

D. L.

C C

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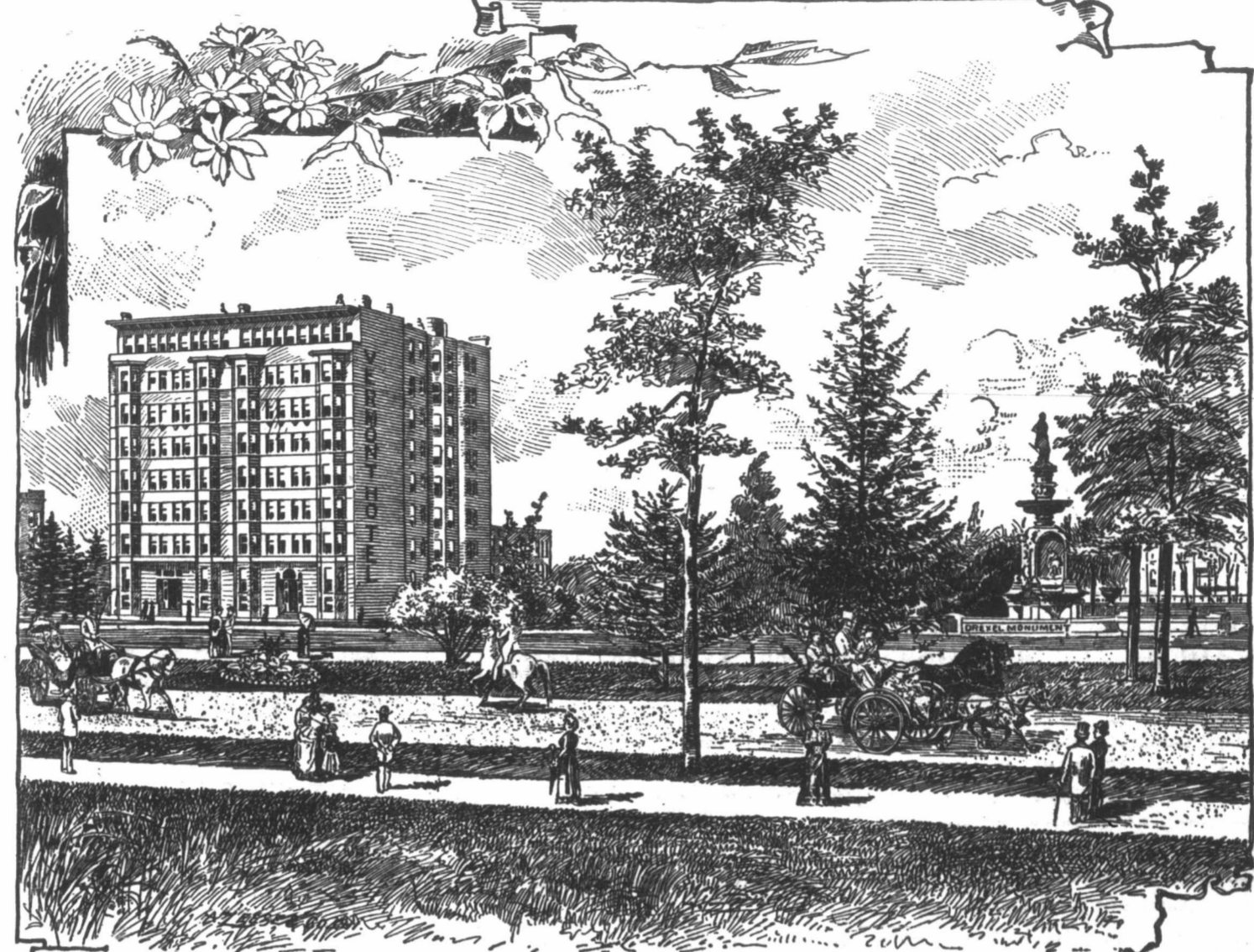
Grain.		
Wheat, white.....	\$0 69 to	\$0 70
Wheat, spring.....	0 00 to	0 00
Wheat, red winter.....	0 00 to	0 66
Wheat, goose.....	0 67 to	0 62
Barley.....	0 40 to	0 41
Oats.....	0 35 to	0 37
Peas.....	0 60 to	0 63
Hay, timothy.....	10 00 to	12 00
Hay, clover.....	9 00 to	10 00
Straw.....	8 00 to	9 00
Straw, loose.....	4 00 to	5 00
Rye.....	0 00 to	0 50

Meats.		
Dressed hogs.....	\$7 25 to	\$7 60
Beef, fore.....	5 00 to	5 50
Beef, hind.....	7 50 to	8 00
Mutton.....	7 00 to	9 00
Lamb.....	9 00 to	12 00
Veal.....	8 50 to	11 00
Beef, sirloin.....	0 14 to	0 17
Beef, round.....	0 10 to	0 12
Mutton, legs.....	0 14 to	0 16

Dairy Produce, Etc. Farmer's Prices		
Butter, pound rolls, per lb.....	\$0 18 to	\$0 20
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Butter, farmers' dairy.....	0 19 to	0 20
Eggs, fresh, per doz.....	0 10 to	0 12
Chickens, spring.....	0 75 to	1 00
Turkeys, per lb.....	0 14 to	0 16
Ducks, per pair.....	1 00 to	1 20
Geese, each.....	0 00 to	0 00

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Potatoes, per bag.....	0 80 to	0 90
Carrots, per bag.....	0 00 to	0 00
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Turnips, Swede, per bag.....	0 30 to	0 35
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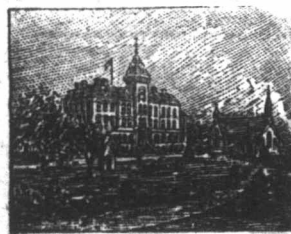
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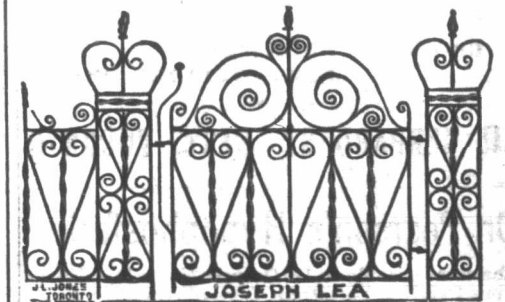
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