

Canadian Churchman

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

Vol. 17.]

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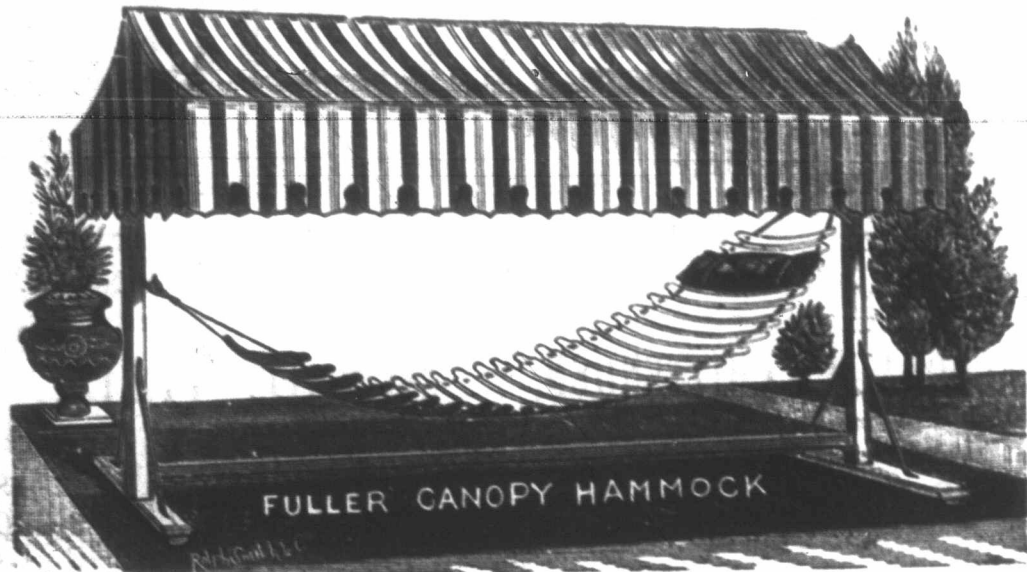
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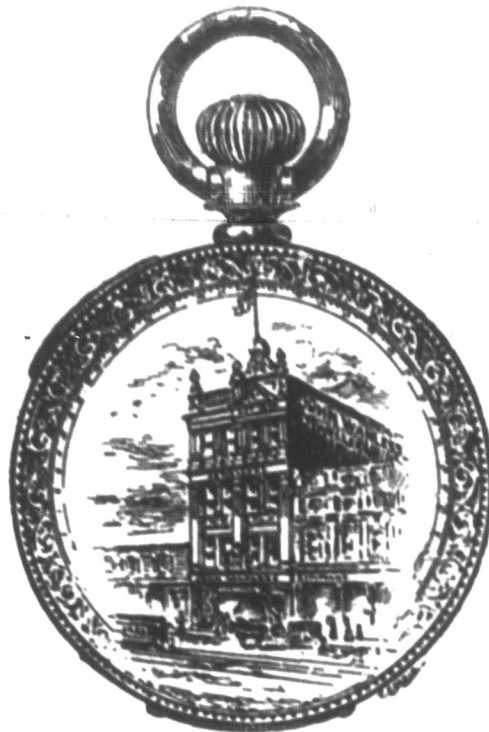
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SILENT CHURCHES—churches without services—are very frequent in some parts of the country at times. There should be some way found to wake them up to new life and activity again. The Bishop of Maryland praises his Women's Auxiliary for some good work in this direction.

PHILLIPS BROOKS continues to occupy a large space in Protestant Episcopal newspapers. His qualities and qualifications (or otherwise) are being freely canvassed. The *Living Church* and *Eclectic* both seem "dead set" against the confirmation of his election by the Diocesan Committees and Bishops.

KAISER-I-HIND, Hindostanee for "Empress of India"—seems to have a very wide and deep personal influence on her Indian subjects of the East, as well as those of the West. The mothers of Hindostan look with admiring and imploring eyes to the "great mother" of the Empire for guidance and help.

SISTERS FOR AUSTRALIA.—We see complaints that English sisterhoods have given the Australian Church "the cold shoulder" thus far. The Dean of Perth is going to England to try and start a movement of the Sisters to that far off colony. Canada, fortunately, cannot complain of being now overlooked by them.

THE INFLUENZA EPIDEMIC has reached such proportions in Great Britain as to call for public prayers for relief. La Grippe is now said to be carried (in germs) on the wings of the north-east wind from China. When first noticed in Italy it was considered an *evil influence*, hence the name then given, "Influenza." The germs elude human vigilance.

THE SNOWBALL APPEAL, set rolling in 1888 by an English woman who wanted to back up the Bishop of Bedford's new Home for Destitute Women, is becoming embarrassing. The Bishop finds money pouring in more largely than is needed, and is trying to stop the snowball—which bids fair to become an avalanche.

THE PASTORAL STAFF, as a speaking sign of the Episcopal office, has become almost the rule with English bishops; and the Churchmen of the United States are following suit in the adoption of the same article of *insignia*, presenting their bishops with handsome emblems of office. Some of our Canadian bishops already have them.

SUNDAY DRINKING IN SYDNEY.—The liquor dealers of Sydney have taken the curious step of stopping Sunday drinking themselves in order to rouse the ire of the drinkers against the whole body of "Temperance" agitators. It seems a very hazardous step to take (for their interests) and may prove to be a "boomerang" against them after all.

SPURGEON'S EGOTISM.—In reply to the charge that the Baptist ministers are now-a-days an illiterate set, Spurgeon has retorted that at 17 he could have graduated—as if the whole Baptist ministry were to be summed up in his one personality. *Church Bells* argues that his very prominence among them proves the inferiority of the rest!

STRONGER THAN STEEL.—What is? Why, a spider's web—of all things. A Frenchman of science has been experimenting on this subject, and succeeded in proving his point, that a spider's web is really stronger than a steel wire of the same thickness—is, in fact, half as strong again. There is, therefore, probably nothing stronger after all than the spider's rope.

CHILDLESS FRANCE.—The statistics of the French population show an unnaturally small rate of increase, owing apparently to the failure of marriages and children. As things go, the death rate will soon exceed the birth rate. In the history of nations (as of Rome) this state of things precedes—rather is—decay. The French in Canada are famous the other way.

THE COMING RACE is a subject now very interesting to our Republican neighbors. They calculate as things are going, that the French Canadians, will be able to celebrate the 100th anniversary of St. John the Baptist Society in less than 50 years in Boston, which would then be French Canadian, and the centre of the French Canadian nation—so rapidly are they increasing there now.

THE PROSECUTION OF MR. GORE by Rev. E. S. Ffoulkes, vicar of St. Mary's, Oxford—which is rumoured now—is a very doubtful kind of proceeding. Archdeacon Denison seems to have retired from his war against the Oxford professor, and there is a general feeling that he will manage to set himself with the Church public ere long. At present his meaning is painfully uncertain.

SUSPENDING AN ARCHDEACON is the kind of exercise or amusement in which a certain missionary secretary (!) indulged upon a recent occasion. This official had large ideas about the extent and importance of the duties of a society secretary—very natural where untrained agents are employed.

Secretary Eden has since apologized to Archdeacon Crowther, but the (African) *Lagos Times* is very severe on his impertinence.

QUAKERS AT THE MANSION HOUSE.—The Lord Mayor of London, although a Church lay reader, is descended—on both sides—from the Quaker ancestry. This probably accounts for the fact that he lately entertained the leading members of the Quaker "May meeting" at luncheon. They did not indulge in the custom of toasts on this occasion; but several very interesting speeches were made.

CLAY BOOKS are a fruitful source of present information about the affairs of ancient Nineveh. Not long since the great library in the palace of Kanyan was brought to light by an English exploring party. Its books were tablets of clay—marked while soft and then hardened—carefully numbered consecutively, and forming connected narratives or treatises on various subjects of the Assyrian Empire.

BOY BISHOPS—that is, very juvenile nominees for Episcopacy—are very unusual in England, rather common in the United States. Protestant Episcopalians are getting alarmed and eulogize the Mother Church for choosing men for what they have done. At the same time Americans are warned that "promising young theologians" do not perform quite up to the expectations of their admirers—not always.

NIGHT SONG is the name of an informal kind of mission service used by the Cowley Fathers and others in place of the usual late evensong—even-song being said in the afternoon instead—or immediately after a shortened evensong at the usual hour. There is much to be said in favour of an easy modification of our usual form suited to the capacity of promiscuous hearers, who find our service intricate and puzzling at first.

JEWISH COLONIES IN PALESTINE have been noticed by recent travellers in the East. The incoming Jews settle in detachments and take up land with great success. They make good farmers, making even of this quite a profitable business. Necessity is surely the mother of invention! They might—now that they have found out the way—kindly send a few teachers to other farming communities, where farming for profit seems to be fast sinking among the "lost arts."

WHAT WE OWE THE WELSH CHURCH.—In a recent speech at a Church Defence meeting, Bishop Westcott, of Durham, dwelt with great eloquence and power on the history of the old Celtic Church of Wales, as the real mother of the Church of England, the lowest stratum and base of the immense fabric of the Anglican Communion throughout the world. He referred at large to the stupendous revival of the Church in England and Wales during the last 50 years.

ARE THEY SHYLOCKS?—We do not yet seem to have got to the bottom of the Russian persecution and Corfu massacre of Jews. *The Rock* traces the odium against Jews in those parts to their unmerciful exaction of usury from the Gentiles—especially hard on the peasant farmer class, who cannot afford to pay high interest. It does not do to demand "meum," regardless of the disability of

the debtor in the matter of payment. It has the effect of drawing blood—and bad blood too!

DR. RAINSFORD ENCOURAGED.—The eloquent rector of St. George's, New York, has received a very speedy and liberal response to his plea for endowment of poor parishes generally and his own in particular. A lay member of the congregation has given him \$200,000 to extend the work of his parish among the poor. Such bright examples should attract imitators—especially when, like this one, *anonymous*. This is the way to show your light—and hide yourself under a bushel!

SACRIFICIO DELL' INTELLETO, Dollinger says, was so advocated by the Jesuits that they had "succeeded in raising mental sloth (in their pupils and dupes) to the dignity of a religious meritorious sacrifice." They deliberately *fabricated history* for the consumption of theological students. The veteran theologian took nine years to verify deliberately the counts in his indictment against papal falsifications. How different from the noodles who swallow (with eyes shut) all Rome's nonsense!

A STAR-BURST.—Scientific investigators in the region of Astrology, seem to have satisfied themselves that a large planet between Mars and Jupiter must have burst some time ago into hundreds of pieces (which they have been discovering during the present century); one of these, called "Flora," now being hurled 49 millions of miles nearer the sun, and another ("Euterpe") hurled 71 millions of miles the other way. The earth's fate may be similar one day.

AURICULAR CONFESSION IN IRELAND.—Attention has been called to the fact that in the Irish Convocation at Dublin 1634, a canon was passed to the effect that "The minister of every parish shall on the evening before the administration of the Holy Communion, give warning by the tolling of the bell, to the people to enter into a special examination of the state of their souls; and, finding themselves troubled in mind, to resort unto God's ministers to receive from them as well advice and counsel as the benefit of absolution by the power of the keys, which Christ hath committed to his ministers for the purpose." This is very different from the Dublin Synod of 1891!

OFFERTORY OBLIGATIONS.—It seems that the old custom of people offering bread and wine for the Communion at the time of celebration, still is kept up in the Metropolitan Cathedral of Milan. The ceremony appears to be a very impressive and appropriate one—very similar to that which used to prevail in the Church of England; instead of which we now have the offering of money (*oblaciones pecuniariae*) for the purchase of the elements by the curate and wardens. This is, of course, a virtual offering of the elements, and accounts for the present Rubric about the "decent" basin, "reverent" conveyance, and "humble" presentation of the alms, &c., by the priest at the offertory period of the service.

HYPNOTIC INFLUENCE.

The time has come when doctors, lawyers, judges and divines must face the question of the responsibility of subjects of hypnotism for the evil which they may be made to do while under its influence. Lately a portion of the press and professions seemed to wake up to the alarming importance and growing dimensions of this modern

question. One cannot read the accounts of the success of cool and calculating villains—possessed of strong and resolute wills in leading weaker minds astray—

WITHOUT A SHUDDER.

at the uncanny character of the whole proceeding. It looks very much like the Scriptural incidents connected with *demoniac possession*. At first glance it might almost seem that this is Satan's modern way of achieving substantially the same result; that the demon in pursuit, instead of dealing directly with his victim, reaches him or her through the medium of some third party to the business—a middleman, as it were! It looks as if, indeed, there were a *double action*, a coupled movement of two evils; the active vicious inclination and will of the hypnotizer and the passive weak will and moral helplessness of the hypnotized. There is, however, happily

ANOTHER SIDE

to the subject. Physicians are beginning to consider whether there has not been discovered in this hypnotic power of certain persons a *new agent* for the cure of disease by means of the process called "Suggestion." The Paris *Revue Philosophique* refers to well authenticated cases in orthodox practice where (in India, for instance) marsh-malaria, dysentery, affections of the liver, have been ameliorated or entirely cured by the action of suggestions pleasing to the imagination of the patient. The subject here begins to trench on the large subject of *Faith-cure*. A writer in the *Revue* (Beaunis) goes so far as to say that

"HOMEOPATHIC PRACTICE

is nothing but 'Suggestive therapeutics' on a grand scale." We are not sure whether the advocates of Homeopathy will consider this as a compliment, or as the reverse. It may be a sly hit on the medical value of the drugs used in that branch of medical science. On the other hand, there seems no valid reason why medical men should abstain from playing on the imagination of patients, if the effect be beneficial to their physical health. This, again, is treading on delicate ground—the propriety (morally) of *suggestio falsi* and *suppressio veri* under any circumstances. *Is it doing evil that good may come?* So we come back to the same ground again, the *moral aspect* of the whole question, of which the responsibility of the patient (or victim) is one development. One may, however, lay down the axiom that no man is really responsible for what he *cannot help doing*. The French writer already quoted goes into this line of thought, and deals with the general question of *environment*. How far is man the "creature of circumstances" after all? There remains somewhere an element of personal responsibility! We remember reading in our own pages not long since a selected story entitled

RESPONSIBLE FOR HIS IRRESPONSIBILITIES,

which contained a very wholesome moral, that deserves to be repeated and emphasized very liberally. It treated of the way in which people *slide* into great evils by indulging in small ones carelessly. Over-indulgence in stimulants, careless handling of fire-arms, "playing with fire" generally (literally and figuratively), leaving the stable-door unlocked, loosening the reins of reason, weakening the power of will, trifling with (minor) duties—all these things and many others lead to *frightful disasters* in innumerable cases. There should be no doubt that the man or woman who trifles with such matters, knowing the risks of possible consequences, is to be held largely responsible for the ultimate results.

BACCARAT, ETC.

The prominence given to the practice of gambling in society by the Cranby Croft incident on account of the eminence of the principal characters in the scene, may serve to direct public attention to a very serious and insidious form of evil, which has been taking possession of people at large with extraordinary unanimity—gambling in its various forms. It cannot be said that the minds of the leaders of public thought have been insensible to the fact, or that their pens or voices have been inactive in regard to the matter. There has been a great deal *said and written* for a year or two past on this subject. It seems to us, however, that the process of thought in general has been rather superficial in its movement. People do not seem to have realized that a great deal of harmless fun is

PLAYING WITH FIRE.

Many even of English bishops and deans have—in their speeches and addresses against betting and gambling (an almost daily or weekly title of debates and meetings in Church and other papers)—seen fit to introduce a saving clause in favour of certain innocent (so-called) forms of this hydra-headed evil; rather, one should say, certain *lower degrees* of its development. To royal princes, lords, and ladies, merchant princes, generals and *geunnesse doree*, a few turns with £5 counters at a favourite game of chance seems, indeed, a very innocent form of amusement for such persons, a mere trifling pastime for them. A little lower down in the scale of plutocracy (for aristocracy is now a misnomer) we have to use counters to represent dollars or shillings or pence; but the principle and action of the evil *virus* or poison is the same. Even a gallant general—a noble man in every other way—may not be proof against its action, and falls a victim to its power.

THE DANGER IS THE CHARM.

The stakes are by common consent, in such parties, placed just so high that one would much rather not lose the game! The next step is to take measures not to lose the shilling, the dollar or the pound, as the case may be. Here and there—perhaps more generally than is supposed or at least discovered—another step is taken. One should say, rather, the step of taking measures to prevent loss in gambling is only possible in one direction—cheating. Say nine out of ten persons so engaged in baccarat, or whatever it may be called, would not be suspected of any such declension from social rectitude and morality; this fact forms a *cover* for the actual cheat. It is only by accident that cheating can be discovered under such circumstances, for no one dreams of its existence or thinks of looking for it. Each one would rather not believe his eyes, than believe the fact before them. That, however, such things are possible at all, reveals

THE FIRST STEP IN EVIL.

as having been taken, not in cheating, but in the practice which makes cheating to be the only intellectual proceeding upon such occasions, as well as the only way of escape for him who hates to lose. To risk *anything at all* on mere chance is in itself an unreasonable, unintellectual, and criminal action against which one's higher instincts revolt. Break down those higher instincts, remove the barrier of conscious virtue, and you make the way easy of access for other developments of vice. To risk—to cheat; that is a natural sequence! Having reached this point, we may next ask ourselves, whence then has this vice of betting and gambling so wide a range,

since it is so abhorrent to morality and intelligence. The answer has been given by more than one thoughtful mind.

THE CHURCH IS RESPONSIBLE!

The work of weakening public morality in this matter is done in church halls and school houses. That is where the sappers and miners of Satan make their most easy and effective entry. The bazaar has become the field of operations in this direction. Every lottery, raffle, grab-bag, &c., &c., which excites the imagination and interest of the congregation (!) in fun assembled, by the pleasure of risk, by the dangers of chance, by the almost certainty of loss, by the vague possibility of gain—these things are the loopholes by which the public

CONSCIENCE IS DEFILED.

The step from the Church raffle to the baccarat table or the betting book is but one step and on much the same level. Election cakes, gold canes for favourite politicians; piano or cottage for question answerers, free trips for popular preachers or officers—these are all the rudimentary exercises of those who are learning to gamble. When people (who can ill spare) undertake to risk their one cent, five or ten, on such chances, they have in reality nothing more to learn, and only need seek variety in practice of other games—baccarat, &c. If they were asked to put their dime or pound into the offertory plate, how they would grudge it, most of them, and seek a smaller coin! But this amusement of throwing away money is all right. Is it?

REVIEWS.

THE RECTOR OF ST. LUKE'S, a Novel. By Marie Bernhard, translated by Elise L. Lathrop, with photogravure illustrations. New York: Worthington Company.

This is none of the "blood and thunder" type to contrast with the name, but is a carefully written exposition of some phases of human life and feeling. The general presentation is good, and the leading characters stand out boldly clear. The Rector's difficult position, after hearing the tale in the prison, is told in one of the most powerfully written passages in the whole book. Some of the illustrations are fine works of art.

POEMS GRAVE AND GAY. By Albert E. S. Smythe. Toronto: Imrie and Graham.

We prefer the Gay to the Grave, as there is more of spontaneity in them, and the associated ideas are easier. Runs in alliteration are somewhat oppressive to the fancy, and the necessities of rhyming should not be allowed to dominate the purity of the language and thought. We never heard before of the word *anadyne*, which is formed to rhyme with *lime*. The horse should never be permitted to run off with the rider, or the poet be put under his work. We expect to see better pieces when our author next appeals to the public.

PSEUDEPIGRAPHA: AN ACCOUNT OF CERTAIN APOCRYPHAL SACRED WRITINGS OF THE JEWS AND EARLY CHRISTIANS. By Rev. W. J. Deane, M.A. Price 7/6. Edinburgh: T. & T. Clark; Toronto: McAinsh, 1891.

Every student of early Christian literature owes a debt of gratitude to Mr. Deane for this excellent introduction to some little known Apocryphal Jewish and Christian writings belonging to the period immediately preceding or following the commencement of the Christian era. To many the reading of these essays will be an incentive to the study of the original works. Others, whose tastes and duties may not lead them so far, will find here an adequate account of the treatises which are here examined. Among the most interesting of the treatises described is the Book of Enoch quoted in the Epistle of St. Jude, a work apparently of Hebrew origin, of which an Ethio-

pian version was discovered by the traveller Bruce. Apart from the historical interest of the contents of these documents, they are of great value in reference to the teaching of our Lord and His apostles, helping us, to no small extent, to understand how far the thoughts which He delivered were the common property of the age in which He appeared; and in what manner He elevated and transformed the teaching of earlier times. The book is of great value not only to specialist scholars, but to teachers in general; and every reader of Holy Scripture and early Christian history will find help from its pages.

Home & Foreign Church News

FROM OUR OWN CORRESPONDENTS.

QUEBEC.

The Rev. V. Lacey, a graduate of Bishop's College, Lennoxville, who has been since his ordination acting as Curate at Richmond and Melbourne in this Diocese, has accepted charge of a parish in Vancouver, B.C., and leaves for there about July 1st.

Rev. R. H. Cole, who returned from the south a few days ago, sailed by the last steamer for England, having been called there owing to the illness of his sister at Carnarvon, Wales.

Compton Ladies' College.—The Lord Bishop has issued a pastoral letter to be read in all the churches on the Third Sunday after Trinity, calling attention to the Ladies' College at Compton, which is in a very prosperous condition, and asking that a collection be taken up in all the churches on the following Sunday in aid of the College.

Confirmation Tour.—The Lord Bishop of the Diocese left on Saturday, the 6th inst., for the Eastern Townships, where he will hold Confirmation Services at Sherbrooke, Magog and other places.

Missionary.—The Rev. Canon O'Meara, of St. John's College, is in Quebec at present as a special deputation from the Metropolitan of Rupert's Land, to solicit aid from Churchmen to extend the work in the Mission field in the newly settled parts of Manitoba. On the Second Sunday after Trinity, he preached in the Cathedral in the morning and in St. Matthew's in the evening, and laid before the congregations very eloquently the purpose for which he had come, and announced that the following day he would begin a canvass for aid, and hoped to meet with a hearty response.

MONTREAL.

AYLWIN.—The garden party held at the parsonage on the 25th ult. came off with great success, there being some two hundred friends present. A sumptuous tea was provided on the grounds. A long concert programme and the "Fairy Ship," with Chinese lanterns, afforded great pleasure. Too much cannot be said in praise of good Miss Jackson, who so kindly seconded Mrs. Pearce's efforts to make the Garden Party a successful pleasure.

ONTARIO.

OTTAWA.—*St. Alban's.*—*The Solemn Funeral Service conducted by Rev. J. J. Bogert and others.*—The little grey stone church, situated at the corner of Daly avenue and King street, in this city, will long be hallowed in the hearts of patriotic Canadians as the sacred edifice which Sir John Macdonald attended in life, and were the funeral services over his remains were read. The deceased Premier and the gracious lady who has been his helpmeet for 25 years, have been in the habit of worshipping here Sunday after Sunday, but alas! the seat which the Grand Old Man has been accustomed to occupy will know him no more. St. Alban's church was erected in the year 1867, when Ottawa was a far smaller city than it is to-day. The venerable Archdeacon Jones, of Brockville, was largely instrumental in bringing about the erection of the edifice and was its first rector. He remained here until 1881, when he was transferred to Brockville, and the Rev. J. J. Bogert, M.A., the present rector, was appointed in his place. The churchwardens, sidesmen and members of the congregation, when it was learned that the funeral service over the remains of the deceased statesman would be held in the church, decided to make such decorations and changes in the interior of the edifice as would be specially appropriate to the occasion, and by those who were privileged to be present within the sacred structure, the recollection of the

solemnity and sadness of the day will long be remembered.

The Decorations.—The massive stone sides of the memorial window in the chancel were one mass of roses, tulips, hyacinths and other flowers embedded in smilax. This window was presented to the church about three years ago by Lady Macdonald in memory of her mother, Mrs. Bernard, wife of ex-Governor Bernard, of Jamaica, and represents the birth, crucifixion and ascension of Christ. It is an interesting fact to note also that the cost of the window was defrayed out of the proceeds of Lady Macdonald's pen. The side windows looking upon the chancel were dedicated to the four apostles, St. Matthew, St. Mark, St. Luke and St. John. The altar was draped with bluish purple hanging, trimmed with white silk, with two bouquets in gold vases standing at either side. The altar candles were festooned with smilax. The base of the altar was surrounded with rows of tropical ferns, palms, and hothouse plants, rich in their dark green colours, and making an effective setting with the royal purple drapings. Along the organ above each choir were festoons of smilax, with wreaths of the same surrounding each gasalier. The reading desks were also appropriately draped with bluish purple trimmings and garlands of smilax, and the chancel steps contained two rows of tropical plants. The pulpit was surrounded with purple velvet, in front of which drooped a banneret of the same shade, with a centre of old gold, with I.H.S. worked in gold in the centre.

The Catafalque.—The catafalque, under which the casket was to rest, was clothed in imperial purple. The two pillars nearest the altar had embossed a wreath of oak leaves and acorns, while the two nearest to the main entrance had embossed leaves of laurel worked in bullion gold. The top drapery was festooned with gold braiding, with a background of three gold stars; below there appeared two wreaths of maple leaves entwined in gold and green. At the juncture of each pillar with the canopy hung bannerets of purple and gold, bearing a centre design of the Greek lexicon, the Alpha and the Omega. The canopy itself was a covering of black and purple. The bier consisted of two mahogany pedestals, covered with a banner of royal purple and gold in front, having a representation of St. Alban the martyr. The decorations were supplied by Mr. Beullac, of Montreal, who was assisted in the draping by Messrs. Goodeve, Pereira and J. R. Hooper.

The Old Chief's Seat.—But there was one particular spot to which the eyes of the hundreds who visited the church during the morning were directed with thoughts of sadness. Immediately in front of the reading desk, the end seat next the centre wall in the second row was covered with purple and old gold, festooned in front with a wreath of smilax on the entry side. This was the seat which the great chieftain had occupied for so many years, and in the place where he had been accustomed to sit there rested to-day a superb cross of white and cream roses, tulips and immortelles, a gift from the following young ladies of St. Alban's: The Misses Taylor, Cross, White, Powell, Wallace, Bogert, Bacon, Landor, Wise, Mackintosh, Jarvis and Bancroft. The baptismal font was filled with superb tropical plants of Yucca palm and ferns and adorned with lilies and smilax. The entire edifice was touching in its sombre shadows, but beautiful in all its floral loveliness. The church authorities had taken every precaution to see that there was no undue crowding and that those entitled to admission first should not be seriously incommoded. Two of the sidesmen, Mr. G. D. Taylor and Mr. Martin Maynard, were on duty, and superintended the seating arrangements effectively. Lady Stanley of Preston, accompanied by Lord Kilcourse, A.D.C., Mrs. Colville and Mrs. Herbert, arrived early and were admitted by private entrance and seated on the second row from the front. All the ladies were attired in deep mourning. The rector of the church also courteously gave early admission to accredited representatives of the press, but the doors were not open to the public until after the mourners had been seated and the members of the Senate and House of Commons and other distinguished personages had taken their places.

The Processional.—The swelling tones of the organ as Mr. Grounds, organist of the church, commenced an impressive rendering of Chopin's Grand March Funebre, was the first intimation of the approach of the cortege, and immediately afterwards the vestry door opened and the choir emerged therefrom into the church and commenced the processional. Nearly every Anglican minister in the city was present in the procession, among them being Rev. Messrs. Pollard and Mackay, of St. John's; Rev. Mr. Snowden, of St. George's; Rev. Mr. Garret, of St. Luke's; Rev. Mr. Hannington, of St. Bartholomew's; Rev. Mr. Gorman, of Grace church; Rev. Mr. Bailey, of St. Barnabas; Rev. Mr. Smith, of Hull; Rev. Mr. Nesbitt, of Arnprior, and Rev. Mr. Mucklestone, of Christ church. The procession was closed by the Rev. Mr. Bogert, rector of St. Alban's, Venerable Archdeacon Jones, of Brockville, and the Venerable Archdeacon Lauder, of Christ church, who is also

chaplain of the Senate. Rev. Canon Ellegoode, of Montreal, was present by request of the bishop to represent the Montreal diocese. The choir, having slowly walked down the side aisle towards the main entrance, turned inwards again towards the altar, which left the clergy near the door ready to receive the remains of the late First Minister. Through the windows of the church a great mass of struggling humanity could be seen lining both sides of Daly avenue, but the roadway was kept effectually clear by a squad of Dominion police. A guard of honour consisting of detachments from the Governor-General's Foot Guards and the 43rd battalion, lined up on the sidewalk, with arms reversed, forming an avenue through which the sad cortege would pass. Presently the mournful strains of the

Dead March in Saul, played by the band of the Foot Guards, were carried to the ears of the listeners in the sacred structure. The troops were seen to be passing by, then the two cars containing floral tributes, then the hearse bearing the remains of Canada's greatest son. A little longer wait and soon the impressive intonation by the clergy: "I am the resurrection and the life, saith the Lord; he that believeth in me shall never die," filled the sacred edifice. With stately tread, the choir and clergy passed down the aisle towards the chancel; louder and louder grew the tones of the intoning clergy, and after St. John's beautiful words had died away, once more in fuller tones there came forth the joyful words, "I know that my Redeemer liveth and that He shall stand at the latter day upon the earth." Following the clergy, in the order named, came the distinguished pallbearers: Hon. Mr. Dewdney, Hon. Mr. Tupper, Hon. Mr. Foster, Hon. Mr. Chapleau, Hon. Mr. Costigan, Hon. Mr. Carling, Sir Hector Langevin, Hon. Mr. Aikens, Hon. Mr. Haggart, Hon. Mr. Abbott, Sir John Thompson, Hon. Mr. Smith, Sir A. P. Caron and Hon. Mr. Bowell. Then, with bowed heads and reverent mien, the few silent watchers in the church saw the remains of Canada's greatest statesman pass by, borne on the shoulders of six stalwart Dominion policemen. Immediately following the casket came Mr. Hugh John Macdonald, M.P. for Winnipeg, and little Jack, his son, the only grandson of the dead statesman; Rev. Dr. Williamson, of Kingston, and Lieut.-Col. J. Pennington MacPherson, a distant relative. Following these gentlemen were Mr. Fred White, controller of the North-west Mounted Police, Sir John's former private secretary; and Dr. Powell, for many years his faithful medical attendant. Behind them came Mr. Joseph Pope, private secretary, and Mr. George Sparks, a distant relative. Then came the judges, lieutenant-governors, members of the Senate and House of Commons, and other distinguished representatives from the different provinces. After all had been seated, the restraint about the admission of the general public was removed, and soon the aisles were filled by a crowd composed of old and young, rich and poor, patrician and plebeian alike, a great tribute to the memory of the man whom all Canada is mourning to-day. The coffin rested on the bier prepared for it, and by a singular coincidence, the head of the casket was immediately opposite the seat which the deceased had occupied Sunday after Sunday in the church for many years. But two tributes were laid on the casket, one from her gracious majesty the Queen, as a mark of her respect and admiration of a man who had proved himself one of her most dutiful and loyal subjects; the other from his excellency the Governor-General, who during his three years' residence in the Dominion had learned to honor the deceased as his best friend in Canada.

The Service.—Rev. Mr. Bogert announced the psalms for the dead, No. 89 and 90, which were sung in an impressive manner by the choir and joined in by the congregation.

His Favorite Hymn.—Hymn 40, a favorite hymn of the late Premier, was then sung:

Now the labourer's task is o'er,
Now the battle day is past,
Now upon the further shore
Lands the voyager at last.
Father, in thy gracious keeping
Leave me now, Thy servant, sleeping.

There the tears of earth are dried,
There its hidden things are clear,
There the work of life is tried
By a juster Judge than here.
Father, in Thy gracious keeping
Leave me now, Thy servant, sleeping.

There the sinful souls that turn
To the cross their dying eyes,
All the love of Christ shall learn
At His feet in Paradise
Father, in Thy gracious keeping
Leave me now, Thy servant, sleeping.

There no more the powers of hell
Can prevail to mar their peace:
Christ the Lord shall guard them well,
He who died for their release.
Father, in Thy gracious keeping
Leave me now, Thy servant, sleeping.

"Earth to earth and dust to dust,"
Calmly now the words we say,
Leaving him to sleep in dust
Till the resurrection day.
Father, in Thy gracious keeping
Leave me now, Thy servant, sleeping.

AMEN.

As the beautiful words ascended to the Throne of Grace, the eyes of the hundreds in the church were moist with tears. The scene was a most affecting one.

Ven. Archdeacon Lauder, chaplain of the Senate, then impressively read the lesson from the 15th chapter of the First Epistle of St. Paul to the Corinthians. As he came to the solemn words, "We shall not all sleep, but we shall be changed in a moment, in a twinkling of an eye, at the last trump," a fanfare of trumpets broke upon the ear of the listeners, bringing home to them the solemnity of the occasion. Then followed the anthem of the day, an English adaptation from Franz Abt's Latin Ave Marie. The words were as follows:

O Lord, most holy;
O God, most mighty;
O loving Saviour.
Thee would we be praising with joyful lips.
For Thou hast redeemed us of Thy grace and mercy.
Teach us to know Thee:
Teach us to love Thee;
Make us to follow after holiness.
So in temptation
And in the hour of sadness
We shall find comfort and help in Thee.

Guide us, O Saviour,
O loving Saviour,
So in the hour of sadness
We shall find comfort and help in Thee.

The solo part, commencing with the words, Teach us to know Thee, was rendered by Master Robert Gormully. As his pure treble voice broke the impressive silence of the edifice, it is not too much to say that doubtless the prayer contained in the words brought comfort and consolation to the sorrowing one present.

Rev. Mr. Bogert and Archdeacon Lauder descended from the chancel and took their places under the catafalque, at the head of the casket and facing the altar, when the committal portion of the burial service was read by Mr. Bogert, with the exception of that portion having reference to committing the body to the ground. After the last collect the choir sang Stainer's Seven-fold Amen, and in leaving the chancel Bunnett's version of the Nunc Dimittis, "Lord now lettest thou thy servant depart in peace."

The procession was then re-formed and the body of the great chief borne from the little edifice which he had known so long and loved so well, another step toward his last resting place.—*Empire*.

TORONTO.

St. James'.—The annual meeting of the Synod was opened Tuesday morning in the school-house, nearly all the members of that body being present. At 10 o'clock celebration of the Holy Communion was held in the cathedral, and at 11.30 the Bishop of Toronto took the chair at the school-house, and, after prayer by Archdeacon Allen, the business of the Synod was commenced.

Rev. A. H. Baldwin and Mr. T. D. Delamere, the committee appointed to meet before the Synod and examine the certificates of the lay representatives, presented their report. It was referred to the Court on Contested Seats.

The Bishop's Charge.—The Lord Bishop then delivered his opening address. The following contains some of the chief points:—

In inviting the reverend brethren and brethren of the laity to the discharge of those duties of legislation for the good government of the Church which were entrusted to them as members of the Synod of the Diocese of Toronto, it became once more his Lordship's duty to lay before them first the changes that had been wrought by the hand of death since they last met. They had to lament the loss of two of the oldest and most prominent clergymen of the diocese, Rev. John Carry, of Port Perry, and Ven. Archdeacon Wilson, of Grafton. Eloquent tributes were paid to the departed clergymen. Of the former it was stated that "the parochial charges which he held were never commensurate with his worth, his learning, his eminence as a theologian. It was not by the gauge of high preferment that his standing in the Church was measured, but by the weight of his counsel and the value of his past knowledge and ripe experience in the councils of the Church: he would have adorned the highest rank in his profession, but his life's labours were unobtrusively spent among the lowliest." Of the late Ven. Archdeacon Wilson it was said that "he furnished an instance almost unique of a clergyman holding his first and only charge for an uninterrupted period of 46 years. He pursued his duties all these years with an assiduity and patient continuance in well-doing

worthy of the praise of the Church." At his death he had willed a bequest of \$34,000 to the Mission fund of the diocese, besides handsome benefactions to Trinity College and Trinity College school.

Proceeding, the address stated, that whilst they thus mourned the loss of two of their veteran clergy, the whole nation was plunged into mourning by the loss of her veteran statesman and administrative head, the Premier of Canada. The Right Hon. Sir John A. Macdonald, K.C.M.G., P.C., was unquestionably the greatest living Canadian, says the Bishop in his address, beloved of this people for his patriotic devotion to the service of his country, and the benefits he had secured to her; esteemed for the disinterestedness which in long years of opportunity had abstained from all incentive of self-enrichment; admired by all for the ready tact, the hearty geniality, the ever-youthful alertness of spirit and lightness of humor which made him an irresistible leader of men, ranked by the opinion of the world among the consummate statesmen who rule the destinies of nations in this age; and honoured by the sovereign to whom his heart and his policy were so loyal. We, too, continued the charge, in this season of national tribute to his memory, may be permitted to record with pride that he was a loyal son of the Church, faithful amidst all the distractions of his high and exacting office to the duties of personal and family religion, a sincere and devout communicant. You will, I am sure, continued his Lordship, receive with welcome a resolution of deep regret at the loss of so great and able a chieftain from the councils of the nation, and of sympathizing condolence with that true and noble lady, that exemplary Churchwoman, who has stood by his side with such heroism and devotion—his stay and solace through the long years of his hard-fought Parliamentary career and the sad days and nights of his stricken and failing powers.

The loss to the diocese by changes in the clerical staff during the past year had been four, viz:—Rev. George Nattress, to the Diocese of New York; Rev. Charles H. Shutt, to the Diocese of Niagara; Rev. Henry G. Waler, to the mission field of Japan; and Rev. E. C. Saunders. On the other hand, the Diocese of Toronto had received an accession of eight; three from other dioceses, namely:—Rev. Arthur Lloyd, of Pembroke College, Cambridge, from the Diocese of Japan, to be professor in classics and public orator in the University of Trinity College; Rev. James H. Talbot, from the Diocese of Fredericton to the parish of Oshawa; and Rev. Alfred J. Reid, also from the Diocese of Fredericton, to be assistant curate at St. Luke's church, Toronto; and five by ordination, viz: Revs. T. T. Norgate, appointed assistant curate of St. Matthias, Toronto; J. H. Ross, to St. Barnabas, Chester; Francis W. Kennedy, to the mission of Bolton and Sandhill; John R. S. Boyd, to the mission of Mulmur West; and Lawrence S. Key, for the Diocese of Nova Scotia, at the request of the bishop. James B. Leeming, of St. Boniface College, Westminster, had been ordained deacon by the Bishop of Salisbury, on his Lordship's letters dimissory, and appointed on his arrival to the mission of Elmvalle, but was, to the bishop's regret and that of his charge, returning to England. The clergy at the present:—

Engaged in parochial work.....	187
Engaged in tuition and chaplaincies.....	12
On leave and retired.....	15
Total.....	164

The Church population is given at 81,472, an increase of 3,280, but as the deanery of Toronto alone returned an increase of 3,690, it followed that in the country there had been a loss of 410. The average attendance at Sunday services is returned at 20,308 in the morning and 20,962 in the evening, an increase of 1,193 and 718 respectively. More than half of these attendances, namely, 11,049 and 12,030, are made in Toronto, though the increase in the year was small. The Communicants' roll, numbering 16,297, had received 895 accessions. The baptisms during the year numbered 3,313; the marriages 880, and the deaths 1,188, showing an increase of 244 baptisms, 160 marriages, and 48 deaths. The Sunday school statistics were defective, but showed an increase in the staff of officials and teachers of 94, and a total average attendance of scholars of 929, being an increase of 276.

The Bishop, in conclusion, dealt at length with the various departments of Church work in the Synod, and presented a comparative statement of subscriptions to the mission fund for the past two years, also an abstract of returns to rural deans for the past year.

Rev. T. W. Paterson and Dr. J. G. Hodgins were appointed honorary secretaries, and Dr. Snelling, chancellor of the diocese. Mr. J. A. Worrell, the registrar, and Archdeacon Boddy and Archdeacon Allen, also took seats on the platform on either side of the chairman.

The minutes of the previous meeting were read and confirmed.

The Bishop suggested to the Synod the advisability

of securing a portion of the library of the late Dr. Carry for the Diocesan Library. ■

Consolidation of the Church.—The Hon. Lay Secretary then read a letter from the Bishop and the hon. secretaries of the Joint Committee of the Provincial Synod of Canada on the consolidation of the Church of England in British North America. It included a copy of a scheme for the proposed consolidation, which was drawn up by a conference of delegates from the various dioceses, in Winnipeg, on August 16th, 1890. The following is the scheme:—

1. Constitution.—There shall be a General Synod, consisting of the bishops of the Church of England in the Dominion of Canada and the Diocese of Newfoundland, and of delegates chosen from the clergy and the laity.

The delegates shall be chosen by the several diocesan synods according to such rules as they may adopt, or, in a diocese which has no synodical organization, may be appointed by the bishop.

The representation shall be as follows:—Dioceses having fewer than 25 licensed clergymen, one delegate from each order; dioceses having 50 and fewer than 100, three of each order; dioceses having 100 licensed clergymen and upward, four of each order.

2. Time and place of meeting.—The Synod shall meet for the first time in the city of Toronto, on the second Wednesday in September, 1893, and shall be convened by the Metropolitan senior by consecration.

3. The Synod shall consist of two houses; the bishops constituting the upper, and the clergy and laity together the lower house.

4. The president of the General Synod, who shall be styled the Primate, shall be elected by the house of bishops from among the Metropolitans.

The Primate shall hold office for life, or so long as he is bishop of any diocese of the General Synod; nevertheless, he may resign at any time.

5. The General Synod shall have power to deal with all matters affecting in any way the general interests and well-being of the Church within its jurisdiction. Provided, that no canons or resolutions of a coercive character, or involving penalties or disabilities, shall be operative in any ecclesiastical province, or in any diocese not included in any ecclesiastical province, until accepted by the synod of such province or diocese.

The following, or such-like objects, may be suggested as properly coming within the jurisdiction of the General Synod:—

- (a) Matters of doctrine, worship, and discipline.
- (b) All agencies employed in the carrying on of the Church's work.
- (c) The missionary and educational work of the Church.
- (d) The adjustment of relations between dioceses in respect to Clergy, Widows' and Orphans', and Superannuation Funds.
- (e) Regulations affecting the transfer of clergy from one diocese to another.
- (f) Education and training of candidates for holy orders.
- (g) Constitution and powers of an appellate tribunal.

(h) The erection, division, or rearrangement of provinces; but the erection, division, or rearrangement of dioceses, and the appointment and consecration of bishops, within a province, shall be dealt with by the Synod of that province.

6. For the expenses of the Synod, including the necessary travelling expenses of the members, there shall be an annual assessment of the dioceses, proportioned to their representation, exempting those which are entitled to send only one representative of each order.

7. The words Ecclesiastical Province heretofore used shall mean any group of dioceses under the jurisdiction of a Provincial Synod.

On motion of Dr. Hodgins, seconded by Rev. T. W. Paterson, the letter was referred to a Special Committee.

A letter from Dr. Rosebrugh, the secretary of the Prison Reform Association, was read. On motion of Rev. Septimus Jones, seconded by Mr. J. H. Mason, the letter was referred to the "Co-operation with Prisoners' Aid Association Committee," with instructions to report at the present session of the Synod.

The Premier's Death.—The following resolution was moved by Rev. Dr. Langtry and seconded by Rev. Canon DuMoulin:—"That this Synod, as its first duty, places on record its profound sense of the loss which the Dominion has sustained by the death of the Right Honourable Sir John A. Macdonald, for nearly fifty years the central figure, administrative head, and guiding counsellor of the destinies of our country. We deplore his loss, who, by the confession of all, was the foremost Canadian of his time, who filled the largest place in Canadian history, and who, by his own life and character, represented in the fullest degree that patriotism and loyalty to the British Crown which it is our deepest desire to see perpetuated through all time. We desire further to extend our unbounded sympathy to the friends of Sir John Macdonald, to his sorrowing children, and

above all to Lady Macdonald, the true and noble woman, his great helpmate and companion in life."

The report of the Executive.—The hours of the afternoon were occupied chiefly in the consideration of the report of the Executive Committee, read by the hon. lay secretary, Dr. Hodgins. After naming the several committees, whose reports the Executive also laid before the Synod, the report read as follows:—

With regard to the means by which pure wine for Holy Communion may be obtained, this committee regrets to say that, after considering the subject, it does not see its way to offer any recommendation. It is of opinion that clergymen wishing to get a purer wine can have no difficulty in affecting their object if they communicate with any respectable wine merchant in Toronto or elsewhere.

With regard to the Toronto Rectory Surplus Fund, the committee would refer the Synod to the report hereunto appended of a sub-committee specially appointed to deal with the subject. It can only express its hope that the canon submitted in that report will meet with the Synod's approval, and will serve the important purpose of generally settling a much vexed question.

The subject of some scheme for the representation of parishes in proportion to the number of their members, which was referred to this committee at the last meeting of Synod, has been duly discussed; but the committee has to report that, in its opinion, the adoption of any such scheme is inadvisable. It can recommend no change in existing arrangements.

Another matter referred to this committee is the question of the causes of the disfranchisement of certain parishes. As recommended by the report of the Special Committee appointed last year to deal with this question, the Bishop issued a circular addressed to the churchwardens and lay representatives of sixty-three parishes disfranchised once or oftener during the last ten years, asking for information and suggestions; but this committee regrets to state that the thirty-one answers hitherto received have not been such as to warrant any definite action. It cannot but fear that one prime cause of the evil complained of is great indifference on the part of the laity, if not of the clergy also.

It was recommended by this committee last year that a general book-room, for the sale of Church books and other suitable literature, be established in connection with the Synod. A report from a committee to deal with this matter, and also one from the Diocesan Offices Buildings Committee, are herewith submitted.

Legislation was procured at the late session of the Ontario Legislature by which all the various trust funds in the diocese may be placed under one management for the purpose of investment, a course which in the opinion of this committee would be manifestly in the interests of those trusts. It is proposed that a special committee should be appointed whose duty it would be to take entire charge of the investments of the several funds, and a canon will be introduced giving effect to this suggestion.

This committee would repeat its recommendation of last year that the sum of \$500 be paid to his Lordship the Bishop for travelling expenses, and be charged, as heretofore, to the general purposes fund.

In accordance with the resolution adopted by this Synod in June, 1876, this committee submits a list of the proposed standing committee for the ensuing year.

The paragraph regarding the Toronto rectory surplus fund gave rise to a prolonged discussion. The sub-committee referred to reported that they deemed undesirable and inexpedient a proposed application to the Legislature for amendment of the amended Rectory Sales Act, intended to relieve the Synod from the duty of settling from time to time the proportions of distribution of the rectory surplus. They were guided in reaching this decision by a vote taken at a meeting of the rectors of Toronto and of the Township of York.

It was moved by Rev. Mr. Lewis, seconded by Rev. Mr. Middleton, that the last sentence of the paragraph be struck out. As a result of the discussion over the subject the whole paragraph was out.

The clause recommending that \$500 be paid to his Lordship the Bishop for travelling expenses, and be charged, as heretofore, to the General Purposes Fund, was also debated. There was a difference of opinion as to whether the account should be charged to the Synod Expense Account, for which assessment is made, or to the General Purposes Fund. Rev. Mr. Pearson moved a resolution in accord with the recommendation of the Executive Committee.

The last paragraph in the report was objected to by Rev. Mr. Harrison, who contended that the same gentlemen were recommended for the Standing Committees as were appointed last year, and wanted a change in the personnel. Rev. Mr. Lewis was of same opinion.

The rest of the report passed without comment, and the Synod adjourned.

In the evening a service was held in St. James' cathedral, when the church was filled. An eloquent

and impressive sermon was delivered by Rev. Dr. Adams, rector of St. Paul's cathedral, Buffalo.

Wednesday.—The Synod reassembled at 9.30 [this morning, his Lordship the Bishop in the chair.

A memorial from the Church of England Temperance Society was accepted, and it was ordered that it should be placed in the journal of the Synod. A memorial from the Dominion Alliance was referred to the Committee of the Church of England Temperance Society.

The report from the Clergy Trust Fund Committee was submitted by Mr. A. H. Campbell. It read as follows:—"Your committee, appointed yesterday to deal with the memorial of the Rev. J. H. McCallum, report that they consider it desirable to allow the claims to remain in abeyance until Mr. McCallum's return to this country, which he states will be in July next." The report was adopted.

The Report of the Committee on Church Consolidation was next presented by the Rev. Archdeacon of Peterborough, and ran as follows:—"The committee appointed to consider the letter of his Lordship the Bishop and the hon. secretaries of the Provincial Synod of Canada on the subject of the consolidation of the Church of British North America, begs to report the following resolution with the recommendations appended:—*Resolved*,—That this Synod hereby heartily accepts the scheme submitted by the Winnipeg Conference for the consolidation of the Church of British North America, it being understood that the proposed basis of consolidation is a tentative measure, and may be amended according to the judgment of the Church expressed through her representatives; recommending however, (1) that at the end of clause 1 the words, 'Those having from 100 to 150 clergymen, five delegates; and those having 150 clergymen and over, six delegates,' be added; (2) that in clause 4 the words, 'from among metropolitans' be changed to 'from among their own members'; (3) and that in clause 6 all the words after 'representation' be struck out."

The Toronto Rectory Surplus.—Dr. Snelling gave notice that with the special sanction of the Bishop, he will move the adoption of the following canon:—

1. From the date of the passing of this canon, the basis of distribution of the Toronto Rectory surplus shall be equality—all legal beneficiaries receiving share and share alike, with the following exceptions:—that is to say, the present incumbents of the endowed parishes of the Church of the Holy Trinity and the Trinity Church East having without prejudice to their successors relinquished their claim to a full equal share, shall each receive only one-third of such equal share; and the amount thus released shall be applied to supplement the incomes of rectors of weaker parishes who may have special need of such help.

2. The allocation of the amount thus released shall be by a committee of three, two clergymen and one layman, to be appointed annually in the month of May, one member thereof (being a clergyman) to be elected by the beneficiaries generally at a meeting thereof to be called by the secretary-treasurer; a second member thereof (being a clergyman) to be nominated by his Lordship the Bishop, and the third (a layman) to be elected by the Executive Committee at its meeting in the month of May.

3. This committee shall duly consider the needs of the weaker parishes, whether there has or has not been any special application or representation made to the rectors thereof.

4. The decision of the committee shall be final for each current fiscal year.

Approved and adopted.

A despatch conveying greetings from the Niagara Synod, now sitting at Hamilton, was received and read, and it was ordered that a suitable response be forwarded.

The report of the Executive Committee was again taken in hand, and it was finally adopted, with the exception of the clause respecting the Toronto Rectory Surplus fund, which was struck out.

Church of England Book Room.—Consideration of the following report was then commenced, and continued until the adjournment of the Synod:—

The committee to which was entrusted by the Executive Committee of the Synod the duty of considering and reporting upon a scheme for the establishment of a Church of England Book-room, beg to report as follows:—

1. The Committee are strongly of the opinion that such a book-room would be of inestimable value to the Church, not only in the facilities which it would afford to Canadian Churchmen for procuring at very moderate rates the varied stores of Church literature issued from the press both at home and abroad, but also as a potent means of promoting the religious education of our people.

2. The committee feel that the foundation of such a book-room should be on a broad and comprehensive basis; and that it should not limit its supply of Church literature to any one school of thought. It should also embrace works of a literary character on cognate and, if desirable, on general subjects

written in a spirit friendly to Christianity, and in no case inimical or hostile to it.

3. The committee, nevertheless, feel that in establishing a Church Book-room on a suitable basis, the chief difficulty would be want of funds. It would require a fair amount of capital to establish, even on a moderate scale, a book-room of the kind indicated.

4. To meet the financial part of the scheme, the committee would propose that a sum of not less than five thousand dollars (\$5,000) should be raised by voluntary contributions, and that, in addition, the Synod should pledge its credit to the committee in charge of the matter for a further sum of five thousand dollars (\$5,000) by way of a guarantee fund.

5. The committee deem this matter of so much importance that they would request the Executive Committee to submit this report direct to the Synod for its consideration and action thereon.

Respectfully submitted,

J. D. CAYLEY, Chairman.

The Synod adjourned at one o'clock and did not reassemble in the afternoon, a tribute of respect to the late Sir John A. Macdonald. The delegates occupied themselves with a visit to St. Alban's Cathedral.

Missionary Meeting.—In the evening, commencing at eight o'clock, a missionary meeting was held in the school room. His Lordship Bishop Sweatman presided, and on the platform were also a number of the clergy. His Lordship delivered an address, in which he referred to the meeting of the Woman's Auxiliary held some time since in the school room, when domestic and foreign mission matters were prominently discussed. He thought that there was perhaps some tendency in the minds of the people to pay attention to foreign mission work and overlook the domestic missions. It was also well that they should understand that the domestic missions were maintained by voluntary contributions, and small churches needed assistance. The mission fund, then, is a supplemental fund from which assistance was given to churches in need of aid. The trials and tribulations of the domestic missionaries are as great as those the foreign missionaries have to endure. There are privations of the backwoods of Canada equal to those in Japan. During the past year the sum of \$10,600 had been contributed to the Domestic Mission Fund, but still there was a debt of \$1,600, and this debt had increased by \$1,000 during the year. The amount contributed was not enough to support those who do the domestic mission work, and though he did not wish his hearers to forget the foreign missions, he wished them to well remember that here was work to be done at home. The city of Toronto was increasing rapidly in population, but much of this increase came from the towns, and outside churches formerly self-supporting were now in need of assistance. The Bishop, in concluding, referred to the bequest of \$34,000 by the late Archdeacon Wilson, which is to be appropriated for the employment of travelling missionaries throughout the diocese of Peterborough and not for the payment of any debt.

Rev. E. W. Sibbald next addressed the meeting, taking as the chief theme of his remarks the words, "God is Love." This great truth, he said, was only made known by the exercise of self-sacrifice, on which all progress and improvement depended. This principle Christ fully exemplified during His sojourn on earth, and He taught it also to His disciples. Proceeding, the speaker said that the idea upon which we should work should be that the missions should become self-supporting. If the clergy took the people into their confidence he believed this could be done, and in time the missions would become independent of the mission grants.

Rev. Canon O'Meara, Winnipeg, was the next speaker, and he began his address by stating that the church or congregation which is not a mission church or congregation is in a dying condition. The mission spirit was then necessary for the growth of Christian work. The domestic missionary was as worthy and true as the foreign missionary. The missions in the west were in need of support for various reasons, and more particularly so because the people were pioneers. They had many difficulties to overcome in everything that they undertook to do. There were also difficulties in the way of the missionaries. The climate was trying and the distances to be travelled were great. The speaker elaborated these points, and strongly impressed the audience with the idea that the West had strong claims for support.

NIAGARA.

HAMILTON.—The fifth annual meeting of the Niagara Diocesan Board of the Woman's Auxiliary to the Domestic and Foreign Missionary Society of the Church of England in Canada, was held in the school house of Christ Church Cathedral, on the 4th and 5th of June, preceded by a choral service in the

Cathedral the evening before, in which the various city choirs took part. An eloquent and instructive sermon was preached by the Rev. J. C. Farthing, of Woodstock. The offerings of the congregation were devoted to North-west missions. At 9 a.m. each day the Litany of Intercession was said, and the Holy Communion was celebrated in the Cathedral by the Rev. E. M. Bland. Business commenced at 10 a.m. The President, Mrs. Hamilton, gave an address of welcome to the delegates, and visiting sisters from Toronto diocese, among whom was their president, Mrs. Williamson. Mrs. Fessenden, of Chippewa, replied on behalf of the delegates. Messages of greeting were read from sister dioceses. After the election of officers the reports of the several secretaries were read, all showing increased interest in missionary work in the parochial branches. Eight new branches have been formed during the year, of which two are junior ones. The corresponding secretary read among other letters one from the Domestic and Foreign Mission Board, asking Niagara to take its share in the expenses to be incurred in sending Miss Sherlock, the medical missionary, to Japan; also another from the Bishop of Niagara, appealing on behalf of the mission fund of the diocese. The Dorcas secretary's report showed a large increase of work done in that department, and the treasurer reported an increase of more than double last year's receipts. Miss Wilson, of the Toronto Board, gave a most earnest address on mission work, urging upon the presidents of parochial branches the need of diffusing missionary intelligence amongst the members, thus making the weekly work meetings more interesting. She also dwelt on the great need of earnest prayer and meditation. The reports from parochial branches ended the first day's proceedings. The miscellaneous business of the Board was taken up the second day. Among the resolutions adopted, may be mentioned the following important ones. That in future Dorcas work should not be valued. That the money received from life-membership fees during the past year, amounting to \$100, should be given to the Diocesan Mission Board. That parochial branches must hold their annual meetings before the end of February, and that the annual meeting of the Board must be held in March of each year. That the Board would undertake to provide its share of the stipend of the medical missionary to Japan. That the Bishop of Niagara should be asked to nominate to the Bishop Bethune College, Oshawa, the missionary's daughter whose education has been undertaken by the Board. A motion to hold the meetings of the Board quarterly instead of monthly, as at present, was lost, as was also one asking for a committee to frame a constitution for junior branches. Mrs. Magill of Oakville read an excellent paper on "Why so few women are interested in the work of the Auxiliary." Votes of thanks were tendered to the retiring officers; to those who so kindly assisted at the services; to the city members for their hospitality to the visiting delegates. The minutes of the meeting were read and confirmed, and the meeting closed by singing the doxology. The Rev. Mr. Forneret, who was present, pronounced the Benediction.

In connection with the above a very pleasant "At Home" was given in St. Thomas' school house on Thursday evening, the 4th. An enjoyable feature was the playing of the Sunday school orchestra, numbering about twenty performers. Refreshments were served during the evening. Mrs. Hamilton was made the recipient of a very handsome bouquet of roses. Much praise is due to the various committees for the able way in which the arrangements were carried out.

HURON.

LONDON.—Mrs. Boomer thankfully acknowledges a gift from the pupils of the Institute for the Blind, Brantford, Ont., of most beautifully knitted articles for a mission box; a donation of \$3 from "C. M." for the education of the children of missionaries; Mrs. Roper, \$2; the Ministering Children's League of the Memorial Church, London, \$8; and a gift of £5 sterling from an English friend, "deeply interested in the effort being made in Canada on behalf of the education of the children of missionaries, who giving up their own lives to do God's work amongst the heathen, have neither time nor means to instruct their own little ones."

POINT EDWARD.—Church progress is a prominent feature in this parish, and perfect accord in every good work obtains between pastor and people. A goodly number are now preparing for the apostolic ordinance of confirmation, which is expected to be held by His Lordship the Bishop on the 21st inst. Some are finding their way back to the primitive faith of the Catholic Church of the English speaking race. On the 7th inst., the members of the Independent Order of Foresters, Court Huron, No. 163, and visiting brethren from Port Huron and Fort

Gratiot, attended divine service in a body, at St. Paul's Church, making a very creditable appearance, and filling the church much beyond ordinary seating capacity; and on their return, the following resolution was passed and tendered to the Rev. Wm. Stout, the preacher of their annual sermon:

DEAR SIR,—After we attended service to-day, and before our court closed, it was moved and supported that we tender our sincere thanks to you for your very appropriate sermon. Also for the very kind welcome you gave us. Hoping to hear you again in the near future, and trusting we, one and all, will be benefited thereby.

Yours sincerely,

JNO. E. CAMPBELL, R. S.

On behalf of Court Huron, No. 163, Point Edward, Ont.

To the Rev. Wm. Stout, Point Edward.

Point Edward, June 7th, 1891.

ALGOMA.

ILFRACOMBE.—Miss Edith Van Worimer, secretary of the Woman's Auxiliary, which has just been organized at Hickory Grove, in the Diocese of Niagara, has kindly sent the first gift, consisting of a barrel of articles for mission purposes, to the Rev. L. Sinclair, and for which he desires to return grateful thanks.

Miss Catherine Jane Fair entertained her class at Fair Villa, on May 25th. Many of the girls and boys of Christ Church Sunday School were present, with the Rev. L. Sinclair and friends interested in the work of the Church. A very happy day was spent and nothing was wanting on the part of Mr. and Mrs. Fair in helping their daughter to advance the happiness of her scholars, in whom she has taken so much kind interest in the past.

British and Foreign.

The authorities of British Columbia, alarmed at the increasing prevalence of leprosy, have secured possession of Darcy Island for a leper colony.

Last week the Rev. J. Lund, vicar of Tyldesley, received an intimation from Mr. F. Burton, of Tyldesley, that he has resolved to give £1,000 for the erection of an infant school in connection with the parish church.

On Tuesday last week, in St. George's Chapel, Windsor Castle, the Rev. the Most Hon. Charles Constantine Henry, Marquis of Normanby, was duly installed a Canon, in the room of Dean Eliot, during the morning service. The bells in the curfew tower were rung in honour of the new canon.

HONOLULU.—By the death of King Kalakaua, St. Andrew's Cathedral, Honolulu, has lost one of its earliest members. As Colonel David Kalakaua he was confirmed by Bishop Staley, and was always his friend and supporter. His marriage to Kapiolani, now Queen Dowager, was also solemnized by Bishop Staley. For many years before his succession to the throne King Kalakaua was the trustee of the church. The King subscribed liberally towards the erection of the new cathedral.

The Bishop of Salisbury recently dedicated a peal of bells which have been placed in All Saint's Church, Wyke Regis, a village about a mile from Weymouth. This is the only peal in the neighbourhood. Towards the cost—£600—there has been a most generous response. The peal consists of eight bells, three of which are the gifts of private individuals, and only about £100 are now required. The bells are very musical in tone. They were rung by change-ringers from St. Peter's, Bournemouth, on the occasion of their dedication.

The annual meeting of the White Cross Society was held in Exeter Hall on Thursday last week, under the presidency of the Bishop of Wakefield. The report was read by the Rev. G. S. S. Vidal, of Oxford, the secretary of the Society, and referred in grateful terms to the work done by the Congregationalists, and the special pastoral of the Rev. Dr. Moulton, President of the Wesleyan Conference, dealing with this subject. The Bishop of Wakefield, in moving the adoption of the report, urged upon those present the need of cultivating a clean heart. "Give me a clean heart," he said, "and I will give you a clean life." He begged them to realize that only true religion could save them from the terrible sins against which this Society protested. More chivalry was wanted in this matter. Speaking of recent scandals, the Bishop said that these could not but fill them with shame. He could only say, "God save us from these terrible scandals, and grant

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that the whole tone of life in all ranks of society may be greatly raised!"

AUSTRALIA.—The Australian Board of Missions is carrying on an excellent work. At the present time the missions carried on under the auspices of the Board of Missions, either by the Diocesan Committees or the Executive Council, are: (1) The Chinese Mission in Sydney; (2) the Chinese Mission in Brisbane; (3) the Kanaka Mission at Bundaberg, in the diocese of Brisbane; (4) the Chinese Mission in Riverina; and (5) the New Guinea Mission. All of these missions have hopeful prospects, and all of them deserve the support of members of the Church.

The Bishop of Melbourne recently presided at a meeting in Melbourne in support of the Mission in New Guinea. He said the Church of England at home had always been foremost in foreign missionary effort, having during the last nineteen years given £8,600,000 to help the missionaries, and during the last sixteen years at the rate of £400,000 a-year in the same cause. It was, however, thought that the thirteen dioceses in Australia should support the New Guinea Mission alone. In this effort alone they met with great encouragement from the High Commissioner in New Guinea, Sir William MacGregor, who had allotted the Church a most promising district. The Rev. A. Maclaren, the Church's representative in the new work, gave an interesting address as to the habits and customs of the natives, and the fine prospects before the missionaries. He had, he stated, collected in Melbourne for the new mission building fund £520. He needed £1,000 as an initiatory contribution to the work. In connection with the remarks of the Bishop as to the Church in Australia alone supporting the New Guinea Mission, it may be mentioned that help is being sought for the object in England, and that one of the societies—the S. P. C. K.—has promised £500 towards the initial expenses.

According to correspondents of the *Daily News* in the Caucasus, a great change has come over the attitude of the Government towards the Armenians during the last few months. It is intended to suppress the use of the language in the schools, and nothing but Russian is to be used. The lands of the Gregorian Church at Etchmaiadzine are to be taken possession of by the State, and the Bishop and clergy State paid. About two months ago the leading Armenians were forbidden to help the movement among the Turkish Armenians. The Persians and Tartars have been informed that their schools are to be treated in the same way as the Armenians—i.e., they are to be placed under the Ministry of Public Instruction, and only Russian taught.

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.

Church Membership.

SIR,—Your correspondent, "H.," suggests a difficulty about the burial of lapsed Church members, as if they had been excommunicated by the Church. They do not fall in this category, being self-excommunicated—*ipso facto*. Their refusal to communicate is excommunicating themselves.

The State is not so particular about depriving her members of their rights. If they do not come up to the "qualifications" of membership, they fall out of their privileges *ipso facto*—self-disfranchised.

The Guibord case which "H." referred to, turned on a right of propriety in a burying ground; the State could not interfere or control Church rites in the case.

June 5th, 1891.

SMILAX.

Central Home Unnecessary.

SIR,—At the May monthly meeting of the Toronto Diocesan Board of the Woman's Auxiliary, a report was received from the Huron Educational Committee. This was read by the Secretary and was fully discussed, about 65 members of the Board being present. It was moved by Mrs. Cummings, seconded by Mrs. Dumoulin, "Resolved,—That in acknowledging the copy of the Report of the Educational Committee, Diocese of Huron, this Board, while anxious to assist missionaries in every way possible, are of opinion that the establishment of a Central Home for the

education of missionaries' children is unnecessary and inadvisable, as there are not many cases where children need education away from their parents, and from the fact that good schools are being opened all over the country, such cases are not likely to increase. This Board would beg to recommend that the education of these children be undertaken by individuals, or Branches, in the various dioceses, by placing them for that purpose in private families, or existing schools, as near their parents as possible, and that a copy of this resolution be sent to the other Diocesan Boards." Carried unanimously.

That the W.A. of the Toronto Diocese is carrying out the plan thus recommended is evident from the fact that at present some children of missionaries are being educated in "existing schools," and one is taken by a member of Auxiliary and is being educated with her own daughter.

The plan for carrying out the educational movement having been settled for the W.A. of the Toronto Diocese by the foregoing resolution, it was not included in the programme for the Annual Meeting, although Mrs. Boomer, when called upon as one of the visitors from the Huron Diocese to say a few words to her fellow workers, read part of a paper she had prepared on the subject.

E. M. WILLIAMSON.

President Toronto Diocesan W. A.

Lay Help.

SIR,—“Smilax,” in your issue of 4th inst., seems quite as indignant and warm against Lay Helpers as Mr. A. H. Dymond is in his article, favouring, or I should say, shielding them from the unwarrantable and wholesale condemnation which they are so unfortunate in receiving at the hands of your correspondent, and also at the hands of your editorial pen.

I appeal to the clergy who have been in the habit of utilizing lay assistance to say whether these accusations, by inference or otherwise, are true.

I must admit that Lay Helpers are what “Smilax” claims, merely a substitute for the “Divine machinery”; but why cause for such substitution? This appears to me the root of the whole matter. Now to my mind it is this, and I speak from considerable observation, the responsibility largely rests on the shoulders of our clergy, who have been so negligent of their opportunities in placing before their flock the claims of the ministry, and the necessity of training their sons for the sacred office. How few of our clergy follow the life of the little ones trained up in their Sunday-schools beyond the confirmation class. There they lead you to believe their work ceases. Is this, or has it not been generally the case? It is all well enough for clergymen (I presume “Smilax” to be one) to sit down and coolly pick to pieces all lay assistance, but the time has come when the laity felt that they had some responsibility in the welfare of the Mother Church, and the effort they are now making is, thank God, being felt, and also encouraged, except by those who, forsooth, like “Smilax,” are blind to the necessity which has occasioned this general move.

I would ask “Smilax” to peruse an occasional copy of the *Saint Andrew's Cross*, the official organ of the Saint Andrew's Brotherhood, and follow the working of that loyal, and I may claim orthodox Lay Association, and then let me hear if he has the same low estimation of lay workers as he appears now to hold. For his information I quote the following from the last annual report of the United States Brotherhood: From “statistics of work” reported from chapters, “29 report 36 men preparing for Holy Orders.” Should the warning of “meddlesome interference” be sounded against this? According to “Smilax,” yes, of course it should. “Smilax” makes a very absurd comparison when he asserts that in this matter “the experience of the Colonial Church follows close in the wake of the Mother Church, which leads the way.” I have got to learn that the Mother Church in England has been unfortunate in this respect, still I am open to conviction.

T. ALDER D. BLISS.

Notes and Queries.

SIR,—1. Can you tell me why the Priest at the altar does not say, *Here endeth the Gospel*, as he says, *Here endeth the Epistle*?

2. Why do all the congregations act so much against the rubric as to interpolate and the clergy to approve of the interpolation, *Glory be to Thee, O Lord*?

3. Why do some insert and others omit the responsive *Thanks be to Thee, O Lord*?

4. Why does the rubric say that the Gospel is to be read, *the people all standing up*?

Q.

Ans.—1. Wheatley's remark is very safe and unsatisfactory: “In our common Prayer Book the priest has no direction to say *The Gospel is ended*;

the reason of which some imagine to be, because it is still continued in the creed that followeth.” Neale, the well known liturgist, gives a reply which is equally lucid and unintentionally hard upon the Ritualists, who are his authorities: “Ritualists, as you are aware, give two reasons why that which concludes the Epistle ought not to be said of the Gospel. The one, because it is the *everlasting Gospel*: the other, because in point of fact, it is not ended, since the creed is simply its further development.” This, again, is quoted by the Bishop of Edinburgh (*Scott. Com. Office*, p. 192) with a left-handed form of approval: “The first of these two reasons may seem fanciful, but I should not be surprised if the feeling which suggested the statement of the second reason really, and as a matter of fact, lay at the bottom of the different treatment of Epistle and Gospel. The reasons assigned by the older liturgical commentators are often valueless, but still deserve consideration.” But it is strange how these have failed to notice the words of the same rubric, *And the Gospel ended*. It is simply a name or technical term applied to a passage of Scripture that is selected from one of the four accounts of the Gospel and appointed to be read at a certain part of the Communion office. It must both begin and end whether the priest so pronounces it or not, and in the same terms all our offices from 1549 have declared it as *ended* before the recital of the Nicene Creed. The priest's pronouncing, “So endeth the Holy Gospel” appears first in the office of 1637, and with a little variation in all the Nonjuring and later Scotch offices, but it is true that our rubric gives no authority for the use of it.

2, 3. The same questions may be asked regarding the use of hymns in our churches, as all are equally irregular, and yet really sanctioned by custom. The anthem is the only piece of music, as such, that is authorised by the rubric. In the Liturgy of 1549 the rubric was explicit that when the priest had announced the Gospel, “The clerks and people shall answer, *Glory be to Thee, O Lord*,” but in all subsequent books the direction had disappeared, yet the usage had remained without reproach. King Charles' Scotch book of 1637 proposed the re-assertion of the versicle, and also the addition, “At the end of the Gospel, the presbyter shall say, *So endeth the Holy Gospel*. And the people shall answer, *Thanks be to Thee, O Lord*.” It was attempted in vain by Bishop Cosin to have the Edwardine versicle restored in 1661: the Nonjuror's office of 1718 had both the versicle and response and all the latter Scotch offices have retained them, but with this amplification to the response, “*Thanks be to Thee, O Lord, for this thy glorious Gospel*.” The American office has only the versicle, “*Here the people shall say, Glory be to Thee, O Lord*.” The response, both in its shorter and its longer form, is entirely Scotch. But it may be noticed that, in the later Scotch offices the tendency has been to make the versicle read “*Glory be to Thee, O God*.” The Roman missal uses the forms *Gloria tibi, Domine* and *Laus tibi, Christe*.

4. The standing up at the reading of the Gospel is a universal custom, that can be traced back to the earliest times. In the Eastern Church the Book of the Gospel is brought into Church with great ceremony and laid upon the ambo. In the Roman, also, idea of honour and dignity is carried out in some measure, with the use of incense, &c. It is of late date in our English Rubric, having probably been suggested by the office of 1637 which says, “And then the people all standing up shall say, *Glory, &c.* And the Epistle and Gospel being ended, shall be said or sung this Creed; all still reverently standing up.” The Nonjuror's office follows that of King Charles' Scotch book, and the other Scotch offices have done the same, but in all this part the later Scotch offices are imperfect guides, as they usually took up the office at the close of the Nicene Creed. The American office follows the English almost *verbatim*.

Sunday School Lesson.

4th Sunday after Trinity. June 21, 1891.

THE SUPPLICATIONS OF DELIVERANCE.—LITANY.

The lesson is in the petitions in the Litany from verse 5 to the end of verse 18. After the general cry for mercy, addressed to the Blessed Trinity, we go on to ask for particular mercies from our Lord Jesus Christ. Although it is usual to pray to the Father in the Name of the Son (S. John xvi. 28), by the help of the Holy Spirit (Rom. viii. 26); still it is right to pray to Christ also, and He has promised to answer our prayers (S. John xiv. 18, 14). Several prayers in our Prayer-Book, besides these in the Litany, are addressed to Him: see *Collects for Third Sunday in Advent and S. Stephen's Day*.

The prayer, “Remember not,” etc., was translated from the old English Breviary and inserted in 1544.

It is addressed to Christ, and asks for mercy for those whom He has "redeemed with His precious blood." Could we find a stronger plea?

I. PRAYERS FOR DELIVERANCE—THE DEPRECATIONS.
We now pray to be delivered from many evils, both spiritual and bodily.

(1) *From sin and its consequences generally*, ver. 6. From all "evil and mischief," and especially "from the crafts and assaults of the devil." Satan is strong and eager as a lion seeking his prey (1 S. Peter v. 8), and often disguises himself (2 Cor. xi. 14), so that he may entrap the unwary. What chance have we against such an enemy? To whom can we go for help if not to Him who rescued S. Peter from this same foe (S. Luke xxii. 31, 32). Then we ask Christ to save us from His own "wrath and everlasting damnation." Gentle and loving as He is, He will take "vengeance on them that know not God" (2 Thess. i. 7, 9); and "who shall be able to stand when the great day of His wrath is come?" (Rev. vi. 16, 17.)

(2) *From special sins* (ver. 7-8). We are surrounded by temptation of all kinds. Some people yield to "pride and vain-glory," others are more given to "hatred and malice," etc. Who can help us to fight against temptation? One who was sorely "tempted in all points," and won the victory. He knows, by experience, just the help we need (Heb. ii. 18), therefore we (in the Litany) come boldly to ask for mercy and help, knowing that He feels for our infirmities, and both can and will help us (Heb. iv. 15, 16). He also had to guard against "the deceits of the world, the flesh and the devil" (S. Matt. iv. 8, 3, 6).

(3) *From great earthly sorrows* (ver. 9). It is right to pray for bodily protection after spiritual. Those who "abide in the shadow of the Almighty" are safe in the midst of danger (Ps. xci. 1), afraid of nothing by night or day (5), "plague" and "pestilence" lose their terrors, (3, 6, 10). "Lightning and tempest" cannot frighten those who "will not fear though the earth be moved, and though the hills be carried into the midst of the sea" (Ps. xlvii. 2, 3). We pray against "battle and murder," and then need not fear anything that man can do (Heb. xiii. 6). "Sudden death" means rather "unprepared death."

(4) *From great public evil* (ver. 10). (1) *To the Country*—"sedition, conspiracy and rebellion." We are apt to take the good government of the country for granted, and hardly realize how many public blessings have been given in answer to the public prayers of the Church. (2) *To the Church*—"false doctrine, heresy, (i.e., setting up our own opinions), "and schism," (i.e., division), etc. The many teachers spoken of by S. Paul (2 Tim. iv. 3), teach many doctrines, some of which must be false. The sin of schism (Rom. xvi. 17, 18) seems to be increasing. "Hardness of heart and contempt" for holy things, deaden the energy of the Church. What can be done? Pray, pray with all your might, never let your mind wander when this petition of the Litany is offered. If all our Sunday School teachers and scholars would offer up this prayer daily, how much might be done for the welfare of the Church. We can claim the Master's own promise (S. Matt. xviii. 19).

II. APPEAL TO THE SON OF GOD BY THE MEMORY OF HIS WORK ON EARTH.

(a) *Our plea for mercy* (ver. 11, 12). We were redeemed by the Incarnation, Death and Resurrection of Christ, therefore we hold them up as a reason for asking deliverance. He became Man on purpose to deliver us (Heb. ii. 10-18), and was "made perfect through sufferings," that He might become "the author of eternal salvation unto all that obey Him" (Heb. v. 9). He still has a fellow-feeling for us, and surely never forgets the sufferings endured on earth. Even in the glorified Body which rose from the grave, the marks of the nails were visible, and that Body is still His. He took our nature once for all, and is just as truly Man now as when on earth. (See note at the end of Communion Service, last clause). We ask Christ for deliverance because He has already done so much for us. (Rom. viii. 32). (b) *When we need help*. (ver. 18). Always—in joy, sorrow, health or sickness, "Christ can give peace in tribulation." (S. John xvi. 33). Many martyrs have proved this, and even like the Apostles, rejoiced "that they were counted worthy to suffer" (Acts. v. 41), gloried in tribulation (Rom. v. 3). We need help "in all time of our wealth." Wealth brings many anxieties (Eccles. v. 12), many temptations (1 Tim. vi. 9, 10). "In the hour of death" no one can help but the conqueror of death (1 Cor. 55, 57). He has promised to be with us, what more do we need? (Isa. xliii. 2). Then there is the last ordeal "the day of judgment." Christ is both Judge (S. John v. 22), and Advocate (1 S. John ii. 1). If the Judge "be for us, who can be against us" (Rom. viii. 31). "Love casteth out fear" and can even give men "boldness in the day of judgment" (1 John iv. 17).

Family Reading.

Fourth Sunday After Trinity.

THOROUGH.

There is a verse in the Book of Ecclesiastes which I should like you to think about to-day; it is this—

"Whatsoever thy hand findeth to do, do it with thy might."

What does that word "might" mean?

It does not mean merely strength. To say "do it with thy strength" would be unnecessary advice, for nothing, not even the easiest and lightest thing, can be done without using some of your strength. But "might" means more, it means a good deal of strength, all your strength—not only just a little, but all. I like to see people do that, don't you? The thing done is pretty sure to be worth something then.

Now what is it that makes you or anybody else work with his "might" or "all his strength," which ever you like best to call it?

Why, it's having your heart in it, that's the thing. You can't work with your might unless you work with your heart too.

Have you ever heard the saying, "One volunteer is worth ten press-men"? What does that mean? Why, a volunteer is a man who fights because his heart is in a cause, and a press-man is one who is forced into the service, and is obliged to fight whether he cares about it or not. Well, a soldier who doesn't care about the cause he is fighting for is pretty sure not to put out all his strength, and fight with his might, and so his fighting is worth very little; while one who loves the cause, and has his heart in it, is worth ten of him, as you can very well understand.

Put your heart into work then, first of all; that will keep you from dawdling, which is being twice as long over work as you need to be. You don't like dawdling, do you? It's feeble and miserable to dawdle, and makes you feel quite limp. I will tell you a good way to cure dawdling. Set yourself so much work to get through in a day, or half a day; make a point of doing that amount. Be very firm with yourself, and even if it's dull work, that will help you to get your heart into it; and if only you can get your heart into it, all the dullness will vanish in a wonderful way, that I can answer for.

Next, be thorough. That word "thorough" is a capital word. A few years ago it wasn't half so much used as it is now; village folks wouldn't have known what you meant by "thorough," now they know well enough, which is a good sign. For what does "thorough" mean?

Work done thoroughly means work done well all through; yes, all through, and not merely on the outside.

Suppose a lad is set to tidy up a garden. "Oh," he thinks to himself, "the chief thing is to make it look nice." So he cuts off the green part of the weeds, and leaves the roots in the ground; he clips the grass neatly enough where it is seen from the windows, but does not trouble himself about the piece behind the shrubbery. It looks fairly neat when done, but the weeds soon grow up again. Oh dear! you can't call his work "thorough," can you? It isn't good work all through. He certainly hasn't done it with his might. How much better satisfied he would feel at night if he had done his work thoroughly, had patiently rooted up every bit of weed, and taken as much pains with the out-of-the-way corners as with the grass-plot in the middle.

There is such a thing as "scamped" work; you have heard of that, I dare say. Once a man, who was a manufacturer of swords, thought he needn't put as much good work as usual into the making of the steel blades. They looked bright and glittering, but when the swords were used in battle they snapped in two! That was the result of scamped work.

Work that boys do in school may be scamped; lessons learnt just well enough to pass muster and that's all, not thoroughly mastered, so that they are really in the head, not slipped in and then slipped out again as quickly.

What a difference there is in the way two boys will learn there Sunday collect. One just contrives

to repeat it correctly, without a thought of the meaning, and the other will turn over the difficult words in his mind, and not rest until he understands them; for what he wants is to have that prayer stored up safely in his mind, so that he can use it by and by.

The man who wrote the words, "Whatsoever thy hand findeth to do, do it with thy might," was Solomon, the wise King of Israel. Well, he did not only preach, he practised; what he bid others do, he did himself, and that is an important matter.

There was one great work which occupied him a chief part of his life. What was it?

The building of the Temple. Well, he carried out that great work perfectly and thoroughly. When he built, he did not care only about appearances, he wanted to make the Temple of God as glorious as possible to look at. But that was not all; his work out of sight was as exact and careful as his work in sight. For instance, the foundations, that important part of the building, were made as strong and lasting as possible; and not only lasting, but beautiful as well, although the foundations were, of course, buried underground. And how do we know that?

Why, because some of the stones used by Solomon are actually still in existence! Travellers who have visited Jerusalem have seen them, and they are believed to be the very same which formed the foundation of the Temple. Is not that curious?

And these great stones, it is said, are carefully hewn and bevelled at the edges. I want you especially to notice that. As they were out of sight, why should this have been done? Surely because Solomon loved to do his work for God's house thoroughly, and with his might, and so he made every part, even that out of sight, as perfect as he could.

Try and make all work as good as you possibly can. "Whatsoever" means all, small things that you do as well as great things; never mind if it's seen or not seen, do it with your might; perhaps it will come to light some day, like Solomon's great stones. But whether it does or not, here is another thought to cheer you. It is one that Solomon, perhaps, did not reach up to, but St. Paul did, years afterwards.

"Whatsoever ye do, do it heartily, as unto the Lord, and not to men."

"Unto the Lord!" How noble and satisfying that makes all work.

Ploughing, digging, teaching, learning, all may be done well for the Lord's sake.

"Who sweeps a room as for Thy laws,
Makes that and the action fine."

By the Cross to the Crown.

We see not all our brother's joy,
Nor all our brother's woe;
How sharp and sore the daily Cross,
Who bears alone can know.

Each hour of daily life contains
Its trial of our love;
We dare, we act; we faint, we fall;
And saints or recreants prove.

Grant us, dear Lord, our Cross to bear,
Grant us to follow Thee,
Strong in Thy promise; "Where I am
There shall my servant be."

Oh! to be with Thee, unseen Lord,
In every scene of life;
Thy Presence sheds untroubled rest
O'er waves of toil and strife!

Oh! to be with Thee, where Thou art
Before Thy Heavenly Throne;
Our master Thou, Thy servants we,
With Thee, for aye, Thine own!

W. M.

Kindness.

More hearts pine away in secret anguish for the want of kindness from those who should be their comforters, than any other calamity in life. A word of kindness is a seed which springs up a flower. A kind word and a pleasant voice are gifts easy to give. Be liberal with them. They are worth more than money. If a word or two will

render a man happy, said a Frenchman, he must be a wretch indeed who will not give it. Kindness is stored away in the heart like rose leaves in a drawer, to sweeten every object around them. Little drops of rain brighten the meadows, and little acts of kindness brighten the world.

We can conceive of nothing more attractive than the heart when filled with the spirit of kindness. Certainly nothing embellishes human nature as the practice of this virtue; a sentiment so genial and so excellent ought to be emblazoned upon every thought and act of our lives. The principle underlies the whole theory of Christianity, and in no other person do we find it more happily exemplified than in the life of our Saviour, who while on earth "went about doing good." And how true it is that

"A little word in kindness spoken,
A motion, or a tear,
Has often healed the heart that's broken,
And made a friend sincere."

Deeds not Years.

'Tis deeds not years that makes a life
Seem long upon the earth.
A man may live till fourscore years
Be counted from his birth,
But when at length he bows his head
To Nature's last great call,
A marble shaft will merely tell
He lived, and that is all.

Another, living half that time,
Will fill with deeds his span;
And though he dies, he still will live
Within the hearts of man.
No crumbling marble to remind;
No sculptured shaft he needs;
His is a lasting monument
Of fair and noble deeds.

'Twere better if we spent less time
In sinful, idle scheming,
As planning some absurd career,
Or of a mission dreaming.
And more in doing kindly acts
To make life's burden lighter.
Thus, though our stay be short on earth,
Our deeds would make it brighter.

Value of Missions.

Sir Charles A. Elliot, the new Lieutenant-Governor of Bengal, speaking at Simla, has added his testimony to the value of missions as judged from the standpoint of high Indian officials. "I make bold to say," were his words, "that if missions did not exist it would be our duty to invent them. This is what was said by the famous men who built up the administration of the Punjab, and who when it was annexed in 1849, among their first requirements, along with courts and codes and roads and police, wrote home to the Church Missionary Society for a supply of missionaries. But we are not now in their position. Missionaries do exist—nay, more, they progress and prosper—they are numbered now by thousands, and their converts by hundreds of thousands."

In allusion to the sneers and cavils often heard from the residents in India at "the small results of missionary effort," Sir Charles gave illustration of the currents which flow side by side without intermingling, and urged that the absorption of men within the limits of their particular work compelled them to be ignorant of many things. "Civilians and military men live side by side in large stations, and yet how few men of either service know much of what occupies intensely the minds of the other class—on the one hand the soldier's aspirations after military improvement and efficiency, on the other the civilian's efforts for the better administration of the country. Similarly, neither the civilian nor the military man, nor the engineer, nor the merchant, know much of the career of the missionary nor he of theirs."

Loving Words.

A loving word is always a safe word. It may not be a helpful word to the one who hears it; but it is sure to be pleasant memory to the one who speaks it. Many a word spoken by us is afterwards regretted; but no word of affectionate appreciation, to which we have given utterance, finds a place among our sadly remembered expres-

sions. Looking back over our intercourse with a dead friend or fellow-worker, we may indeed regret that we were ever betrayed into a harsh or unloving word of censure or criticism in that intercourse; and we may wish vainly that we had now the privilege of saying all the loving words that we might honestly have spoken while yet he was with us. But there will never come into our hearts, at such a time, a single pang of regret over any word of impulsive or deliberate affection which passed our lips at any time.

Too Busy to Pray.

Jesus appears to have devoted himself specially to prayer at times when His life was unusually full of work and excitement. His was a very busy life; there were nearly always "many coming and going" about Him. Sometimes, however, there was such a congestion of thronging objects that He had scarcely time to eat. But even then He found time to pray. Indeed, these appear to have been with Him seasons of more prolonged prayer than usual. Thus we read: "So much the more went there a fame abroad of Him, and great multitudes came together to hear and to be healed by Him of their infirmities, but He withdrew Himself into the wilderness and prayed."

Many in our day know what this congestion of occupations is—they are swept off their feet with their engagements, and can scarcely find time to eat. We make this a reason for not praying. Jesus made it a reason for praying. Is there any doubt which is the better course? Many of the wisest have in this respect done as Jesus did. When Luther had a specially busy and exciting day, he allowed himself longer time than usual for prayer beforehand. A wise man once said that he was too busy to be in a hurry; he meant that if he allowed himself to become hurried he could not do all he had to do. There is nothing like prayer for producing this calm self-possession. When the dust of business so fills your room that it threatens to choke you, sprinkle it with the water of prayer, and then you can cleanse it out with comfort and expedition.

For Choir Boys.

THE CHURCH SERVICE.

Think why you have come to God's house. To sing in the choir! Nay, not only—nor chiefly. You have come—

1. To give God honour and worship.
 2. To confess how sinful you are.
 3. To hear God's word read in Lessons, Epistle, and Gospel.
 4. To hear God's word preached and explained.
 5. To thank God with heart and voice for all His goodness to you, in Psalms, and Hymns.
- Ask yourselves constantly whether these are the thoughts that influence your mind during the service—if not, you are mocking God, and if you have not God in all your thoughts, He will not hear or accept your song of praise.

BEHAVIOUR IN CHURCH.

Your behaviour in Church will be much noticed by the whole congregation; and your brothers and sisters (older and younger) and other children, boys and girls, will not fail to mark your conduct and to be influenced thereby.

Every choir boy should be an example to the whole assembly of worshippers, and to be as orderly, reverent, and devout as is the priest who conducts the service.

Some inattention and wandering of eyes and thoughts may come from mere carelessness and thoughtlessness; some of it may come from want of power to fix your mind on holy things for so long a time—but

You must try to be attentive and devout, and with God's help you will become so.

THE OFFERTORY.

There is another thing that I think needful to mention. In many churches I notice, with much pain, that choir boys never make their offerings. Indeed the neglect is so general that the offertory bag is rarely handed to them at all. This is not as it should be. The giving to God in His House, however small the gift may be, is a part of the

worship we should pay Him. And if one or two of the head choir boys were to begin this excellent custom, it would become general with all the choirs in the parish, and I am convinced that God would be honoured thereby, and a blessing would attend both the giver and the gift.

IN THE VESTRY.

During the prayer in the vestry, do not be unbuttoning your cassock all the time, with the one thought how quickly you can throw off surplice and cassock and rush out of the vestry door.

Do not leave the vestry till the congregation have gone from the church, and then leave quietly and orderly. There should be no running, no loud talking around the church.

And thus, still serious and devout, you will wait for the priest to give you his parting salutation—"Go, and the Lord be with you;" or in the Prayer Book words:

Priest.—"The Lord be with you."

Choir.—"And with thy spirit."

Forgetting the Giver.

It is very possible in receiving benefits to forget the giver. Our Lord found but one man returning to give thanks for being healed of his leprosy, and asked the question: "Where are the nine?" They may not have been altogether ungrateful. The love of home may have inspired some to go at once to proclaim their cure, and others may have been eager to go to the priests to be assured of recognition as clear of their leprosy. There are many now who do not make such acknowledgment to Christ as is His just due. It is possible to accept the truths of the Gospel system, to have place in the Church and entertain a hope of heaven, and yet not to feel that sense of obligation to the once-suffering Saviour who has redeemed us, which we ought to possess. If we felt as thankful as we might for the salvation Christ has procured for us, we should be found constantly like that grateful stranger who "fell down on his face at his feet, giving him thanks."—*Christian Index.*

Worthy Discontent.

There is definite satisfaction in well-done work. And throughout the whole process there is not a moment which equals the first thrill of the knowledge that the labor finished was well done.

The faithful workman, after concentrating all his abilities, and striving with unwearied pains to leave no part incomplete, experiences a glow of delight in perceiving that the result is good. He knows that others will concede its merit, and that praise and recognition for talent and skill await him. He regards his work proudly. He feels a profound contempt for whatever he did before. It was as barren as the dry branches, but this—this is the flower of perfection, the blossoming of all his hopes.

Well it is for the workman, and for the value of his productions, that these moments of vanity are brief. And in minds the most earnest, whose ideals are highest, the spasms of self-disgust and self-contempt which follow are as great as was the self-confidence.

How small and weak the performance? How vast the presumption which thought it on a level with the work of this master-hand or that cunning craftsman! How far it falls beneath the thought he first conceived! How far below the beauty he planned to create! Worst of all, how miserably unlike the ideal he is aiming to reach!

Well, the work of to-day is finished. It has been worth to him the lessons it has taught. He looks not behind, but forward. It is by to-morrow's efforts that he will at last accomplish something of worth. And after he has thus judged himself, the approval or condemnation of others affect him as little as the wind which blows by. He surely knows how much he has done, and how much more he has failed to do.

It is good for the workman and his work that he should be thus forever discontented. A thousand times—yes. For the soul that can rest satisfied with past attainments, no true progress is possible. It lies buried in its own conceit.

I Can't, I Won't, and I Will.

Three little boys in a rollicking mood
Out in the snow at play;
Their hearts are light, for the sun was bright
On that glorious winter day.
Three little boys with shouts of glee
Slide down a snowy hill,
And the names of the rollicking little boys
Are "I Can't," "I Won't" and "I Will."

But play must cease, and a warning voice
Calls out from the open door:
"Come, boys, here's a task for your nimble hands;
We must have it done by four."
"I Will" speeds away at his mother's command,
With a cheerful and sunny face,
And "I Can't" follows on with a murmur and groan
At a weary and lagging pace.

But "I Won't," with a dark and angry frown,
Goes sauntering down the street,
And sullenly idles the time away
Till he thinks the task complete.
At school "I Will" learns his lessons as well,
And is seldom absent or late;
"I Can't" finds the lessons all too hard
"I Won't" hates books and slate.

So the seasons come and the seasons go,
In their never ceasing race,
And each little boy, now a stalwart man,
In the busy world finds his place.
"I Will," with a courage undaunted, toils,
And with a high and resolute aim,
And the world is better because he lives,
And he gains both honour and fame.

"I Can't" finds life an uphill road;
He faints in adversity,
And spends his life unloved and unknown
In hopeless poverty.
"I Won't" opposes all projects and plans,
And scoffs at what others have wrought,
And so in his selfish idleness wrapped,
He dies and is soon forgot.

The Faithful Steward.

A certain nobleman, for political reasons, was banished from the kingdom. On the eve of departure, he called his steward, and gave into his keeping a casket of small, but very precious jewels. Years went by, and still the nobleman was wandering in foreign lands. The steward, in failing health, still faithful to his trust, sought a place of security for the costly and precious stones. Accordingly, he cut into a tender tree, and beneath its bark hid the treasure.

Many years later the nobleman was permitted to return from his long exile. The steward was gone, but the lord knew well the secret of his deposit. Where the young tree once stood, now towered the thrifty oak, with its bark hardened and roughened by time. But well it had kept its trust. Though the firm wood had closed over it and no eye could divine its hiding place, it was still secure. The tree was felled, and in its very heart the gems were found, not a point broken. They flashed in the light with the same brightness as in former days, and rejoiced the heart of the owner.

Is not each lesson of truth deposited in the mind of the young, like that hidden treasure? Is not the teacher like that faithful steward? When our Lord—now banished from His rightful realm on earth—shall come again to seek His own, may not the precious jewels which the true teacher quietly and faithfully hid, be found beautiful as ever, to the joy of the rightful owner?

'Tis Love that Conquers.

There is a story of the Middle Ages that the devil once took the cowl of a friar, and went up into the pulpit of a church where a large congregation was waiting for the sermon. And he preached on the pains of hell; and drew so terribly true a picture of them that a great trembling fell on the multitude, and when they left the church they went home aghast and panic-stricken. A certain saint was there that knew who the preacher was; and, after the sermon, he inquired of Satan how he could thus undermine his own kingdom? "I did not undermine it," was the answer; "I spoke of the torments, but, if you observe, I said not one word of God's love. Where there is no love, there can be no power and no unction. I may have driven some to despair, but I know I have not set a single soul a step nearer to Heaven."—*Neale's Sermons in a Religious House.*

Muskoka Lakes.

Pretty soon the exodus of people for the hot months will begin, and the absorbing question is where shall we go this summer? Those who have once enjoyed a summer in Muskoka, can never forget the benefit derived from the bracing atmosphere of the high waters of Canada, the Muskoka Lakes being 790 feet above the level of the sea and some 550 feet higher than Lake Ontario. There is one thing which Muskoka possesses in a pre-eminent degree, and which I regret to say is too little known, that it is a wonderful health resorting climate in summer, especially for those affected with lung troubles. Being so near our own doors, there is no place one can go to spend a short vacation, at so little expense, and no fatiguing journey, as to the sea side resorts. One only has five hours ride on the cars and then take the boat for any part of the lakes; for those who want a convenient place to stop, will find the lower part of Lake Rosseau the most desirable, being about the centre of the three lakes, when one can take the boat any day for a trip around the lakes; those in search of a nice comfortable place cannot do better than go to the "Paignton House," which is beautifully situated at Cleveland's Lake Rosseau (see advertisement, first page), where there is good safe bathing and boating; and those who are fond of fishing should take a stock of worms; then they can enjoy the fun of catching the black bass and pickerel, or go trolling for salmon trout in deep water. For those who have never visited Muskoka, a short description of the trip might be interesting. You leave Toronto at eight in the morning and reach Allendale about half-past eleven, remaining long enough to partake of refreshments, and then stop at Barrie, and a short run brings you to Orillia, a pretty town on the charming waters of Lake Couchiching, and then on you go and soon reach Gravenhurst, where a lively scene meets your eye—hundreds of pleasure seekers looking after baggage, camping equipments, &c., &c.

Gravenhurst is situated at the lower end of Lake Muskoka; when the boat steams out in the lake, one is almost lost in admiration of the beauty of the scenery, putting one in mind of a sail through the Thousand Islands; the boat stops at several islands to let off campers before reaching Beaumaris; here you meet two other boats, and passengers disperse for different points, the steamers "Nipissing" and "Kenozah" continuing north to Port Carling, which is prettily situated on the Indian river, which connects Lake Muskoka with Lake Rosseau, and contains two hotels and several stores, and is, in fact, the centre of supplies for the campers on the numerous islands on Lake Rosseau; the "Kenozah" goes north, calling at Windermere, Judhaven, Maplehurst and Rosseau; and the steamer "Nipissing" goes west, calling at Ferndale, Cleavelands, Gregory, Port Sandfield and many other places on the way to Port Cockburn, at the head of Lake Joseph.

ISLAND PARK FERRY COMPANY.—Where shall we hold our Pic-nic, is a question that has hitherto been difficult of determination by S. S. superintendents and committees; but the difficulty is at once overcome without going far from home. We, of course, refer to the large and beautiful park on the Centre Island belonging to the city, with all its varied attractions, its beautiful breezes, its flourishing shade trees, and its lovely green sward—no more suitable and admirable spot could be found. The place is so easy to reach from the city, that parents and friends could visit it any time through the day, and yet it is as pleasant and retired as though situated miles away. The Island Park Ferry Co. furnishes an excellent service by a fleet of seven well-appointed boats, under the management of Capt. Tymon, sailing from Brock and Church st. wharves, and offering exceedingly reasonable rates. The careful attention given by this line to their patrons has been all that could be desired.

Hints to Housekeepers.

CORN OYSTERS.—One pint of corn, one egg well beaten, one small teacup of flour, one-half gill of cream, one teaspoonful of salt. Fry brown like pan-cakes; to be served with tomato catsup.

BEAN SOUP.—One small beef soup-bone, one quart of white beans soaked over night, four medium size onions, two heads of celery, four quarts of water; salt and pepper; simmer all together for five or six hours, then strain through a coarse sieve. Return to the stove until hot. Serve.

TOMATO SOUP.—One quart of tomatoes fresh or canned; equal quantity of water; cook until soft, then strain; butter the size of an egg, salt and pepper, one-half cup of rice well cooked.

BAKED VEAL CUTLET.—One and a half pound veal cutlet laid in a well-buttered roasting pan, with a cup of water to prevent burning, over which spread a dressing made as follows: two cupfuls of bread crumbs, two onions chopped fine, two well beaten eggs, butter size of an egg, salt and pepper; mix well, lay a tin cover on top and bake half an hour; remove the lid and allow it to brown.

FRIED OYSTERS.—Lay oysters in linen cloth for two hours; dip them in egg and then in wheat flour; fry brown in lard and bacon; don't float them.

WHY STRUGGLE.—Why struggle with exhausting diseases when you may be promptly cured by the use of nature's remedy—Burdock Blood Bitters—the perfect cure for dyspepsia, biliousness, constipation, sick headache and all forms of bad blood from a common pimple to the worst scrofulous sore.

ASPARAGUS PUDDING.—Boil the green tops of two bunches of asparagus until tender; cut in small pieces. Put an ounce of butter in a small saucepan, and set on the top of the stove; when melted, add four eggs, well beaten, with a cupful of milk and a little salt and pepper. Stir and beat the mixture, adding gradually four tablespoonfuls of flour. Cook smooth; add the asparagus: turn into a well buttered mould, plunge into kettle of boiling water, or set in a steamer, and let cook two hours. Serve in a pudding dish, with cream sauce poured over.

PEAS STEWED WITH LAMB.—Chop a pound of lamb; put in a saucepan with a pint of green peas and sufficient water to cover (no more). Cook slowly until well done. Season with butter, pepper, salt and half-a-teacup of cream.

DYSPEPSIA.—This disease may be traced to a variety of causes, such as constipation, liver troubles, improper food, etc. There is one cure—Burdock Blood Bitters—which may be thoroughly relied on to effect a permanent cure. It has cured obstinate cases of 25 years standing.

BOILED SPINACH.—Pick and wash a peck of spinach, put in a pot without water, sprinkle with salt, and let cook half-an-hour. Season with pepper and a large tablespoonful of butter. Take up pour hot cream over, garnish the top with slices of hard-boiled egg.

CREAMED SPINACH ON TOAST.—Boil half a peck of spinach in a very little salt water for twenty minutes. Drain, cut in pieces with a sharp knife, put in a hot pan with two ounces of butter, set on the back of the stove until the butter melts, add half a teacup of cream, a small spoonful of sugar, and a little grated nutmeg; arrange some buttered slices of toast on a large dish, and spread the spinach thickly over each slice.

LIKE PARALYSIS.—"For years I suffered with my back, which sometimes became as if paralyzed. I suffered awful agony for months and could not sleep, but now, thanks to your Burdock Blood Bitters, I am strong again, have no pain and can work well, eat well, and sleep well."—Mrs. Hamerton, 23 Charlotte street, Toronto.

SPINACH FRITTERS.—Boil the spinach until quite tender; drain, press and mince it fine; add half the quantity of grated stale bread, one grate of nutmeg, and a small teaspoonful of sugar; add a gill of cream and as many eggs as will make a thick batter, beating the whites separately; pepper and salt to taste. Drop a little at a time in boiling lard. If it does not form in fritters, add a little more bread crumbs. Drain and serve immediately, or they will fall.

Children's Department.

My Lamp.

There was a great disturbance among the children, loud voices and angry looks; two of them were quarrelling, and others coming round to see what was the matter. One of the disputants had a wreath of apple blossom on her head, and in her hand was her lamp, which, however, gave no light; the place for oil was choked with dust, and the child seemed to have neglected altogether the words on the lamp, "Obey them that have the rule over you." The other had a sly, deceitful look; instead of fresh flowers she had placed on her head a wreath of bright paper ones, which though showy, looked very tawdry beside the natural flowers which the other children wore. Poor child! she had even put artificial flowers into the holes of her lamp so that the words were almost hidden. They were, "Speak every man Truth with his neighbour." The children's guardian angels looked on sadly at the contest, and would fain have drawn them apart, but they were too full of anger to heed their gentle warnings. The robes of both were grievously stained and marked.

The cause of the quarrel was the wreath of apple blossom which *Disobedience* wore on her head. She had gone into forbidden ground when she saw and wished for the flowers, and when *Deceit* heard her say she longed to have them, she bid her go and gather them; and promised that if any questions were asked as to where the flowers came from, she would say that they were hers, and that she had given them to her companion. When, however, *Disobedience* appeared wearing the flowers, and was asked where she got them (for there were none such in the children's gardens,) and when she gave the answer which they had agreed upon, *Deceit* unblushingly denied all knowledge of the flowers, and said she had nothing to do with them, so leaving

Disobedience to bear the blame. But though *Deceit* was very bold, she did not look anyone straight in the face when she spoke, and they knew that what she said was not true. And so the quarrel grew louder, and the children more and more angry, and *Pride* came up and said *Disobedience* did no harm in doing what was forbidden; and *Unbelief* came and laughed when *Deceit* said what was not true, and even *Sloth* woke up to see the quarrel. *Faith* was not there, nor *Hope* nor *Patience*, and so the confusion increased.

At last up came a little maid whose gentle face looked very lovely by the angry evil countenances of the others, and her white robe seemed all the purer by their stained garments. On her head was a wreath of half-opened red roses, and her lamp, which shed a brilliant light, showed the words, "Have fervent *Charity* among yourselves." Her angel beckoned her on, and seemed to open a way for her through the noisy group.

"Let us love one another," said *Charity*, in a gentle voice, and the other children turned to look at her.

"If God so loved us, we ought also to love one another," said she again, but they would not hear her, and only pushed her rudely from them.

Tears came into her eyes, and she said in a low, sweet voice, "That it may please Thee to give to us Unity, Peace, and Concord." Just then another child came and laid her hand in *Charity's*, and drew her away. Her robe was very white, on her head was a wreath of sweet violets, and from her lamp shone forth the words, "Be ye clothed with *Humility*," and her angel loved to watch his meek little charge.

"Come away," she said, "there can be no love between *Disobedience* and *Deceit*; let us go and seek *Faith* and *Hope* and *Patience*."

"But," said *Charity*, "can we do nothing! What if the King's son should come and find them so!"

But *Humility* led her on. "They will not hear," she said; "we must leave them, and let all bitterness and wrath and anger be put away from us."

There was a sudden sound heard which made the children all look up; it was the king's herald, and he blew a trumpet to tell everyone that the King's son was come.

"My lamp," exclaimed *Pride*. "Oh, where is it!" and she looked wildly about, quite at a loss what to do, for she remembered how she had said she did not need its light.

All at once *Unbelief* seemed to see the large black stain upon her robe and she laid her hand upon it, but it was too large to be covered.

"My lamp," she said, "there is no oil in my lamp!"

Faith and *Hope* went joyfully forward hand in hand, and *Charity* was one of the first to meet Him.

"Oh, give me some oil out of your lamp," said *Sloth*. "I meant to light mine, indeed I did, but now it is too late!"

Patience was grieved for the poor child, and looked sadly at her; she longed for all the children to be prepared and go forth to meet their Lord with joy. But she knew that each one must trim her own lamp and keep it in order, for she knew that her own lamp could only hold enough for its own light, so that she could not share her oil.

"Not so," she answered, "lest there be not enough for both of us."

And as she moved onwards, towards the bright light which shone out of the

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east, she said in a voice of sweet entreaty, "In the day of judgment, good Lord, deliver us."

"He giveth grace to the humble," said *Humility* gently, as she followed her companions.

Disobedience covered her face with her hands and was full of shame. *Deceit* pulled off her wreath, and tried to pick the flowers out of her lamp, but they were twisted into the holes, and alas! it was no use.

The King's son passed along. *Charity*, *Humility*, *Faith*, *Patience*, and *Hope* went with Him, with bright and holy faces into His palace, and the door was shut.

When *Sloth* came back from seeking oil, she found it was indeed too late—she was left outside—with *Disobedience*, *Unbelief*, *Deceit*, and *Pride*, and all they heard of their former companions was a faint echo of

The shout of them that triumph,
The song of them that feast,
And they who with their leader
Have conquered in the fight,
For ever and for ever
Are clad in robes of white."

P. W. J.

A Noble Young Prince.

Early death called from succession to the throne Louis, the Duke of Burgundy, grandson of Louis XV. of France. He was a kind-hearted, thoughtful boy, and died at the age of eleven years. The story which follows is one of many illustrating his true nobility of character:

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One day Louis was rushing helter-skelter down the stairs, when he suddenly fell and hurt his knee. He was so afraid of frightening his mother, and so anxious that none of the servants in charge of him should be alarmed, that he told no one how much he was hurt.

He suffered a great deal for some time, and at last he was obliged to tell his mother about it. Then it was found that an abscess had formed in the knee. The doctors held a consultation, and the little prince was taken into the next room while they talked the matter over, and determined that an operation must be performed.

When the day which they had fixed arrived, the prince's tutor went to prepare him for it as gently as he could.

"I hope you will be able to bear it quietly," he said.

Louis smiled sadly.

"I knew all you have been telling me two months ago," he said. "I heard what the surgeons said, but I did not mention it for fear any one should think I was worried about it. Now the fatal day has come. Leave me alone for a quarter of an hour; then I shall be ready."

When the time was up he asked to see the instruments. Taking them in his hands, he said:

"I can bear anything if only I may get well again and comfort mamma."

Chloroform was unknown in those days, and the operation would have been very hard for a man to bear, yet the little fellow only called out twice, and when it was all over he found his reward in the tender embraces of his father and mother.

Then came weary months of pain and weakness, which tried the poor boy sadly, yet it was only when the pain was more than usually violent that he allowed himself to complain; and it was understood among his attendants that if the prince were particularly anxious about their health and comfort, it was a sign that he himself was suffering more.

"Dear Tourolle," he said one day to one of his favorite servants, "you do too much for me; you hurt yourself. Go out and get some fresh air; I will try to do without you for two or three hours."

Night after night the poor little sufferer, not yet eleven years old, would lie awake in pain; yet he would not groan or cry out, lest he should wake the attendants who slept near him, and if he were obliged to ask for anything, it was in a tone of voice which could disturb no one.

At last those weary months of suffering came to an end, and the noble-hearted boy died, on February 23, 1761, with his arms around his mother's neck. There is one saying of his which well describes his life, and which may serve as a motto for all: "I cannot do much, but I will do all I can."

For Choir Boys.

THE HOLY COMMUNION.

You may be called upon at times to be present at a Choral Celebration of the Holy Communion—or, perhaps, one or two of you may have been confirmed and will yourselves communicate; but in either case such occasions will be some of the most solemn moments in your lives.

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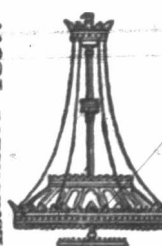


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ing—in this you must be guided by your own Clergyman. But if the communicants are many, and the time is long, you can well spend it by a devout study of the Communion Office, every part of which—not forgetting the long exhortations—will bear many readings and much attention, or you can read your Bible, or learn a Hymn or a Psalm.

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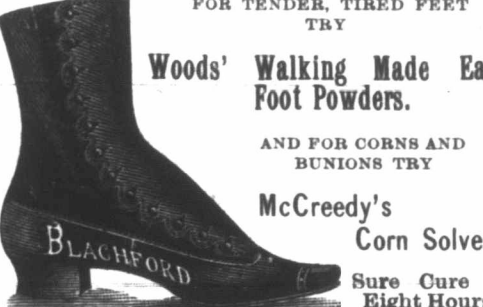
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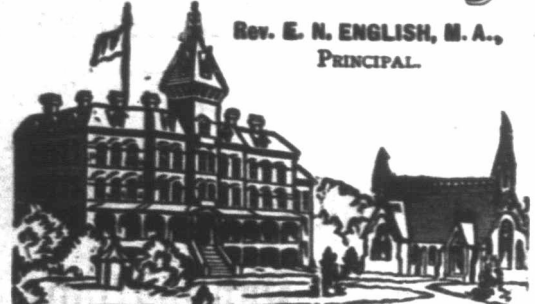
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