

Canadian Churchman

AND DOMINION CHURCHMAN.

A Church of England Weekly Family Newspaper.

Vol. 20.]

TORONTO, CANADA, THURSDAY, APRIL 26, 1894.

[No. 17

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Our aim is to increase the circulation of the CANADIAN CHURCHMAN, hoping that by doing so we are introducing into many families good sound Church teaching, and interesting Church news. We have made great efforts to procure these pictures, and to offer them to all who will aid us in our work at the very lowest possible price. The expense and risk has been considerable, so great, that beyond the usual cost of procuring the photographs, we felt it necessary to have them copyrighted so that the chance of loss might be reduced to a minimum. No profit is made on the pictures, the only advantage we seek is the increased circulation of our paper.

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Morning.—Deut. 6. Luke 20, v. 27 to 21, v. 5.
Evening.—Deut. 9 or 10. Col. 1, v. 21 to 2, v. 8.

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

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

"WHERE WERE THE EVANGELICALS?" asks a Nonconformist in an Australian religious journal in reference to the Church Congress at Hobart. It seems that the section of the Church of England in Australasia who love to describe themselves by that time-honoured and honourable title were "conspicuous by their absence" on that occasion. The writer hints that they were carefully indifferent to the importance of the great gathering. On the other hand, "the very mention of the name of Charles Gore called forth great enthusiasm." The *Victorian Churchman* and the *Rock* think that this "should cause serious reflection"—Church congresses, certainly, should not be left one-sided.

IS GLADSTONE A ROMAN? is a question which still agitates the hearts of English correspondents. One of them contributes the information from Neuchatel, per an Irish lady, that a cousin of a friend of hers knelt beside him (W. E. G.) at the time of his reception, and that another person whom she met casually mentioned that he had seen the G.O.M. received formally in an out of the way chapel in Rome. So far, the testimony seems rather "far fetched"—no original sources of information, no tangible and responsible witness.

A CHURCH COMBINATION of very significant elements is represented by Mr. Webb-Peploe in conjunction with Lord Halifax at the proposed Diocesan Conference in London on the subject of Christian Education. "The united force of Churchmen, with the aid of those Dissenters who

place religion above politics, ought to carry everything before it and secure an overpowering majority." So says the *Church Times* and advises a solid phalanx made of these materials.

ALUMINIUM—metallic extract from clay—is going to be a great acquisition to metallic workers, it is so extremely light and durable, resisting the action of dampness and atmospheric acids in a wonderful manner. There are predictions that it will be used presently not only for communion plate, altar vessels and ornaments, but also for screens, roofing, etc. It is becoming remarkably cheap since the invention of a powerful "electric furnace" to develop it.

THE CONFIDENCE, ASSURANCE, AND COURAGE of the Episcopalian leaders in U. S. is pronounced to be the cause of the phenomenal progress of Episcopalianism there—in the opinion of a prominent Baptist minister. "They believe that their's is 'the Church' and are not slow to assert their belief. That very assurance and the exclusiveness which comes from it, is the tower of their strength. They are not ashamed of their belief, they have the courage of their convictions, and a large part of the world take them at their own estimates. Here is the secret of their power." Can as much be said of Canada and our Canadian Church?

"THE FUNCTION OF A REFORMED CATHOLIC CHURCH such as ours, is, extraordinarily, by new adaptations of ancient means, to overcome the world with the victory of Christ. Our Church enjoys the specific *charisma* for this, for she perceives and emphasizes the true connection and interpretation of earthly and heavenly. She shows it forth in her sacramental teaching. The Roman Church (we paraphrase Dr. Ullathorne) makes the earth ascend and vanish into the heavenly: the Protestant sects put an impassible gulf between them. . . . Our Church unites the two"—Rev. A. Whitten, London, reported in *Church Bells*, in a sermon on "deaconesses."

"THE BOOK OF GENESIS," etc.—This method of announcing the lessons is discussed in the *Church Times* under the aegis of "Peter Lombard," who contributes some incisive hints upon the subject generally. The balance of opinion is rather against the "of," though the very variety of titles in the Authorized Version makes it difficult to follow an invariable rule. The neatest way—and most "correct"—would seem to be suggested by "20th chapter of Exodus" in the Catechism, and "27th chapter of Deuteronomy" in the communion service. Short and clear.

PERE HYACINTHE—the wonderfully quiet and persevering 'restorer' of the Gallican Church—is still hard at work, and producing great results. Why the secular press is silent on the subject is one of those points that should be investigated. Bishop Cleveland Coxe, of Buffalo, is determined to keep the Church press awake to the importance of the work. In a recent *N. Y. Churchman* he mentions that the Pere's English admirers have shown their practical sympathy by presenting him with an annuity of \$1,000, and the Bishop urges American Churchmen to imitate this way of showing sympathy with another \$1,000.

THE PAST "YEAR OF TERRORS" IN FINANCE is the way Bishop Coxe describes the financial panic

which has prevailed in U. S. He evidently thinks "the clouds are rolling by," for he makes an appeal for aid to Pere Hyacinthe from which he abstained during the "year of terrors" that has passed. We hope his prophetic instinct may be correct, and that our cousins south of the Lakes, as well as ourselves in Canada, may soon experience the full force of the return to financial prosperity.

"DEACONESSES" AND "SISTERS" are probably not so unlike one another as many people (prejudiced) seem to think. The *N. Y. Churchman* notes that the English "Evangelical" Pastoral Aid Society has established a system of "training homes" for women, and remarks: "This is a somewhat late following of the example set by the High Church party, which has long been in advance in securing the aid of pious women." The *N. Y. C.* then traces the history of Anglican sisterhoods from their institution in 1846. The question of "vows" separates the two organizations: but it is only a question of time—"engagements" are vows! Sisters are deaconesses.

GLORIES OF THE 19TH CENTURY seem to lose their supposed singularity as the century rolls on towards its close. We used to "crow over" our inventions in steam, electricity, etc., and we fancied the telephone was our very own: but the discoveries of inquisitive archaeologists make it more than probable that something like these things were known and rejoiced in thousands of years ago. Some one has just unearthed a subterranean telephone wire between Buddhists' temples a mile apart. All India may be undermined with this system between the temples.

"WHAT WILL THEY SAY IN ENGLAND?"—The words of the old song referring to one of the heroic episodes of Britain's military experience, may be applied to the pleasanter paths of peace as instanced in the cultivation of more filial relations on the part of Canada towards the mother country. Here is what the *Rock* says (in reference to the nature of certain tariff and customs changes proposed): "The Canadians have evidently realized that it is better to cultivate closer union with the Old Country than even to secure reciprocity with the United States—public opinion is setting in a very wholesome direction; this will do more to develop the Imperial Federation than any amount of resolutions passed at public meetings."

THE BOOTH JUBILEE.—In regard to this project the *Rock*—which "greatly admires the zeal and self-denial of this extraordinary body"—has this comment:—"Churchmen should hesitate to support a Church (for such 'the Army' really is) in which 'perfectionism' is largely held, the sacraments ignored, and *esprit de corps* and personal loyalty to its chief is the principal basis of solidity—until the C. P. A. S. and other sound Home Mission societies are no longer crippled for want of funds. We hope this jubilee movement will not divert large sums from the work of our own Church as the 'darkest England' scheme did." Well put.

ROMANISM IN CHICAGO seems to be about as influential as in New York. This type of religion is largely represented in all the offices from the present mayor downwards—80 or 90 p. c. This state of affairs has been made the subject of a

protest—drawn up by Romanists exclusively! Perhaps they realize that they are getting too much of a good thing, or else that those who thus come to the surface among themselves are not the cream, but the scum. Perhaps, even, they may be moved by a spirit of fairness.

BEYOND EXPECTATION has been the success attending Baron Hirsch's philanthropic and patriotic efforts to colonize his fellow Jews in the Argentine Republic. The Colonization Society started in 1881 with a capital of £2,000,000. Some 6,000 or 7,000 Jews are now settled there, and the time is approaching for the introduction of some organized form of internal self-government. The wheat area alone represents £30,000, or about 7 p. c. on the capital advanced thus far.

THE BISHOP OF ALGOMA.

The rumours lately current about the health and probable retirement of Bishop Sullivan suggest a topic which ought to arrest and hold the very serious attention of the Church public: for his case is one of peculiar features. It is the case of a gentleman who a few years ago was of robust health, splendid physique, brilliant oratorical talents, polished and refined qualities, capable of shining brightly, and wielding powerful influence in the highest social and intellectual circles. An impulse—which many at the time regarded as quixotic in a very high degree—suddenly results in his acceptance of the equally sudden impulse of popular election to make him Bishop in the extreme backwoods of Canada. There was perhaps a vague idea that such splendid talents must do splendid work anywhere. The result seems to have proved that the experiment was much like what it would have been to banish W. E. Gladstone fifty years ago to chop trees in the same backwoods. There was *no sphere* for the exercise of those splendid talents: a much "rougher diamond" would have done the work as well—perhaps better! We see now a most valuable officer of the Church sacrificed in an uncongenial sphere, shattered by hardships of unaccustomed kind, torn by anxieties as to matters hitherto unfamiliar to him, rendered (for the time being) incapable of work, and possibly permanently affected with serious injury. For a decade or so, his great powers have been almost lost to the Church at large, and it will be very difficult—to say the least—to save so much of the remainder left as may still be useful. Do not these facts advertise the truth of the saying about "putting round men in square holes," etc? Such a diocese as Algoma surely requires a young, vigorous, "rough and ready" specimen of the Episcopal order, who can stand, and *enjoy and thrive on physical hardships.*

"MORE BISHOPS!"

It is not the first time, by a long way, that some such heading has adorned these columns. Indeed, we take credit to ourselves for contributing very largely to the wholesome agitation of a matter which—if one can read the signs of the times—is soon "coming to a head," and destined to eliminate a serious quantity of unwholesome influences, very detrimental to the healthy and vigorous action of the Church. We refer, of course, to the condition of the *Canadian Church*, though the same kinds of evil are too rife not to have their manifestations in plenty elsewhere. The tendency of the Christian world has been, perhaps, to contrast the numerical force of the Episcopate and raise its *personnel* to the highest pitch of excellence.

ENGLAND IS AN EXAMPLE.

Her prelates are of the highest order of men, the very flower of the nation, the cream of social and intellectual circles in Britain, the glory and envy of the world of Christendom. But they are "few and far between"—such men are necessarily very limited in number, they cannot be gathered by handfuls. No wonder that members of the English Episcopal Bench, when they speak on the subject at all, are disposed rather to deprecate any great increase of their numbers or any great contraction of the size of their dioceses—any great lessening of the quantity of their cares. For the sake of the *dignity and weight* inherent in the present system, they are content to overburden themselves—very seriously—with the innumerable details involved in the care of hundreds of clergy and parishes.

HOW ABOUT THE CHURCH?

Is the Church at large really better off in the long run for all this dignity and prestige attaching to the present state of the English Episcopate? Is it too much to say that *nine-tenths* of the Episcopal work that might be done is left undone, because there are not enough Bishops to do it? We trow not. Any amount of dignity and worth and high estimation in the existing *personnel* of the Episcopate, *cannot compensate* for the "aching void" represented by work left undone. A large proportion of the energy of the Catholic Church is concentrated in that part of her machinery called the Episcopate: and if this be tied up in nine-tenths of its area or capacity, the Church must suffer proportionately. Other religious bodies with less perfect machinery (theoretically), but action for it more full and free—go ahead!

THE BALANCE NEEDS TO BE RELEASED.

We have had, for generations past, too much dignity and prestige and respectability—too little activity, energy and work. It is full time to see this matter right. Population has so increased while this machinery remained a mere "pony engine" that the abuses and evils have become intolerable. There is a wide-spread cry for relief and speedy cure. The principles so cherished "at headquarters" in Britain have permeated the colonies more or less. There has been a constant "pull" between the desire to furnish a *full supply* of Bishops to cover the ground effectually, and a fear of "lowering the grade" of the Episcopate by making its dignities *too common*, too familiar, too ordinary, too frequent. This fear has had too much sway with us: let it retire to the rear!

THE CHURCH IS AWAKENING.

There are, here and there, "straws" which show that the Church is slowly becoming aware of the serious mistake hitherto, for a long time past, made in regard to this matter. The division of a diocese, the addition of a suffragan Bishop, is hailed everywhere with unconcealed delight. Even the rather "prohibitory" figures for the endowment of a new diocese which have been set up among us, have not deterred the Diocese of Ontario—for instance—from getting already within measurable distance of the desired subdivision. Laymen have come forward with an alacrity and liberality there which must have surprised themselves, these hard times. They show that even the "heavy duty," so to speak, levied by the episcopal government on this article of Church use, cannot prevent them procuring it. They pay the tax!

SUCH EXAMPLES ARE CONTAGIOUS.

We trust that several other unwieldy dioceses,

that we could name between Atlantic and Pacific, are destined soon to see a similar treatment. We invite our correspondents who experience more or less the evils of the present state of things to dip into the discussion of this question in our columns. Let us have it out. If there are two sides, let them face one another fearlessly and bravely till we reach the solid foundation of agreement. There must be a line somewhere within reach, capable of being defined, between too few Bishops and too many. We grant that "too many" is a possible contingency: but let us find out where it lies and avoid it in time.

REVIEWS.

THE SUPERNATURAL IN CHRISTIANITY. Edinburgh: T. & T. Clark; Toronto: Willard Tract Depository, 1894.

This is a small volume, containing three lectures in answer to the recent Gifford Lectures, delivered at Edinburgh by Professor Pfeiderer of Berlin. Dr. Pfeiderer is an eminent scholar and thinker; but it was a little strange to find him lecturing under the patronage of the University of Edinburgh, and denying utterly the supernatural character of the Christian religion. The real question is brought out in the first lecture by Principal Rainy. Dr. Orr, in the second lecture, shows the extreme nature of Pfeiderer's contention, that there is no such thing as a supernatural revelation or a miracle, specially remarkable as coming from a Theist, and Dr. Marcus Dods, in the last lecture, defends the Gospel record. The preface by Professor Charteris is brief but excellent. This book is not merely useful for the hearers of Dr. Pfeiderer, but will be read with interest and advantage everywhere and by everybody.

THE EUCHARISTIC OFFERING. (Skeffington).

This is the title of a useful volume by Professor Walpole of New York. The writer has in view a devotional rather than a doctrinal purpose; yet the latter is not neglected. He begins by setting forth the double aspect of the Sacrament of the Altar as a sacrificial offering and communion; and he furnishes a practical manual, founded upon the structure of the office, worked out with great insight and care, which cannot fail to be serviceable to all who approach the Altar with intelligence and devotion.

THE HOOSIER SCHOOLMASTER. By Edward Eggleston. New York: Orange Judd Co.; Toronto: Wm. Briggs.

A cheap edition of this well-known brilliant and interesting story has been published in an attractive and neat form, making it most suitable for Libraries and Sunday-schools.

MAGAZINES.—*The Expository Times* for April has much that will be practically useful to teachers and preachers. Some good remarks on Inspiration are given in the Notes of Recent Exposition. Professor Davidson gives an introductory paper of a series that promises to be of great value on the theology of Isaiah. A useful feature is a department for answers to questions on Biblical difficulties. The Greek Text Commentary deals with a text great indeed, 1 St. John iv. 8. The April number of *The Pulpit* contains quite a number of complete sermons by master minds of all denominations, including such topics as "Abraham and Isaac," by Rev. J. Wesley Johnston, D.D., of Brooklyn; "The Present Craze for Non-Continuance," by Rev. S. S. Mitchell, D.D., of Buffalo; "Our Conversation," by Rev. F. A. Noble, D.D., of Chicago; "The Old Faith," by Rev. M. C. Lockwood, D.D., of Cincinnati; "Seeking and Finding God," by Rev. C. Scadding, of Toledo; "The New Communion," by Rev. Dr. Lang, of Glasgow; and others of equal interest. One dollar a year, 10 cents a copy. Edwin Rose, Publisher, Buffalo, N.Y.

There are some people who think that sermon is the best which misses them and hits their neighbours.

ST. PAUL'S CATHEDRAL

Was re-opened on Sunday, April 8th. There were large congregations at all the services. The preachers were the Bishops of Huron and Toronto and the Rev. Principal Miller. There were a large number of the clergy of the diocese also present. The musical service was very fine. The splendid organ filled the building with its melodies, and the large choir, in cassocks and surplices, under the direction of Mr. George Buckley Sippi, F. S. Sc., Eng., rendered splendid service.

Those who remember the mother church of the Diocese of Huron, the Cathedral Church of St. Paul, in the days when it was disfigured by its deep pews and unsightly galleries, would now scarcely recognize the building in its enlarged and beautified condition. The galleries and pews have alike gone, and the latter have been replaced by beautiful quartered oak open stalls, the former by a more dignified and church-like appearance of the whole building. As the Cathedral now stands, it is cruciform in plan, two noble transepts with wide and lofty windows having been added to the old nave, with a longer and wider chancel with apsidal end, completing the plan. On the south side of the chancel and opening into it by three noble arches, and into the south transept by another, is an organ chamber which is filled by the fine instrument built by the Warrens, of Toronto, used in the old church, but now enlarged and improved. On the north side of the chancel is the choir and clergy vestries, fitted with clothes-presses or closets for the use of the fully vested choir. The chancel itself is well raised above the floor of the nave by three steps, the sacrarium by one more, and the altar stands on a foot pace above that. On the north and south sides of the chancel, and filling in the lower part of the arches previously spoken of, stand the canopied seats

of the Canons, six on each side, while at the western end of each of these rows stands the Bishop's throne on the north, and the Dean's stall on the south side. In front of the Canon's stall on each side stand three rows of stalls for the choir, there being accommodation for 80 voices. In line with the front row of choristers on the north side, is the console or key board, from whence the organist manipulates the organ in its position on the south, by means of electrical attachments, thus having a fuller control of the choir than is usually the case when he has to sit with his back to them. The whole edifice is brilliantly lighted by incandescent lights from beautiful electroliers, which are also adapted to use gas in case of emergency. The whole of the windows are filled with beautifully tinted cathedral glass, and two of the chancel windows are filled in with stained glass from the old chancel, while the centre one is shortly to be filled by a beautiful window, "The Conversion of St. Paul," from a noted artist in stained glass in the Tyrol. The brass lectern stands in the centre of the chancel arch, with the pulpit on the north side against the heavy pier separating the chancel from the choir vestry. The prayer desk stands in front of the Dean's stall on the south side. The wood-work, in chancel and nave, is quartered oak and is truly beautiful. The building is now worthy

of its position as a Cathedral and is a credit to the diocese and the Church of Canada.

So far as to the Cathedral itself, but connected with it by means of a long corridor and also by an open cloister, is the Synod Hall, with all the necessary committee rooms and offices, making an imposing block of buildings, well fitted for the purpose for which they were designed. With the exception of the tower, the whole of the new and old portions of the building are faced with red pressed brick, and it is hoped that before long generous friends of the church will see that the building is completed by the casing of the tower also, thus making it uniform in appearance.

His Lordship the Bishop of Huron prefaced his discourse in the morning with a brief reference to the history of the Cathedral. The history of an ancient church wherever situated was more or less the history of the community about it. The noble edifice which has been opened on April 8th to God's worship and the advancement of His cause was no exception to the rule. St. Paul's Cathedral has kept pace with the growth of Canada, and with the beautiful city in which it stood. His Lordship related some interesting facts relative to the early life of the city and church. Governor Simcoe's search, in company with Major Littlefield and Major Talbot,

burnt on the ground. The edifice was completed and opened for service in the following year. In 1857 the first Episcopal election ever held in Canada took place in the church, and Bishop Cronyn was elected. He then proceeded to England to be confirmed by the Archbishop of Canterbury, and there received the patent creating the Diocese. This was probably the last patent given to a colony. In 1866 Bishop Cronyn Hall was erected in its present position. In 1871 Dean Hellmuth was elected Bishop, and in October of the same year the present esteemed rector, Dean Innes, was appointed by the Bishop to take his place in the rectory of St. Paul's. St. Paul's was consecrated as being free from debt on the 12th of November, 1894. In conclusion, His Lordship paid a very eloquent tribute to the memory and works of the late Bishop Cronyn, the first Bishop of the diocese. Where the tie that bound pastor and people was only personal in its effects, it could not fail to be only transient. But where it was founded on the reception of deep spiritual blessing, it only deepened as the years go by. His Lordship's deep affection for the first Bishop of Huron arose, not from the mere fact that he received ordination at his hand, or the kindness of his nature, but from the fact that he preached the word of the Lord Jesus. His labors had moulded to a very large extent the

whole character of his diocese to which it was our privilege to belong.

His Lordship then took up his text, found in 2 Timothy, ii. 19, reading, "Nevertheless, the foundation of God standeth sure, having this seal, the Lord knoweth them that are His. And let everyone that nameth the name of Christ depart from iniquity."

The sermon in the afternoon by the Rev. Prin. Miller was an able exposition of the Christian religion, and was listened to with marked attention by the large congregation. In the

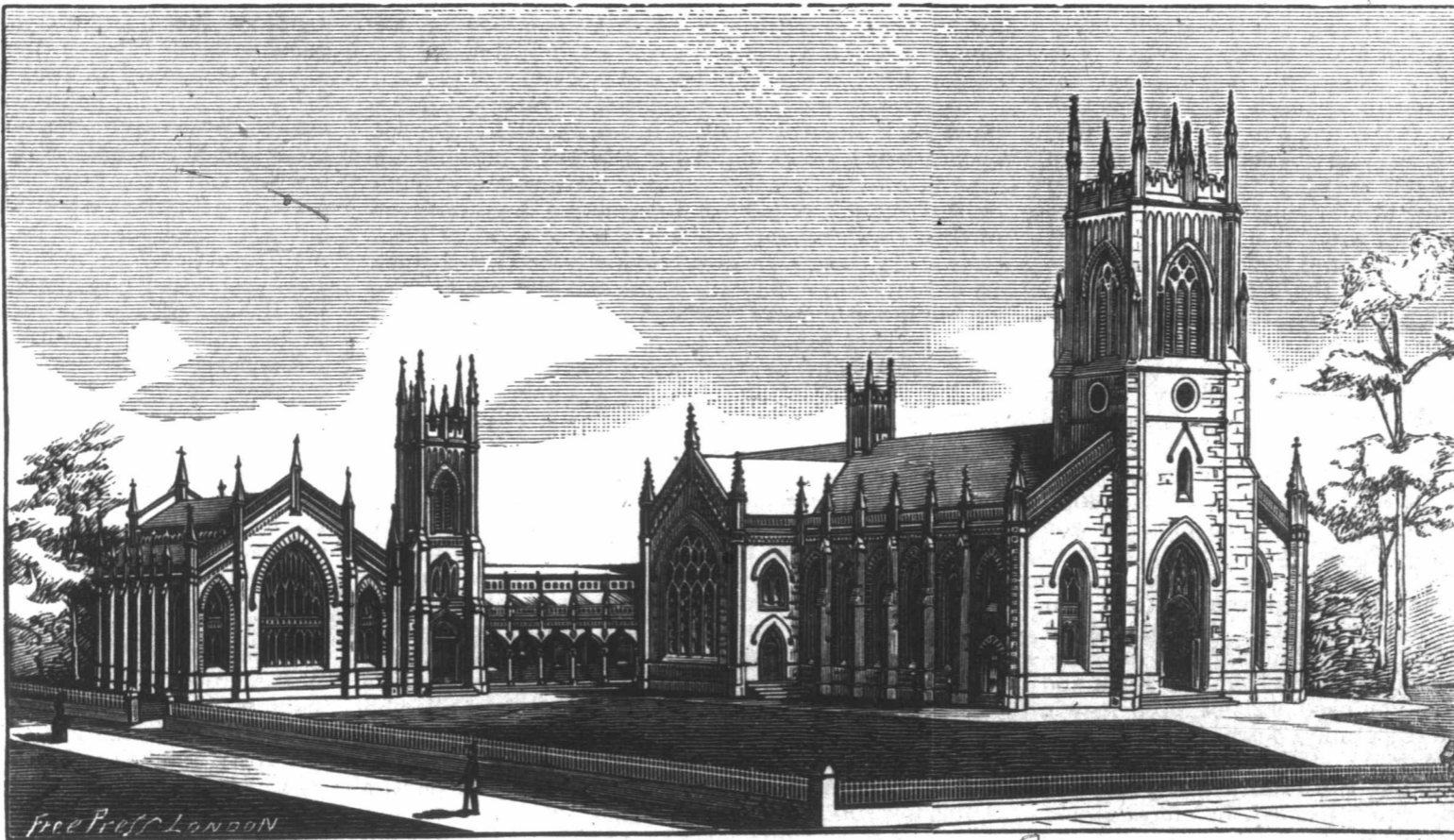
evening an immense crowd went to hear the Lord Bishop of Toronto preach, so great that hundreds were turned away; it was difficult even to get standing room inside the Cathedral. The sermon was listened to with rapt attention and the music was grand.

NATIONAL PENITENCE.

A SERMON PREACHED IN THE CHURCH OF ST. EDMUND THE KING, LOMBARD STREET, LONDON, ENG., ON ASH WEDNESDAY, BY CANON SCOTT HOLLAND.

Cursed is he that removeth his neighbour's landmark; Cursed is he that maketh the blind to go out of his way; Cursed is he that perverteth the judgment of the stranger, the fatherless, the widow; Cursed is he that smiteth his neighbour secretly; Cursed is he that lieth with his neighbour's wife; Cursed is he that taketh reward to slay the innocent; Cursed is he that putteth his trust in men, and taketh man for his defence, and in his heart goeth from the Lord; Cursed are the unmerciful, fornicators and adulterers, covetous persons, idolaters, slanderers, drunkards, and extortioners.—(Commination Service.)

Christianity is often charged with depreciating the virtues of the good citizen. It has thrown, we are told, all its emphasis on holiness rather than on justice, on purity rather than on truth. It has made its home in the inner mysteries of the spiritual life, in the unseen struggles and aspirations of the soul. To it the outer circumstance, the visible and sociable environment, are matters more or less indifferent.



ST. PAUL'S CATHEDRAL, LONDON, ONTARIO.

for a site for a capital of this part of the Dominion, was recounted. In 1793 they reached the present site of the City of London, then called the Upper Forks. The situation suited the Governor's purpose, and he changed its name. Rev. E. A. Boswell was the first preacher, having been here in 1829. The remains of his widow lie in the churchyard at St. Paul's. In 1832 Rev. Benjamin Cronyn arrived. After holding a service here a deputation from the congregation waited upon him, begging him to remain with them as their clergyman, for they were at the time utterly without a spiritual guide. Consenting to this, he first conducted service in an old frame school house upon the Court House square. In 1835 it was found necessary to erect a more commodious building, and a frame structure was erected upon the same site. This was destroyed by fire in 1844. In 1836 this parish and that of St. John's, in London township, were created a rectory, and Mr. Cronyn was appointed rector. He resigned St. John's in 1842, and that of St. Paul's in 1866. The foundation stone of this present building was laid with great ceremony, the military participating, and twenty cannon were fired. This was on June 24th, 1845, Rev. John Strachan, Bishop of Toronto, performing the ceremony. The architect was Mr. John Thomas, of Toronto. The bricks were made and

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Edinburgh: lard Tract De.

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And more especially does this inward tendency declare itself at seasons of penitence, such as Lent, seasons when the spirit of the man is sent back upon itself, is summoned to explore the hidden recesses of his will, to sift and analyse his deep-seated motives, to examine himself and confess his sin, and enter into the shadows of self-humiliation. That is what is meant by a religious use of Lent, that is all that the main mass of earnest believers intend by their Lenten devotion; and the earliest social reformer, even if he can allow all this penitential trouble to be spiritually valuable, cannot but ask whether it is calculated to create or invigorate the strongest type of the good citizen at his work in the big world. Can the two aims hang together? Do the two cities correspond—the city of man on earth that "now is," and the city of God, the Bride of the Lamb? Now our Prayer Book, at any rate, has a very clear idea that they do. It has, indeed, a great deal to say about sin, and penitence, and confession, and pardon, and all the mysteries of the soul at war with itself. It would dedicate its Lenten season largely to the invisible struggles, where the spirit wrestles all night in some black loneliness of agony, face to face with a nameless God, whom it will not let go until He bless. Nevertheless, it deems it part and parcel of this same spiritual process to start off, we see, at the opening of Lent with the demands recorded in my text. Plain and straight enough these rough, homely words. No unearthliness about them. We are not wafted off to any mystic world, strange, and vague, and intangible, and remote, and faint and fear before our secret imaginings. No, indeed! Very near it lies this world of which they speak. Very obvious and very matter-of-fact the obligation that they press home. It is not a question that concerns some future condition of the soul in the silent abyss of heaven. But what its state to-day! What is it doing at this hour? What will it be about to-morrow? And the entire concern is the positive outward, undeniable facts, not the inward temper, or moods, or emotions. It is our acts that are arraigned, and these acts are all of them social; they are acts done to or towards our neighbour. They are the acts of citizens living under the close and incessant representations of an organized society. This is the way to begin your Lent, so the Prayer Book cries. This is the door through which to pass in within the recesses of the divine humiliation. If you want to draw nearer this year to the blood-sweat of Gethsemane, and to the bitter Cross of Calvary, and to the holy sanctuary of your Easter feast, then there is one inevitable inquiry which blocks the way. It is perfectly simple, and no one can mistake it. It is this: What sort of a citizen are you? What kind of neighbour have you been? Do you rob; do you lie; do you remove your neighbour's landmark; have you perverted the judgment of the widow, or the fatherless or the stranger? Have you smitten your neighbour secretly; have you taken reward against the innocent; have you been unmerciful to the helpless; have you extorted any gain from the weak and the ignorant? Have you used craft or force to win your own end; have you ground down the poor; have you been greedy of gold? Have you wrecked the bonds of marriage and of the family for your own evil passions; have you poisoned the moral atmosphere by your uncleanness? Have you sinned against the brotherhood by slander and malice and falsehood? If so, and if this is still your portion, then you are under a curse—the curse of God; you are banned and barred. No Christian Lent for you. There is no getting any further into the consolation or the gifts of the spiritual life. The curse is on you; your spiritual life is blighted; your soul is in prison; your strength is sapped; your claims or rights are all stripped off you; you are a marked man. You may not belong to the company of those who go up into the sanctuary of God; you are cast outside, branded, set apart—a felon bound under a doom. You must purge yourself of the charge of the crime, if you are to enter the ranks of loyal citizens of the Kingdom who have passed out of the darkness of the curse into the light of Divine Society.

This is the godly discipline which you profess, through the Church, your desire to restore. You must be prepared to join with your deliberate Amen, with the whole assembly pronouncing your own curse on all such social sin. "Ah," but you say, "this rough, plain speaking misses its aim after all, by its very rudeness. It belongs to primitive, to barbaric days of early Judaism, when men sinned with a strong hand, with a brutal frankness. They went at it with a cart-rop. In the Psalms and in the prophets we are taken back to days when the public conscience had no definite standard of right that it could enforce, and a bad man was not ashamed to make his villainy his open rule of life. He deliberately set himself to rob, to take advantage of the weak, to pillage the widow and the orphan, to lie with his neighbour's wife. There was nothing to make him afraid or abashed. But now only professed criminals act like that. What is the use of attacking us with bare and raw challenges of that kind? Of course, we should not be here in church

we should not be proposing to keep Christian Lent, if we were not ready to lay our hand on murder, and stealing, and adultery, and extortion. A light task this that you ask of us, to come here to church and pronounce other people outside accursed. We could do that much with an easy conscience; but what would be the profit? Is it not rather cheap? Has it nothing of the Pharisee about it—to stand up here and thank God that we are not like those wicked publicans, who lie, and cheat, and rob?"

That is a very pertinent question, and if we had nothing in view but our own separate individual lives it might be difficult to recognise the bearing of the curse upon ourselves. But, my brethren, we none of us stand alone. Each is a member of a class, of a set, of an interest, of a trade, of a church. And nothing surely is more noticeable and more startling to all who are anxious over social miseries than the discovery of the selfishness, the recklessness, the cruelty with which a class, or a set, or an interest, or a trade, or even a church is capable of acting. We do in the mass what no one of us would consent to do on his own responsibility, nay, what each one of us would hotly repudiate. We know how it all happens, how easily in the case of a company or a board! The responsibility for the action is no fixed lodgment. It has no seat, no judgment hall, no court of appeal. No one knows with whom exactly it lies. It is shifted from shoulder to shoulder, until the last man, finding no other to whom to pass it on, drops it quietly off into some ditch, and it is no one's business to know its disappearance. There is no audit on the side of conscience, no annual report in the company's book of how it fares. Everybody supposes that somebody else is looking out that nothing is wrong, or else they settle down to the belief—a very practical belief—that morality is not the affair of a company, or of an industry, or of a corporation; in the familiar and most wicked phrase, "A company has no conscience." Such societies must seek their own naked interests. They cannot spend their time in inquiring how their neighbours may be affected by their action. They have enough on their hands already in determining the conditions of their own success, which is their sole proper business. How can a railway company or a joint-stock bank have moral obligations beyond the elementary principles of honesty, without which trade could not exist? How can they be saddled with duties to their neighbour as well as to themselves? So we all murmur palliating phrases to choke down the sense of horrible discomfort with which we find that we have reaped profits from a course of action which has sweated down some miserable workers into infamous conditions of toil and life; or has made home for them unknown and impossible through the long hours that we have mercilessly imposed upon them; or has given them over to heartless death under chemical poison, through sinful neglect of the precautions which a touch of human nature would have made imperative; or we have been dependent for our dividends on casual and unorganized labour which was inevitably bound to demoralize all who were concerned in it; or have got rents from slums which were a sanitary disgrace and a moral degradation, or from public houses which fattened on the hideous drunkenness which their blazing gas and roaring heat fed into fever! Ah! Is there no room here for a plain, straight course on the sins that are open, on the sins that are reckless, on the sins that are savage! Yet these are the sins which we in some corporate capacity too often aid and abet. As we review the ugly roll of wrong, is it, let us seriously ask ourselves, against others only and in no way against our own shamefaced selves that we to-day pronounce, "Cursed are they that make the blind to go out of their way! Cursed are they that take a reward for slaying the innocent! Cursed are the unmerciful, the extortioners, the covetous! Cursed are they that put their trust in men, and make not God their defence!"

Yes, we sin through the irresponsibility of companies; or, again, we may sin through becoming the tools of a system. We all know how heartless, how mechanical a system can become. Take commercial speculation—the money market. The men engaged in it are honest, kindly, excellent; they propose to themselves nothing that is not considered legitimate according to the rules of a business. Yet the system itself that is created by their concerted efforts, what of it? What of its effects? How blind, how regardless, how inhuman may its workings be! How far it may carry us from all conceivable relation to moral responsibilities! As a system it has taken advantage of others' ignorance, of others' stupidity, of others' infirmities, it has reaped gains from others' vanity and greed. Its normal work has been to exaggerate all the fluctuations and uncertainties and disturbances of the money market, driving them into unnatural excess in order that the rapidity and extravagance of the variations might heighten the probabilities of profit. It has done its utmost to stamp down that which was showing signs of weakness, though that weakness might be temporary or accidental, or as to make recovery for

it impossible. It has run up that which was promising to some unworthy or inflated prominence, and then has hastily deserted it before the terrible recoil followed which its own exertions had made inevitable, leaving the destruction to break on the foolish and the ignorant, who did not have the wit to understand that they were following a leader who would be found to have withdrawn when the crisis came. Alas for the wreckage that lies strewn on every shore of this wild and savage sea! Alas for the stranger and the widow and the orphan engulfed in a fate of which they never understood the risks! Alas for the broken heart of the man whose savings and whose happiness have been the stake which another man, while he himself was unaware of it, has laid and has lost on some desperate odds!

My brethren, as we look round the English money market to-day, dare we say there is no meaning for us in the curse of him who removeth his neighbour's landmark, of him who is unmerciful, and him that maketh the blind to go out of his way? Again, classes, interests, professions, those who commit gross sins from which any individual member of them would instinctively shrink. There is a horrible momentum which a vast profession or class acquires—a momentum to accumulate self-interest. Always a profession makes in the mass for what is best for itself; it sustains an unceasing pressure in the one direction; it pushes its own way forward, with the blind weight of a tide. It cannot as a body regard any other interest but its own. It is inherently selfish. Year by year, bit by bit, it will go on piling up these resources; it never loses a step once gained, it never misses an opportunity for great and solid advance; it thrusts aside what obstructs; it beats under what is weaker than itself. It all happens by the sheer force of the situation. No one person exactly intends it, only each will do on behalf of his class what he would never dream of doing on behalf of himself, and the volume of united selfishness is ever moving on. So it comes about that a great and honourable profession, such as that of the lawyer and that of the clergy, has again and again arrived at a point where it stood convicted by the outraged conscience of its fellows of the most inhuman injustice, harshness, cruelty, greed, ambition; so a propertied class has before now come to build up its stability in the most monstrous oppression. It has tolerated criminal miseries at its very door without seeming to see that they existed; it has acquiesced in a condition which its own supremacy has made to seem familiar, and yet which every human-hearted member in the class would condemn with indignation if it was his own benefit which was bought at such a price. A class, an institution, has no eyes to see what its own prosperity costs to others. Thus it is that these social crimes have been committed which have been blotted out in revolution and blood. Ah! yes; and thus it is that the Church of Jesus Christ, founded in mercy, and pity, and loving kindness, knit together into the love of the brotherhood, in the unity of the Spirit, in the bond of Peace, has, as an organization, as a national institution, yielded to the impulsion of its own self-interest, and has suffered itself to arrive at a position which has become the very by-word for arrogance and merciless ambition. All this has happened; we know it but too well; the grim ring of history records it over and over again with an iron pen graven in the rock for our warning.

My brethren, is it impossible that it should be repeating its doleful tale now before our eyes to-day in England? Is there not evidence enough on every side, far and wide, to make us suspect ourselves, to alarm, to stagger? We all feel so innocent, so well-intentioned, so right-minded. Why, then, this passionate wrath which rises into our ears from those that suffer? Why this sullen roar of hate all around us? Why in Merry England, our fair mother-land, the home of freedom, the green island set as a jewel in the midst of the seas—why this dark terror that hangs over us? Why this awful cloud of misery? Why do we fear to look our brethren in the face, as the fierce war of competitive industry clangs on and on, and the weak are crushed, and the old are forsaken, and the bitterness of division grows sharper and more terrible? Why, above all, is it that this Church of ours, this Church of England, so dear to us, so rich in her Catholic inheritance, so interwoven into England's story, so tingling with English blood, a Church, too, so teeming with activity, so fervent, so alive with zeal and prayer and worship; why is it that she should show herself to the masses of English workers in country and town, now at the very crisis of their fate, as the symbol of all that is aloof from their life, cold to their aspirations, suspicious of their aims, helpless in their needs, the type of all that is privileged, and propertied, and jealous, and unsympathetic, and everything the least like Christ? Surely there is wrong here, such wrong that brings with it a curse, deep and large and grave. We can find no such wrong in ourselves. No! But we are members of the Society which is thus at enmity with itself, of the nation which is embittered by these heart-burnings, of the Church

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which so woefully fails to interpret and justify to the people the goodness of God the Father, the compassion and joy and strength of Christ our King! Look out over our nation at large to-day, and behold there the evil to which our selfishness contributes, the sorrows and the hatred for which we are responsible. Let us take up our public burdens. That which dishonours England is our personal dishonour; that which puts Christ's Church to shame must lie heavy on our souls. Let to-day be a day of national humiliation, for presenting to God so disheartening a result of Christian civilization as that on which our eyes sadly fall. Why have we sinned away our national peace—our national confidence in the Name of Jesus! Why has the curse fallen on us; the curse of a divided house, the curse of nameless fears—the curse of cureless ills, of miserable impotence, of darkened counsel, of paralyzed judgment, of blighted hope! Into each separate soul those questions must pierce like barbed arrows that cannot be withdrawn. Only according to the measure with which each solitary conscience of ours takes hold of these things as matters of positive personal concern, will the day of remedy dawn. Therefore it is that you and I are charged to face these tremendous arrangements at the opening of Lent. Therefore it is we blow the trumpet in Zion on Ash Wednesday, and sanctify a fast, that each may ask himself with trembling anxiety, "Can it be that I, as a member of a class, of a profession, of a trade, of a society, of a church, of a nation, have indeed ministered to this curse? Can it be that unawares, in culpable disregard, in negligence, I have wrung my gain out of the weak, I have shifted my neighbour's landmark? Have I aided in perverting the judgment of the fatherless and the widow? Have I made the blind to go out of the way? Have I joined hands with the unmerciful, the extortioner, the covetous, the drunkard, the adulterer? If I have, God be merciful to me, a sinner, be merciful to the nation and the church that have sinned in me!" O Lamb of God, that taketh away the sins of the world, have mercy upon us!

DOMESTIC AND FOREIGN MISSIONARY SOCIETY OF THE CHURCH OF ENGLAND IN CANADA.

BOARD OF MANAGEMENT EASTER MEETING, 1894.

The Board of Management of the above Society met in St. John's Hall, Ottawa, on Wednesday, April 4th, 1894, at 10 o'clock a.m.

There were present:—From the diocese of Fredericton, A. P. Tippet, Esq.; Huron, the Lord Bishop; Niagara, the Lord Bishop and Rev. Geo. Forneret; Nova Scotia, the Lord Bishop; Ontario, the Archdeacon of Kingston, Rev. Rural Dean Pollard, R. T. Walkem, Esq., Q.C., R. V. Rogers, Esq., Q.C.; Quebec, Capt. Carter; Toronto, the Lord Bishop, Rev. Canon Cayley, Rev. A. J. Broughall, and Rev. Canon Mockridge, D. D., secretary-treasurer. The dioceses of Algoma and Montreal were unrepresented. The Lord Bishop of Toronto presided, and opened the proceedings with prayer. The Lord Bishop of Saskatchewan and Calgary, Rev. Canon Sweeny, D.D., and Rev. E. P. Crawford were invited to seats at the Board. The secretary-treasurer read the minutes of the last regular meeting of the Board, and of the special meeting held last January in Toronto, both of which, on motion, were confirmed.

The secretary-treasurer read letters:

I. From Rev. J. G. Waller, giving a report of his work at Nagano Shimano for the year 1893; also a letter from Bishop Bickersteth, of Japan, regarding Mr. Waller's work, and recommending that a sum of money be raised, if possible, to procure a residence in Nagano for Mr. Waller, the cost of which would be about one thousand or fifteen hundred dollars.

II. From Miss Jennie C. Smith, asking for assistance in procuring nurses, native doctor, and drugs necessary for her work.

A resolution to the effect that Miss Smith's application do lie on the table until it is settled that the mission buildings at Nagano can be provided, so that she may remove there and work under Mr. Waller, as recommended by the Bishop of Japan, having been lost, it was resolved:—(1) That this Board grant Miss Smith the sum of one hundred dollars quarterly in advance for payment of nurses, native doctor, and drugs, while she remains in Kobe, as mentioned in Miss Smith's letter.

It was resolved:—(2) That the Board grant out of the balance now at the credit of unappropriated foreign mission fund—dollars towards the purchase of the lot and erection of the mission buildings at Nagano, as recommended by the Bishop of Japan, and that an earnest appeal be made for the balance at the missionary meeting this evening, and through the Church papers, so that these buildings, which are so necessary to the work of the Canadian mission in Japan, may be provided without delay.

It was resolved:—(3) That the letter of the Bishop of Japan be referred to a special committee, whose duty shall be to ascertain what title can be obtained to mission land and buildings, and how the

views of the Bishop can be carried out; and that, if in the opinion of the committee, a grant be safely made for the purpose, the committee be authorized to sanction such a grant, not exceeding two thousand dollars.

That the committee be the Bishop of Toronto, the Bishop of Huron, the Bishop of Niagara, Dr. R. T. Walkem, and Mr. R. V. Rogers.

III. From the Rev. Mr. McDuff, of the Punjab, India, asking for aid in C. M. S. missionary work among the lovely highlands of the Himalayas. It was resolved:—(4) That the letter from the Rev. Mr. McDuff and the others relating to the Himalayas be referred to a committee to be named by the chairman, to report at next meeting of the Board, and that any letters coming from the C.M.S. on this subject be handed to the same committee.

The committee named:—The Lord Bishops of Huron and Niagara, Rev. A. J. Broughall, Rev. G. Forneret, and Mr. R. V. Rogers.

IV. From the Rt. Rev. W. C. Bompas, Lord Bishop of Selkirk, regarding the need of teachers in his diocese. It was considered that the Board could take no action in this matter.

V. From the Rev. Geo. Rogers relative to the needs of the diocese of Rupert's Land. This was left over for consideration when the question of appropriations should come up.

VI. From the Woman's Auxiliary of St. James' Cathedral, Toronto, regarding the stipend of Rev. Mr. Hinchcliffe, Pigeon Reserve, Diocese of Calgary. Consideration deferred.

VII. From Miss Paterson, Toronto, offering to go as a missionary teacher to Nagano, Japan. It was resolved:—(5) That this Board has heard with much pleasure the offer of Miss L. Paterson to go to Japan to work under the Rev. Mr. Waller as a teacher, or in any other capacity that may be desirable in connection with the work of the Board in Japan, and cordially approve of her proposal.

The Lord Bishop of Niagara then read draft of the Ascensiontide Appeal. It was resolved:—(6) That the Ascensiontide Appeal as prepared and presented to the Board by the Lord Bishop of Niagara be adopted by this Board.

(7) His Grace the Metropolitan was authorized to answer on behalf of the Board the inquiries made respecting the secretary-treasurer by the Guarantee Co. of North America in connection with the security required by the Board to be given by him for the faithful performance of the duties of his office.

It was resolved further, regarding the secretary-treasurer:—(8) "That a sub-committee of the Board be appointed to define the duties of the secretary-treasurer, and to prescribe the manner in which his duties shall be performed, including the mode of acknowledging and dealing with moneys received, the mode of paying out moneys, and the manner in which the books shall be kept, and that this committee shall have power to act immediately, so as to give the necessary directions to the secretary-treasurer, but shall report its action to the Board at its next meeting; that the committee shall consist of the Lord Bishop of Toronto, Rev. Canon Cayley, Mr. L. H. Baldwin, and the mover, Dr. Walkem."

The following were recommended as instructions to diocesan secretary-treasurers:

- (1) That all moneys be kept under the following heads: Domestic missions, Foreign missions, Indian missions, Children's Lenten offerings, and Jewish missions.
- (2) That contributions to Jewish missions be designated P.M.J., or London Society, as the case may be.
- (3) That all moneys be remitted to the secretary-treasurer for domestic missions not later than—
— in each year, and for foreign and other missions not later than— in each year.
- (4) That no moneys nor vouchers for money contributed for any object within the Province of Canada other than Algoma shall be remitted to the secretary-treasurer, or passed through the books of the Board.

REPORTS OF COMMITTEES.

The committee appointed to take over the affairs of the society from the late treasurer beg leave to report that they met in Mr. Mason's office, Hamilton, on Monday evening, January 29th, 1894, in the presence of Messrs. R. L. Gunn and C. S. Scott, auditors. There were present the Very Rev. the Dean of Huron, L. H. Baldwin, Esq., and the secretary-treasurer, Mr. Mason, being confined to the house through illness, was not present, but his bookkeeper was able to make all necessary explanations. The auditors had evidently performed their work most thoroughly and efficiently, and all necessary entries were made and carefully examined. The accompanying statements were made showing the actual financial condition of the society at the close of their year.

[This statement is published in *extenso* in the March (1894) number of *The Canadian Church Magazine and Mission News*, and will also appear in the annual report for 1892-1893, soon to be issued.]

The secretary-treasurer reported the financial condition of the society to date to be as follows:

(1) APPROPRIATED SUMS RECEIVED.

<i>Domestic.</i>	
Balance from late treasurer.....	\$1,342.87
Cash received by present sec.-treas.	1,849.17
	\$3,192.04

<i>Foreign.</i>	
Balance from late treasurer.....	\$479.51
Cash received by present sec.-treas.	852.87
	\$1,331.88
Total sums appropriated.....	\$4,523.92

(2) UNAPPROPRIATED SUMS RECEIVED.

<i>Domestic.</i>	
Balance from late treasurer.....	\$2,664.65
Cash received by present sec.-treas.	623.42
	\$3,288.07

<i>Foreign.</i>	
Cash rec'd by present sec.-treas.	\$2,127.54
Deduct debtor balance.....	886.48
	\$1,241.06
Total sums unappropriated.....	\$4,529.18

EXPENSE ACCOUNT.

Cashing cheque.....	\$.25
Honorarium to Dec. 1st, 1893.....	150.00
Stipend of sec.-treas. to April 1st, 1894...	450.00
R. L. Gunn, auditor, for 1893 and 1894.....	60.00
C. S. Scott, auditor for 1894.....	20.00
Guarantee bond to April 1st, 1895.....	37.50
	\$717.75
Domestic unappropriated received.....	\$3,288.07
Deduct half expenses as above.....	357.87
	\$2,930.20
Foreign unappropriated received.....	\$1,241.06
Deduct half expenses as above.....	357.87
	\$883.19

A detailed statement of the financial condition of *The Canadian Church Magazine and Mission News*, and also of the *Canadian Church Juvenile*, was laid upon the table, and shows that the receipts are substantially gaining upon the outlay, there being a small balance of \$11.65 to the good. It is to be remembered, however, that a note of \$500 given by the direction of the Board to meet past indebtedness of the magazine is still outstanding against the society. Both periodicals, however, are increasing in circulation, and renewed interest in them is evidenced.

The *Juvenile* is now taken in about ninety-five Sunday schools, making a circulation, in all, of about 2,716. The circulation of the magazine is about 5,000.

Proceeding to the business of the meeting, it was resolved:—(9) That the Venerable the Archdeacon of Kingston and R. V. Rogers, Esq., Q.C., be requested to prepare the Epiphany Appeal.

The Board then adjourned, it being six o'clock.

A well-attended missionary meeting was held in St. John's Hall in the evening; the Lord Bishop of Toronto in the chair. Good, practical speeches were made by the Lord Bishops of Saskatchewan and Calgary, Nova Scotia and Huron. The collection amounted to \$45.14.

The Board re-assembled on Thursday morning, April 5th, when it was resolved:—(10) That the unappropriated funds for Domestic Missions be divided as last year.

Regarding the application of St. James' Cathedral W.A., it was resolved:—(11) That, in the opinion of the Board, the application should, more properly, be made to the Woman's Auxiliary of the Diocese of Toronto.

By resolution:—(12) A grant of \$480 was made to the Bishop of New Westminster for Chinese work in his diocese.

In order to remove misunderstanding as to the distribution of the funds for Foreign Missions, it was resolved:—(13) That the secretary-treasurer be requested to publish in *The Canadian Church Magazine and Mission News*, and elsewhere, a statement of such distribution, showing clearly the substantial reasons for the apparent inequality of grants to the various English societies.

It was resolved:—(14) That the secretary-treasurer, in conjunction with the Bishop of Toronto and Dr. Walkem, be authorized to take such steps as may be necessary to get the Domestic and Foreign Missionary Society of the Church of England in Canada incorporated in the various provinces.

(15) The application of Rev. F. W. Kennedy to be sent as a missionary to Japan was considered and accepted, subject to the usual conditions.

The secretary-treasurer introduced the question of free distribution of pyramid mite boxes among the children of the Church. It was resolved:—(16) That the secretary-treasurer be authorized to procure and distribute, gratuitously, boxes, similar in character to the pyramid mite box, to the children for their Lenten offerings.

The letter of Rev. W. A. Burman, secretary of the Missionary Committee of the General Synod, was

discussed. It was resolved:—(17) That a committee, consisting of the Bishop of Toronto, the secretary-treasurer, Rev. A. J. Broughall, and R. T. Walkem, Esq., Q.C., be appointed to draw up suggestions asked for by the joint committee on the missionary work of the Church, and submit them to the next meeting of this Board.

Captain Carter introduced the question (of which he had given notice) to reconsider the whole matter of the appointment of a secretary-treasurer, but withdrew it.

Certain necessary alterations were made in the order of business for the proceedings of the Board, and the following resolutions were adopted:—(18) "That Messrs. L. H. Baldwin and Geo. B. Kirkpatrick, members of this Board, from the Diocese of Toronto, be the auditors of this Board for the ensuing year, and that they have authority to employ a professional accountant for the purpose of assisting in the auditing of the accounts of the secretary-treasurer."

(19) "That in view of the statement of the secretary-treasurer to this Board that it is impossible for him to retain his position on the salary of \$1,800 per annum, he having been obliged to give up all parochial duty and give his whole time to the service of the Board, he be allowed the sum of \$2,000 for the ensuing year."

(20) "That the secretary-treasurer be instructed to forward, annually, to each of the bishops whose diocese is receiving aid from this Board, the form adopted at the meeting in 1886, and to request that the same be returned to him before—, and to inform the bishops that the Board cannot consider the apportionment of their unappropriated funds in the case of any particular diocese until the statement asked for is before the Board."

Home & Foreign Church News

FROM OUR OWN CORRESPONDENTS.

MONTREAL.

CHAMBLY.—The adjourned vestry meeting of St. Stephen's church will be held on Monday, 30th April, when it is to be hoped the wardens may have some names of gentlemen to submit to the vestry as candidates for the vacant rectorship.

MONTREAL.—St. George's.—On the third Sunday after Easter a Confirmation service was held, when sixty-five persons—of whom thirty were males and thirty-five females—received the Apostolic rite of laying on of hands. After the exhortation and confession, Psalms xxiii. and ciii. were sung, then the confirmation service was proceeded with, prefaced by the hymn "Onward Christian Soldiers." Dean Carmichael presented the candidates to the Bishop. Rev. Mr. James read the preface, and the Rt. Rev. Lord Bishop addressed the candidates for confirmation in his usual impressive and solemn manner; through the kindness of Mr. A. F. Gault, each confirmer received a nicely bound Bible with the confirmation card; the church was filled to overflowing. "Almighty God, grant unto all them that are admitted into the fellowship of Christ's religion, that they may eschew those things that are contrary to their profession, and follow all such things as are agreeable to the same, through our Lord Jesus Christ. Amen."

Diocesan S. S. Association.—Under the auspices of the Diocesan Sunday-school Association, the Very Rev. Dean Carmichael gave a most instructive and interesting lecture on Egypt on Monday evening of last week, at the Synod hall. His Lordship Bishop Bond presided, and there was a very large attendance. The rev. gentleman, in the course of his remarks, said that Egypt was one of the richest countries in the world, considering the size of it. Speaking of the Nile's overflowing its banks, the speaker said that when the flood abated all the rich earth and material were left behind, and this was what had really made Egypt. The average width of cultivated land in Egypt was seven miles, and whilst perhaps there was no space of limited land that had such a history, he was sure there was never such a limited space of land which had fed so many millions of people. The rev. gentleman then spoke of the languages of the Egyptians, the pyramids and monuments, and of the character and religions of the Egyptians. At the close of the Dean's lecture a large number of views of Egypt were shown by Mr. Abbott Smith, which helped greatly to the pleasure of the evening.

ONTARIO.

CORNWALL.—We are sorry to hear of the retirement, through ill health, of the Rev. Canon Pettit from the rectorship of Trinity Memorial Church. The Cornwall Standard says the news will be received with genuine regret by people of all denominations in this section. During his sixteen years

residence in Cornwall, the rev. gentleman has proved himself a faithful and zealous pastor, whose life has been devoted to the service of his church. He has always been the friend of the poor and needy and no call for assistance ever went unheeded by him. Being overtaken by a serious illness about three years ago, he was unable to continue the duties of his holy office with the earnestness and vigour that characterized his work up to that time, and for the past two years he has been almost entirely incapacitated. We can well understand the reluctance of the Rev. gentleman to relinquish a position in which he had hoped to remain until the Master called him hence. But finding that the interests of the church were suffering for want of a strong guiding hand at the helm, he has announced himself ready to give up the laudable ambition of his life and make way for one who may be able to take up the work so well begun and carry it on with equal success in the future. We are but echoing the sentiment of every member of the community when we say that we sincerely hope that perfect rest may speedily restore the Rev. gentleman to health, and, while it is perhaps too much to expect that he can regain his former vigour, that he may yet enjoy many happy days and still be able to devote his declining years to some extent to the active service of the Church.

LANSDOWNE.—St. John's.—The churchwardens' report read at the vestry was very satisfactory, the offertories showing an increase on the previous year, and, after paying all expenses, allowing a balance to be carried forward. The barn and stable erected on the church property has been paid for, and the debt on the parsonage reduced by \$50. Wardens elected, W. Webster and G. Horton; delegates to synod, Messrs. Dean and H. J. Young.

WARBURTON.—At the vestry, Messrs. A. N. Earl and M. Stacey were appointed churchwardens for the current year. The church accounts were satisfactory, showing that the church indebtedness had been reduced \$60 during the year, and the interest on the debt had been paid. It was agreed that an effort should be made to still further reduce the church debt during the coming summer.

NEWBORO.—Churchwardens, J. H. Butler and S. Vickery; lay delegates, R. H. Preston, M.D., M.P.P., and J. R. Dargayel. Rev. Geo. Bousfield, on leaving this parish for Billings' Bridge, was presented with a farewell address and a purse of money. Rev. W. S. Jamieson, M.A., Methodist minister, read the address. It was at an I. O. F. entertainment.

PORTLAND.—Churchwardens, W. H. Bolton and H. Graham.

OTTAWA.—Inter-provincial Sunday School Committee. This committee met in St. John's Hall, Ottawa, on Tuesday, April 3rd, at 10 a.m. There were present, Ven. Archdeacon of Kingston (chairman), Canons Cayley and Sweeny, Rural Dean Pollard (secretary), Rev. W. J. Taylor, St. Mary's, Huron, and A. P. Tippets, Esq., St. John, N.B. The plan adopted last year of having only one lesson each Sunday was approved of. The annual Sunday school examination for teachers and scholars was appointed to be held on the Saturday before the first Sunday in Advent of each year; the places and hours to be arranged by the representatives of each diocese. A sketch of a lesson will be required from each teacher. The papers will be prepared by the representatives of each diocese in turn. This year the delegates from Huron will undertake it. It was unanimously decided to adopt the "Five years' course" drawn up by the Church of England S. S. Institute, and that for the year beginning Advent, 1894, the first year's syllabus be embodied in the scheme. The subject of including within the committee's operation the S.S. work of the whole consolidated Canadian Church, was discussed and laid over till the next meeting, to be held in Quebec the coming autumn.

TORONTO.

Joyous Eastertide was marked in several of our city churches most appropriately by the use, for the first time, of different items of church furnishings. The most prominent article that we have noticed is the very handsome polished brass pulpit which has been fitted in St. Stephen's Church on College St. This pulpit is very neat in design and highly finished, and consists of a large central panel of ornamental grill work, surmounted by the book rest, while a heavy brass rail and standards, so arranged that other panels may be inserted at some future time, complete the inclosure. The appearance of this pulpit is very fine and reflects great credit on our home manufacturers, as we understand that the design and execution was left entirely with the Keith & Fitzsimons Co., Ltd., of this city.

St. Luke's.—Last Thursday evening in the school room, the Rev. J. Langtry, D.C.L., presiding, a

lecture was delivered by Rev. Prof. Clark of Trinity University on Gustavus Adolphus. There was an overflowing audience, and the eloquent lecturer was listened to with the greatest attention as he dilated on the life and achievements of his hero.

Holy Trinity.—An amusing and instructive lecture was delivered last Thursday evening before the members of the Boys' Guild by Prof. H. Muxlow. The lecturer illustrated his subject with the use of a large chart, and went on to show how the human mind could be cultivated and trained as well as the muscles and sinews of the body. An examination of heads brought an excellent talk to a close.

St. Stephen's.—A very successful fair was held last week in aid of the building debt of this church.

STREETSVILLE.—There was a large attendance at Trinity Church on Wednesday evening, April 18th, when the Lord Bishop of Toronto administered the rite of confirmation to twenty-four persons. The females were attired in white dresses and neat net caps. The candidates marched from the basement of the church and occupied the front seats in the centre aisle. Miss Jessie Davidson presided at the organ, and there was a full choir present, the singing being earnest and hearty, and the responses audibly said by the whole congregation. When all the candidates were seated, the Bishop entered the church accompanied by Revs. Otho T. B. Croft, rector of Grace Church, Markham, and J. Hughes-Jones, rector of the parish. After the opening hymn was sung—"The Church's One Foundation"—the rector proceeded with a shortened form of evensong, Rev. Otho T. B. Croft reading the lessons. After the third collect the choir sang the anthem—"I will wash my hands in Innocency" in their usual good style. Then the Bishop advancing from the sanctuary to the chancel steps, called on the rector of the parish to read the preface to the confirmation service, after which he delivered a very striking address which was attentively listened to by candidates and congregation. Immediately before the laying on of hands the hymn "Come, Holy Ghost, Creator Bless" was sung, and the candidates advanced to the sanctuary rail and were presented by the rector to the Bishop. The concluding hymn was, "O Jesus, I have promised To serve Thee to the end." After which the Bishop pronounced the blessing, and the service was over.

NIAGARA.

HAMILTON.—At the meeting of the committee of management of Christ Church Cathedral here on Friday last, it was decided to dispense with the services of the curate, Rev. R. W. E. Wright, M.A., after June 1st, as the financial state of the church did not warrant his retention. Mr. Wright has been two years at the cathedral. Rev. E. M. Bland, the rector, will be obliged to continue the heavy work of this parish alone.

HAMILTON.—The eighth annual meeting of the Woman's Auxiliary to Domestic and Foreign Missions of the Niagara Diocese, opened here last Wednesday. Mrs. McLaren, the president, occupied the chair. About 80 delegates responded to the roll call, and there was a large attendance of visitors. Satisfactory reports were presented from the various parochial branches. The treasurer, Mrs. Webster, reported that the total receipts were \$1,960.75, an increase of \$450.52. In the afternoon reports were presented by the diocesan officers. Addresses were delivered by Mrs. Boomer and Rev. Dr. Mockridge.

OAKVILLE.—The Bishop of Niagara will hold his next ordination in St. Jude's Church, Oakville, on Tuesday in Whitsun week, the 15th May. He will also confirm in the evening of the same day.

HURON.

BERLIN.—The churchwardens for the current year are Dr. Bowlby and J. C. Cook (re-elected); lay delegates, John Fennel and Dr. Bowlby. The balance, after meeting all claims, is about \$200. The old church has been pulled down in order to erect a larger one. The last services were held on Low Sunday, the Rev. F. J. Steen, curate-in-charge, giving in his sermon at evensong a short sketch of the history of the church here. He showed that the congregation had about doubled in the last fifteen years, and that the old church was quite too small. He admitted that the increase was not equal to what might have been expected considering the growth of the town and the increased use therein of the English language, and added that the defect was not so much dissension as a failure to realize and make use of the advantages the Church presents. He eloquently showed that the distinguishing features of the Church's institutions, far from needing apology or being sources of weakness, are, if rightly understood and used, a tower of strength.

The service room. The winter and is on hand cash paid to the amount

All Letters of the sign We do not have correspond N. B.—If as ment, on the Chu statement.

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The services are for the present held in the court room. The new church is to be finished before winter and will cost some \$8,000, to meet which there is on hand the price of the old rectory, \$1,800, and cash paid upon the building fund subscriptions to the amount of \$1,400.

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 Congress.

Sir,—It has occurred to me that an annual Church Congress held in the important cities of this Dominion would be of infinite value to both the clergy and laity. In the English Church papers recently received, we see a very glowing account of the success scored by the Church in Australasia. Surely we have more advantages in Canada than they have in that distant colony. I trust that this subject will be thoroughly ventilated in your columns, and that ere long Canada will have a Church Congress of its own.

P. T. MIGNOT.

Milton, April 18th.

Should the Cup be Delivered into the Hands of the Laity?

Sir,—Recently an editorial in a Church paper published in Montreal referred to a charge of the Bishop of Antigua in which His Lordship spoke of a custom to which he objected, viz., "For the priest to put the chalice to the lips of the recipient whilst the latter does not touch it with his or her hand,"—a custom which the editorial says is "we think prevalent also in Canada."

Will you kindly state for the information of your readers what is the correct custom. It is very desirable to have a uniform practice. ANGLICAN.

[The rule of the Communion Rubrics is clear and express—nothing could be more so. "The communion in both kinds is to be delivered into the hands of the people," "when he delivereth the cup," etc. Still, this "rule" may have exceptions in the case of old, weak, or nervous communicants. Their infirmities are to be considered.—ED. C. C.]

Diocese of Algoma.

Sir,—A disastrous fire on Wednesday, 18th, commencing at mid-day, in three hours completely destroyed nearly the whole of the business portion of this village, comprising 41 business places and dwellings—including post office, telegraph office, printing office, mechanics' institute, grist mill, hotel, with a number of barns, etc., and the oldest church building in the town—the mission church of All Saints. The loss to our Church movement here is a most serious one; not only do many of our parishioners, with others of our fellow townsmen, suffer the loss of their little all, but the church is deprived of the religious home of the members of the Church of England, and that, too, before they have reached the point financially when they could dare to begin the erection of a permanent church building.

In this severe crisis of our Church history, we all feel ourselves compelled to turn our eyes yet again to our fellow Church members outside, for that kindly Christian help without which, under this terrible visitation, it would be not only folly but utterly hopeless to attempt to build a church for ourselves.

For the information of the many friends who have, thus far, aided our Church Building Fund, and of all to whom, with them, we must now make our appeal, I would say that we have the site paid for and deeded to the Bishop in trust, and all the stone required for the building on the spot and paid for. But we still require to have the remainder of the material necessary before we can make a beginning. At the lowest estimate \$2,000 is needed to purchase material and to build. Then, also, I must further trespass on the generous good will of the many friends of our missionary diocese, and ask for gifts of clothing, of all sorts and sizes, for our burnt-out fellow villagers. Many have lost their all except what they had on, besides bedding and household necessities. May God bless our cry for help to build up our religious home and to give our people timely relief. Please send gifts, prepaid to me, direct, and donations to the Church Building Fund, to: D. Kemp, Synod Office, Toronto, or to Thomas Liwyd, Missionary, Huntsville, Ont.

A Voice from John Keble's Grave.

Sir,—In reference to the paragraph on the first page of last week's issue of the CHURCHMAN, it may be of interest to your readers to know that a relative of John Keble, of Mr. Evans and of Isaac Williams (who by the way was a cousin of the late Bishop Williams of Quebec) has written to say that the law proceedings to which Keble refers in his letter, were doubtless in connection with a prosecution to which Mr. Evans was subjected for holding the doctrine of baptismal regeneration. In our day Canadian Catholics can hardly say they are "hurt by no persecutions" while such encyclicals as "Circular No. 7" fulminated by S. H. Blake (*episcopus laicus in partibus infidelium*) are flying about. Nevertheless we do not suffer, if the Church does. We should not, therefore, be unmindful of the debt we owe to such men as Mr. Evans, who sixty years ago had to pay hard cash for the privilege of holding and preaching an elementary doctrine of the Church. Perhaps, though, we may be under-estimating the influence of the great lay-bishop in his universal diocese. It seems, by a reference to an ex-cathedra pronouncement of the infallible Q. C., which has appeared in some of the daily papers, that although the practices he forbids are quite lawful except in *partibus infidelium*, he has hinted to those under his obedience that they may use with extreme unction a very practical argument similar to that which was employed in Mr. Evans' case. Now herein is a marvellous thing, that after sixty years of controversial experience the great Protestant Churchmen of two continents can bring forward no newer, or stronger, or less carnal a weapon against their opponents than the conclusive argument of a fine imposed upon a godly priest for preaching doctrines which he swore at his ordination to maintain. Mr. Evans was mulct in costs for law proceedings; to-day we cut down the minister's stipend to \$1 per annum, and the secular journal adds the consoling reflection that as the reverend gentleman's parish is by the sea he need not be deprived of his summer holiday. The moral of all this is that we might take John Keble's letter as addressed to ourselves, and when any priest has been fined for doing his duty let those who are like minded come to his assistance. Take away the power of the purse (his temporal and only power) from the lay pope, and he is rendered even more harmless than the genial old gentleman of the Vatican. ARTHUR JARVIS.

The Rectory, Napanee, Ont.

Is Gladstone a Romanist?

Sir,—The above is the question you propound in your issue of 12th inst., in your 6th paragraph, page 227, and you say in answer, "One could not well devise a more startling query, or one less likely to have an affirmative answer,—so persistent and formidable an antagonist has the G. O. M. proved himself against the papacy all his life." May I ask the writer, who doubtless is well informed in the matter, and will find no difficulty in instructing my ignorance.

(a) Why is the query so startling? (b) Why is it so little likely to receive an affirmative answer? (c) What evidence can the writer adduce that Mr. Gladstone has proved himself an antagonist at all, to say nothing of being a "formidable" one against the papacy, all his life.

I do not wish to anticipate upon the above queries by making any statements now, further than this: It has been so long the custom by many professed Churchmen, and in professedly Church papers, to bespatter Mr. Gladstone with the most fulsome flattery as being the most perfect model of a Son of the Church, and as a paragon of every virtue, that it is time we should cease to take so much for granted, or assume that "The thing which is not below Roman tactics" is so "surely beneath W. E. Gladstone!"

With regard to "nobbling," there are very few people who have carefully read the daily papers here, in Toronto, who can have failed to notice how systematically they pander to the papacy, by calling the Pope his "Holiness" whenever he is named; how the "Roman" is perpetually designated "The Catholic" Church; how equally persistently their Archbishop is styled "His Grace," though he has no right or title to be so called, and how the Roman bishop is always, as a rule, spoken of as "Bishop" of such and such a place, while the Bishops of the Church are seldom called by their proper title, but as, say Bishop A. or B., or of the Episcopal Church, not Bishop of Toronto, or of the Church of England. There is no want of heart or warmth for papacy and dissent of all sorts; but sentences relating to the Church, as a rule, are veritable icicles. Is it Jesuitry? or Presbyterianism? or Methodism?

I have called attention to this in the Old Country for years past. "Bigot," writ large, was placed against my name as a reward. The thing goes on, and Rome chuckles, as she reaps the benefit. In this case to speak or write "The truth, the whole truth, and nothing but the truth," either of the lati-

tudinarianism or pseudo-liberalism of the day, is sure to bring down upon your devoted head such a torrent of wrath and abuse that you feel it is well the days of being torn by wild beasts, or burnt at the stake, are over. Why have we so many cowards amongst us, who, for fear of giving offence, are as "dumb as dogs which cannot bark" where and when the truth and right as to the Church are concerned? Are her rights both sacred and secular, and the rights of the bishops and clergy nothing to you? O, ye laymen, who call yourselves by her name, that you are, seemingly, so unmindful of them all. GEORGE WARD.

Toronto, 17th April, 1894.

BRIEF MENTION.

The great ocean steamers use from 190 to 220 tons of coal per day.

In French prisons religious instruction is provided for all inmates.

Australian tribes are known by the shape of their boomerangs.

The Rev. John Ridley, of Galt, with Mrs. Ridley and daughter, left last week on a trip to England.

The secret of casting hollow ware was originally kept in one family for 50 years.

Mr. Stanley states between 1777 and 1807 3,000,000 African slaves were sold in the West Indies alone.

The Russian soldier carries the heaviest burden, the Italian soldier the lightest.

England had more sunshine during four months of last summer than in any like period in ten years.

Rev. F. W. Dobbs, pastor of St. John's Church, Portsmouth, owing to ill-health, is unable to attend to his pastoral duties.

In a London hospital a woman who had lost her nose by accident had it patched up with a blackbird's breast.

The new St. James' Church, Morrisburg, was consecrated last week by the Archbishop of Ontario.

The guild of shoemakers is mentioned in A. D. 982 as being at that time a very old, wealthy and respectable organization.

On all British passenger steamers collections are made at the Sunday service for the Seamen's Aid Fund.

Charles Perry Scott, Bishop of the Episcopal Church of Northern China, passed through Winnipeg last week, en route to England.

The smallest dog in the world is owned by the Archduchess Elizabeth, of Austria. It weighs about a pound.

During 1887 and 1888 the British Government sent 85 patients to Pasteur to be treated for hydrophobia; of these five died and the remainder recovered.

The farther north, the more injurious to the human system is the use of coffee. Greenlanders prohibit its use by the young.

The Rev. Samuel Trivett has resigned his charge of St. Alban's Church, Oak Lake, Manitoba, having accepted a parish in Michigan.

Alms houses, as a State institution, did not originate until after the suppression of the monasteries in England during the reign of Henry VIII.

There are associations in Great Britain which insure against elopement, matrimony and twins.

More than two-thirds of the grown population of the world use tobacco in some one of the many forms in which it is taken.

According to Jewish statutes, it was unlawful to muzzle the ox engaged in treading out the corn, the animal being allowed to eat his fill.

The Archbishop of Ontario conducted confirmation services at Christ Church and St. Barnabas Church, Ottawa, on Sunday, April 15th.

The most noted alms houses in England are those of Dame Owen. They were built by her in 1698 in gratitude for her escape from an arrow shot.

Rev. Mr. Coleman, curate of St. Paul's Church, Kingston, will preach in St. Mary's Church, Newboro, next Sunday. In all probability Mr. Coleman will succeed Mr. Bousfield as rector of this parish.

Cats are being extensively used in New Zealand for the destruction of rabbits. The owners of one estate are so pleased with the efficacy of the new "cure" that they have just given an order for 500 cats.

During the time covered by the episcopate of Bishop McLaren, a period of eighteen years, forty-seven parishes and missions have been formed in and around the city of Chicago.

More than 1,500 communicants received in St. George's Church, New York (Dr. Rainsford), on Easter Day at the early (7 o'clock) celebration, and including those who took communion at the 11 o'clock celebration, about 1,800 received.

"Museum Sunday" in England has become popular, and the pulpits have been advocating it. Eighty museums, galleries and libraries were opened to the public on Sundays during the last year.

The *Paul Mall Gazette* says that 8,000,000,000 gallons of beer were imported in Europe last year, of which Germany consumed 1,051,000,000 gallons.

The number of horses and mules possessed by the British army is nearly 27,000, of which more than 12,000 are with the European troops in India.

It is claimed there is a lighthouse to every fourteen miles of coast in England, to every thirty-four in Ireland, and to every thirty-nine miles in Scotland.

The Rev. Lawrence Sinclair, formerly of Ilfracombe, in the diocese of Algoma, has been appointed to St. Paul's parish, Salem, Oregon, and assumed charge on the Sunday after Easter.

Mr. Libby, of the Libby Glass Works, has presented the Rev. Charles Scadding, rector of Trinity Church, Toledo, late of Orillia, with a stole made of woven glass, said to be the only one in the world.

Some Chinese coins are but one-twentieth the value of an American cent. The celestial kingdom has many enthusiastic coin collectors. In one notable collection there are more than 150,000 varieties of cash, the oldest of which date back as far as 2,300 B. C.

It is computed that the death rate of the world is sixty-seven a minute, and the birth rate seventy a minute, and this percentage of gains is sufficient to give a net increase of population each year of almost 1,200,000 souls.

Bishop Haywood, of the Methodist Episcopal Church, south, has refused to continue Sam Jones as a regular preacher, on the ground that evangelism has no place in the Methodist polity.

In the jewel house of the Tower of London there is a book bound throughout in gold, even to the wires of the hinges. Its clasp is two rubies set at opposite ends of four golden links.

British and Foreign.

The Bishop of Rochester is making satisfactory progress towards recovery, but some weeks must elapse before he is able to attend to business, and a longer period before active work can be resumed.

The Bishops of London and Truro have lately signified their approval of the Sunbeam Mission, the thirty-second branch of which has just been started.

The complete recovery of the Bishop of North China (Dr. Scott) is reported. He and Mrs. Scott sailed for England on Easter Eve.

Messrs. Isbister are shortly to publish a book of sermons entitled "The Tenderness of Christ," by the Bishop of Winchester.

The Church of Ireland claims that the present Primate (Dr. R. S. Gregg) is the lineal descendant of St. Patrick; and the claim, it is said, can be historically substantiated.

Bishop Selwyn (late of Melanesia) has consented to become a Vice-President of the Missions to Seamen. The Bishop has always taken a deep interest in the work of the Society amongst sail-

ors, and has for some time been a vice-president of the Cambridge branch.

A certain Bishop in Australia, when travelling with his chaplain, was flung into deep mud by a restive horse. Rising ruefully with his chaplain's assistance, and surveying the place, the Bishop consoled himself with the reflection, "I have left a deep impression in that part of my diocese at any rate."

The Right Rev. W. Saumarez Smith, D.D., Primate of Australia and Bishop of Sydney, is to leave his diocese by the Orient Company's steamer *Orizaba* on a visit to England. He purposes returning to Australia in August or September next.

The Queen has appointed the Rev. L. H. Wellesley Wesley tutor to the young Duke of Albany. Mr. Wesley, who is vicar of Hatchford, Surrey, is a lineal descendant of John Wesley, and (says the *Daily Chronicle*) is a man of striking personality, being a powerful preacher and possessing a wonderful influence over boys. He is the author of *Prayers of Schoolboys*.

The result of the sales of Bibles in connection with the Scottish Bible Society in Italy, during the past year, shows an increase on every item. There have been sold 4,089 Scriptures (including portions) more than last year. The total number sold was about 19,000. The society had an additional number of agents at work last year.

It is probable that the next Australian Church Congress will not be held until 1900. It is not possible to hold one next year, and in 1896 the General Synod meet in Sydney, while in 1897 the bishops go to England for the Pan-Anglican Synod.

The sum of £40,000 has been bequeathed to local charities by Miss Tuson, who died last week at Preston, Lancashire. Of this sum £6,000 is to be devoted to the fund of £20,000 which is being raised in Preston to bring the Church schools of the borough up to the requirements of the Education Department, and so to avoid the formation of a school board.

Canon Carter, of Truro, and the Rev. Arthur W. Robinson, of Allhallows, Barking, have been invited by the Bishops of Tasmania, Adelaide, Melbourne and Christchurch to conduct missions in their dioceses, and have left England.

Sir Joseph Pease, M.P., in opening a bazaar last Monday in aid of the church at Stanley which was recently destroyed by fire, said he was glad, as a member of the Society of Friends, to testify to the good work which was being done by the Church of England in colliery districts such as Stanley. He prayed that the time might soon come when the Church and the various nonconformist bodies, without sacrificing their particular opinions, might recognize each other as God's "fellow labourers," work harmoniously together, and present one common front to the enemy.

The news that Bishop Hornby, who left Sunderland about a year ago to take charge of Nyasaland, is returning home seriously ill, and that Mr. Cowley, a Sunderland volunteer who accompanied him, has died of fever, has caused deep regret among their many friends in the North of England. The Sunderland clergy have had the honor of producing from their ranks at least three bishops, viz., Bishop Hornby, of Nyasaland; Bishop Goe, of Melbourne; and Bishop Swaby, of Guiana.

Archdeacon Green, of Ballarat, who has been unanimously elected to be the third Bishop of Grafton and Armidale, in succession to the late Bishop Turner, is a comparatively young man. He is a graduate with honors in Arts and Law from both Melbourne and Sydney Universities; a student for some time in Trinity College, Melbourne, and afterwards examiner in history and political economy in the university there; and has been only fourteen years in orders. This will be the first instance of the advance to the Episcopate of one who has been educated in the colonies, and has graduated in a colonial university.

As the Primate proposes to make a short visit to England in April, it is supposed that there will be very little delay in the consecration.

News of a somewhat remarkable character has been received from Bishop Hirth, of the Roman mission in Uganda. He writes: "After much hesitation I have concluded that it is necessary for us also to print the New Testament, which the Protestants are spreading everywhere. The chief reason is that we cannot prevent our people from reading it—everybody wishes to know how to read for baptism—except women and old men. We are therefore preparing an edition, with notes drawn from the holy fathers."

Some of the government officials in China are becoming "westernized." An illustration is given by a missionary in the following extract from his report: "Both the civil and military magistrates regularly read the *Fukien Christian Advocate*. At a recent literary examination the subject for thesis was—'History of Christianity in China. Will it be an Impediment to Her in the Future?' Two Christians sent in theses which so pleased the magistrate that he required their publication in the paper. This officer has become very much westernized, and wishes the decisions of his court published in the paper."

The Right Rev. Bishop Huntington reached on Sunday, April 8, the twenty-fifth anniversary of his consecration. The formal celebration of this event is postponed, as we understand, until the meeting of his diocesan convention in June. We cannot, however, let the occasion go by without remark. The episcopate of Dr. Huntington has been in many ways notable. The Bishop has made his influence felt in the right settlement of questions of importance which have concerned both the Church and the State, within the last quarter of the century. He has been a distinct power in the press, without sacrificing the great opportunities of the pulpit. As a preacher, he is mighty in the Scriptures, with a style singularly rich and pictorial. His wide sympathies, his catholic views, his potent pen, have extended the circle of his influence far beyond the limits of his own communion. He is a friend of education, and has greatly advanced its interests in Central New York. He is, in fine, one of those strong men who have proved a pillar of the Church at a very important period of her history.—*Churchman*.

SOUTH RIVERSIDE, CALIFORNIA.—A new church has just been opened in this parish, of which the Rev. A. Fletcher is rector—the opening sermon was preached by the Rev. Dr. Trew. In the course of an eloquent and instructive sermon, he congratulated Mr. Fletcher and his congregation on having accomplished such an excellent work, and referred to the fact that this was the second church erected by Mr. Fletcher at which he had the privilege of preaching the opening sermon, the other being built at Redlands seven years ago. Rev. Mr. Fletcher and his congregation are to be congratulated on having achieved such a work as their handsome little church in these difficult times; and we are sure that they will appreciate the privilege of having a House of God of their own in which to worship.

K. D. C. prevents Indigestion and should be in every home.

Family Reading.

SS Philip and James.

The eternal gifts of Christ our King,
The Apostles' glorious deeds we sing,
And with glad hearts and voices raise
As is most meet our hymns of praise.

For they the Church's Founders are
Triumphant chieftains skilled in war,
The warriors of the court of heaven;
True lamps for earth's enlightening given.

Their's is the steadfast faith of saints,
The unconquered hope that never faints;
The love of Christ, which in them reigned
O'er this world's prince the victory gained.

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Love's Mastery : Or the Gower Family.

"Yes, I will try," Stella answered. She felt that Lora had been very considerate in furthering her wishes of late, and that all in her power should cheerfully be done to please her sister in return.

"Stella cannot fail if she tries," Lady Trevannion said, looking very complacently upon the child, as she turned to leave the room.

"Viscount Torrington will be here with Lord and Lady Seaforth, and I daresay will wish you to dance with him; so you had better hold yourself engaged for the first quadrille."

"But I must beg that she does not dance too much," said Lady Trevannion, turning again. "We must remember Dr. Argyle's directions."

"There is no fear of that," said Lora, laughing; "but auntie, Somerset will be getting fidgety: we must go."

Five minutes afterwards Captain Flamank entered the little study, and saw what appeared a second edition of his beautiful betrothed standing alone in the gas-light. Her dress seemed one shimmer of silvery snowy white, ornamented with white water lilies, while glittering drops, which might have been the liquid dew itself, shone and sparkled and dropped from the one fair water-flower which adorned her waving hair. Her face was a little flushed, but so pure and lovely, and with the impress of such peace upon it, that it made Captain Flamank smile as he looked. He came towards her, and taking from his pocket a little jewel-case, said,

"See, Stella, I have brought you my Christmas-gift. I was so sorry I could not get it done before, in time for the rest; but you will like it just as well now, I daresay."

He drew out a plain gold bracelet with a locket attached, the opening of which disclosed a tiny miniature of Tracy, exquisite both as a work of art and as a likeness. Stella's colour rose; and a beautiful smile came to her face.

"O I never had anything so rare, so beautiful, so like before!" she exclaimed, pressing it to her lips. "O, Captain Flamank, you are good, too good."

He clasped it on her arm, and kissed the upturned thankful face. It did him good to see her thoroughly delighted. All at once a recollection came to Stella's mind. Captain Flamank called it his Christmas-gift; she had already received one from him; at least so she imagined.

"But the book, Captain Flamank, the beautiful book you gave me: that was your Christmas-gift?" she asked.

"I gave you no book. What do you mean?" he replied rather bewildered.

"My beautiful Herbert's Poems. Yes, surely, Captain Flamank, it was you who gave that to me: no one else would have thought."

Captain Flamank could not help laughing now at her eagerness. "It is indeed quite a mistake, Stella. You must thank some one else for Herbert's Poems."

"O whom? Do, do tell me. I want so much to know. Dear Captain Flamank, do tell me."

"I saw Harry Luxmoor unpacking a very handsome book with wooden covers, I don't know how thick, on the morning of Christmas-eve," he answered, more amused than ever at Stella's impetuosity and at the look of utter amazement and incredulous surprise which succeeded his reply. "But, my dear Stella, we must be going: the world down-stairs will wonder what has become of us."

"I must look at my darling just once more," she pleaded, holding out her arm, and endeavouring to hide away the very curious revulsion of feeling which Captain Flamank's words had caused her. And with the lustre of Tracy's sweet eyes reflected in her own, and with the thought of him upon her heart, she put her little hand on the glittering sleeve extended to her; and the next minute they were in the dazzling ball-room.

Straight up through the long suite of apartments, now all thrown into one, and gradually filling with the elite of the neighbouring county, Captain Flamank led his young charge, whose grace and beauty and likeness to her elder sister caused many a recognition and murmur of admiration.

Passing slowly on, a sudden pressure of his arm and low request from Stella stopped her companion for a moment.

and low request from Stella stopped her companion for a moment.

"See, Captain Flamank, there is Miss Fridell, standing by that gentleman in uniform. Do you mind stopping one moment and speaking?"

"By all means, Stella; only you must introduce me: I have had no formal introduction as yet."

The welcome to her friend was so sweet and childlike, and Stella looked so excessively lovely, that Miss Fridell already felt repaid for the effort she had made in being present; and it was with real pride that she introduced her to Colonel and Mrs. Bligh, to whom she had before commented on the extraordinary perfections and attractiveness of her young friend.

Amid all the glitter and excitement and many obligations of the evening, Stella saw well to it that Miss Fridell should not feel herself in any way slighted or overlooked; and in this her future brother-in-law most kindly seconded her. He himself introduced Miss Fridell to Lora, conducted her to the supper which was served in one of the long conservatories, cleared for the purpose, providing at the same time that Stella should be near her; and, when the good German lady, very shortly after midnight, took her departure, he walked with her across the crowded room, and thanked her in that winning, courteous voice of his which carried such a nameless charm with it, for all the kindness she and Miss Lyon had shown to Stella, regretting, on behalf of Miss Gower, that the latter had not been persuaded to accompany her on this evening.

It was not for two or three hours after that Stella received the welcome intimation to retire.

She was very tired. The evening, thanks to Miss Fridell and Captain Flamank, had not proved quite so wearisome as she had anticipated; and she had not the unsuccessful flirtations, disappointed schemes and petty jealousies of the Misses Raye and some other young ladies of like tendencies to weary and disturb her spirit.

But she was not strong physically, and, after a restless night, or rather morning, awoke with a violent head-ache, and, by Lady Trevannion's directions, was kept a prisoner to her room the greater part of the succeeding day.

(To be Continued.)

Indigestion is stubborn, but K.D.C. overcomes it.

The Great Beatitude.

BY WILL IRVING FINCH.

For him who walks 'mid forest trees, In solitary ways, Or stands alone by restless seas And calls on other days; Who seeks to find far from the throng Of God's unheeding multitude, Release from memories of wrong, Or sorrow's balm, in solitude, Who seeks in this and this alone Relief from fires that burn within, For peace, that comes when souls atone In agony for crimson sin, For him surcease shall never be, Until a heavenly light be born Within, that he may clearly see Why Bless'd Be They that Mourn!

How the Gospel Spreads Itself.

The Swatow Church News tells a bright story of the "casual" manner in which the Gospel finds its way from point to point in China. A Chinaman went on business to Shanghai from his native place in south China. In Shanghai he bought a copy of St. Luke's Gospel. On his way home he looked into it, liked it, and read it again. When he reached home his neighbours wished to hear news from Shanghai. So he told them all he had met with, and all he had seen, and finally he mentioned the book he had bought, and read a little of it to them. The next evening there were a number again wishing to hear his news, and he read a few more verses. This occurred several times, till there were a good many interested, and wishing to read the book for themselves. No other copies could be procured there, so they took the one volume which they had, and taking it to pieces leaf by leaf, made a good many copies of it, and gave

each man a copy, and then every evening they met and read it. Afterwards a preacher came to the town, and preached the doctrine of the Lord Jesus in the streets and lanes, when to his surprise his hearers said to him: "What you are preaching we already know; we have long worshipped Jesus, and have ceased to worship the idols which we once worshipped."

Faith.

A Christian sailor, when asked why he remained so calm in a fearful storm, replied, "I am not sure that I can swim; but if I sink I shall only drop into the hollow of my Father's hand, for He holds all these waters there."

A little Sunday school girl gave as her definition of faith, "It is doing as God tells you and asking no questions."

Do not be Critical.

Whatever you do, never set up for a critic. I do not mean a newspaper one, but in private life, in the domestic circle. If you don't like anyone else's nose, or object to anyone's manners, don't put your feeling into words. If anyone's manners don't please you, remember your own. People are not all made to suit one taste; recollect that. Take things as you find them, unless you can alter them for the better. Continual fault-finding, continual criticism of the conduct of this one, and the speech of that one, and the dress of the other, will make home the unhappiest place under the sun. Always tugging and working at the chain that galls only makes it dig deeper.

—From some researches communicated to the Royal Society, it appears that healthy beings go regularly through a daily cycle of variable warmth. The maximum heat is reached at 9 a.m., when, in persons under 25, the temperature of the flesh stands at 99 degs. Fahr., and this is maintained till 6 p.m., when it slowly and steadily falls till an hour before midnight. The amount of decrease by this time is something over two degrees. At about 8 a.m. the upward turn is taken, and the heat increases till 9 o'clock. It is curious that this extent of change only occurs to the young bodies; old folks preserve a nearly equal degree of warmth all the 24 hours through. Other notable facts are that feeding has nothing to do with the variations, and that hot and cold baths do not appear to interfere with the regularity of the successive changes.

—Whatever we know of truth, of life, of hopes that never fade, of aims that are high, Jesus Christ has shown us. All we ever will know that is worth knowing, Jesus Christ has revealed to us. He alone truly opens men's eyes. Satan professes to do it. He promises all sorts of knowledge. He pledges you his word that he will satisfy your every longing. He offers you all sorts of pleasure. He claims to be the fountain of wisdom, of riches, of joy and a happy life. And how many seek what he offers—until their eyes are opened and they see their mistake. He closes your eyes while you pursue the prize, and at last, when vexation, and sorrow, and sin, and misery punish, he will utterly fail you.

—It is surprising how soon a new action may be set up in a man's life. People do not believe enough in the powers which God has given them. There is no more radically untrue mood than that which leads a man to say of such and such a proposal: "It is very true, fine, and beautiful, but it is no use trying." Why limit the power of trial? You never know till you try. A custom in which we may fancy that we have become confirmed, and from which we think it is hopeless to effect a departure, may be given up with surprising success if we have faith really to make the attempt. A large proportion of difficulties and some impossibilities are imaginary.

—The devil is not much alarmed about the preaching in any church where he can run the music.

K.D.C. Pills act in conjunction with K.D.C.

Christ With Us.

"For the poor ye have always with you."
 "Had we in Bethlehem been, when Mary came
 For shelter from the storm," we muse in pity,
 "Our homes had not been shut to her in shame,
 She had not been an outcast from the city."
 "She had not passed, forsaken and forlorn,
 From kindred doors, an exile and a stranger,
 Her babe in royal purple had been born
 Nor lain, among the oxen, in the manger."
 "On bended knees had many a worshipper
 On Christ, the King, in royal love attended,
 And subject hands had offered gifts of myrrh
 And frankincense and gold and jewels splendid."
 Nay, nay, for Christ is ever at our door,
 For shelter sweet and kindly pity pleading,
 And we—we only, like the blind of yore,
 Discern Him not, hard-hearted and unheeding.
 With beggar hands He asketh us for alms,
 He pines upon the threshold of the palace;
 We know Him not, but scorn his out-stretched palms,
 And while He hungers, drink of plenty's chalice.
 Daily we meet Him seeking mercy sweet
 With tender eyes of orphans, wan and wistful,
 He haunts us in the starveling of the street,
 Among the sad, the tearful and the tristful.
 For still He loves the lowly and the poor,
 And he who scorns in pride his outcast brother,
 Had turned of old the Saviour from his door,
 And barred his gates against his maiden mother.
 But ah! the crust, the cup of water cold,
 For Christ's sweet sake to whoso needeth given,
 Will yield us gain of grace a million-fold.
 With rich requital in the courts of heaven.

Life in Iceland.

Those who study the state of affairs in Iceland seem to have little doubt that before long the island will witness a migration of its inhabitants on a larger scale than any that has occurred up to the present time. The exodus may not be sudden or universal, but when once the outward tide begins to flow, it is difficult indeed to predict where it may end. Life in Iceland even at the best of times, and under the most favorable conditions, must always be a hard struggle. For, though the climate is not so severe as is sometimes supposed, during five months of the year all out-door work is impossible, and the people, who have to depend for their livelihood entirely on their fields and their fisheries, find it no easy matter to lay in sufficient stores for the winter season. As for wealth, there is practically none. The richest man in the island has an income not exceeding £300 a year, and that amount to the ordinary farmer would appear an almost fabulous opulence. It cannot be said that the people waste this compulsory leisure. Their intelligence is keen; they are well educated; and there is probably not a child in the country over ten years of age that cannot read and write. Out off as they are from the world, they take a deep and living interest in all that is going on beyond the sea. If the Icelanders should emigrate in any large numbers, they are sure to find a ready welcome in any part of British North America. In some districts of Canada or in British Columbia they would be an invaluable accession. Any one who has seen the little band of men and women from Northwestern Europe grouped on the deck of a great emigrant ship, quiet and self-contained in the excited throng, recognizes at a glance that they are the best type of colonists, serious, steady, and sober, willing to work, and a force upon the side of law and order in their new home.

Peculiar to Itself.

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

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

—Contentment without property is better than property without contentment.

An Eminent Missionary.

One of the most eminent of living missionaries is the Rev. Dr. Robert Bruce, who has been connected with the Persian Mission of the English Church Missionary Society since 1869. He has translated the whole of the Old Testament into Persian, revised Henry Martyn's Persian version of the New Testament, translated the Book of Common Prayer into Persian, and written a Bible history in the same language.

At the last annual missionary breakfast given by Canon Christopher at Oxford, 300 members of the university, parish clergymen and others assembled to hear an address by Dr. Bruce, who is in England supervising the publication of the whole Bible in Persian. His address has been described as deeply interesting, and his appeal to Oxford to take up the mantle of the late Bishop Thomas Valpy French as very striking. He traced an interesting resemblance between the last year of this Bishop and that of Henry Martyn.

Dr. Bruce recounted how he himself had determined not to go out as a missionary until the question was asked of him at the close of a missionary meeting: "How do you know it is not God's will that you should go yourself?" He could not get rid of the question, and he should thank God all his life that that question was asked him.

War! on scrofula and every form of impure blood is boldly declared by Hood's Sarsaparilla, the great conqueror of all blood diseases.

Pungent Odours Dangerous.

Every one does not know that very strong pungent odours are injurious to the nerves of smell, and often produce serious, if not incurable, difficulties. It is well understood that certain scents start the action of the secretory glands of the nose and throat, and often the eyes fill up with tears. Frequent indulgence in the use of such perfumes will soon overtax the secretory organs and weaken them. Some day the person observes that the hearing is less acute than usual and the sense of smell seems defective. This is of course accredited to a cold or some similar cause, but little is thought of it. After a time the entire head becomes affected, hearing and smell are almost if not altogether lacking, and there are throat and lung complications which are likely to end in chronic, if not fatal, illness. It has taken the medical world a great many years to discover that loss of hearing is almost invariably caused by some disease of the throat or nose, or both. But very recent researches in these fields have demonstrated this fact beyond question, and it is now admitted by the most advanced medical men that, aside from rupture of the eardrum, there is scarcely a symptom of defective hearing which is not traced directly to the condition of the nose and throat.

—An exhibition of exceeding interest has just been opened at the Vienna Museum. This consists of a collection of upward of 10,000 Egyptian papyrus documents, which were discovered at El Fayum and purchased by the Austrian Archduke Rainer several years ago. The collection is unique, and the documents, which were written in eleven different languages, have all been deciphered and arranged scientifically. They cover a period of 2,500 years, and furnish remarkable evidence as to the culture and public and private life of the ancient Egyptians and other nations. They are also said to contain evidence that printing from type was known to the Egyptians as far back as the tenth century B. C. Other documents show that a flourishing trade in the manufacture of paper from linen rags existed six centuries before the process was known in Europe. Another interesting feature in the collection is a number of commercial letters, contracts, tax records, wills, novels, tailors' bills, and even love-letters dating from 1,200 B. C.

People will go anywhere barefoot to preach their faith, but must be well bribed to practice it.—*Ruskin.*

Hints to Housekeepers.

A restaurant keeper says celery wants to lie in cold water an hour before it is chewed.

LIGHT BREAKFAST DISH.—Cut and fry small squares of bread; fry some pieces of bacon and cut into slices to suit the bread; lay them on the bread; have ready a hard-boiled egg, which cut into rounds and lay on top of each piece of bacon. Garnish with fresh parsley; and serve very hot.

FISH PIE.—Pick some cold fish carefully from the bones. Bruise a small quantity of boiled potatoes, mixing a little pepper with them while warm. Add pepper, salt, and mustard to taste, and milk enough to make the whole into a batter. Mix the fish in with this. Cover with a thin paste and bake. This is an excellent family dish for dinner or breakfast.

UNSTOPPING BOTTLES.—To remove obstinate stoppers from glass bottles, dip a piece of woollen cloth in boiling hot water, and wrap it tightly about the neck of the bottle. In a few minutes the stopper can be removed.

CLEANING BOTTLES.—To clean bottles, cut a raw potato into small pieces, and then put them into the bottle with a tablespoonful of salt and two tablespoonfuls of water. Shake well together until every mark is removed.

CREAM BISCUIT.—Two eggs beaten very light, half a pint of sweet cream, one quart of flour, one teaspoonful of salt. To mix them, beat in a little flour and cream alternately. Work them ten minutes, roll very thin and cut with a glass.

Norway Pine Syrup cures coughs, colds, asthma, bronchitis, hoarseness, sore throat and diseases of the throat and lungs. Price 25 and 50c.

BREAD SAUCE.—Chop one onion very fine, put it in a saucepan with four ounces of sifted bread crumbs, add salt, pepper, a piece of celery and a glass of milk. Boil ten minutes, add a glass of cream, remove the celery and serve.

CHOCOLATE CARAMELS.—One cup of chocolate, one cup each of milk, molasses and sugar, butter the size of an egg. Boil till it drops hard. Pour into a buttered pan, and before it is cool mark off in squares.

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

White silk lace may be cleaned by spreading it out upon white paper that has been covered with calcined magnesia, placing another sheet upon it and laying it away for three days between the pages of a large book. Shake off the powder and the lace will be clean and white.

Bad Blood causes blotches, boils, pimples, abscesses, ulcers, scrofula, etc. Burdock Blood Bitters cures bad blood in any form from a common pimple to the worst scrofulous sore.

Thought it was Cancer.

James McMillan, Esq., Helena Ave., Bracondale, Toronto, Canada, writes: "I have been suffering from dyspepsia for over 20 years, and have tried every supposed cure, which in some cases gave me temporary relief, but the trouble came back again with renewed force, until I almost despaired of being cured, thinking that instead of dyspepsia it must be cancer of the stomach I had. For the last three years I have been in agony from pain in the stomach, besides other symptoms innumerable, until I could not even move about from pain and weakness. At last I saw your K. D. C. advertised and procured a free sample, which I found doing me good. I have used five packages and am free at present from pain or ache, although it is six months since I have been cured, I believe permanently."

—One of the hardest times to love an enemy is when he seems to be prospering like a green bay tree.

Children

Perhaps you not be a nice opinions diff and having b childhood, h dirty water, agreeable t Whiskers he family, but y many danger half grown l alive; as it worthy fathe had jumped terrier, and friend becam fection and mother.

Of anxiety him, for he brings rats fond of nice knew, the stantly plac way to lure she let Wh little as pos

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Children's Department.

Whiskers.

Perhaps you think that a drain would not be a nice place to live in. Well, opinions differ. Whiskers was a rat, and having been used to drains from childhood, he thought darkness, and dirty water, and bad smells rather agreeable things than otherwise. Whiskers had been one of a large family, but young rats are exposed to many dangers, and by the time he was half grown he was the only one left alive; as it happened also that his worthy father, to escape from a ferret, had jumped into the very jaws of a terrier, and so lost his life, our young friend became the sole object of the affection and anxiety of his afflicted mother.

Of anxiety she felt a good deal about him, for he had a fault which often brings rats into danger—he was too fond of nice things to eat; and, as she knew, the enemies of rats are constantly placing tempting baits in their way to lure them to destruction. So she let Whiskers go out of her sight as little as possible.

Mother Rat's home, though not exactly in a drain, was in a hole in the side of one, and from this drain there were different ways of reaching the world above. By one the house itself might be entered; another led in to a disused malthouse; but that by which Mother Rat commonly took Whiskers when they went in search of food opened close to the trough of a pig-sty. This was convenient, for as the pigs were fed on barley-meal and water, abundance of plain, wholesome food was always to be had.

But this did not content Whiskers as it did his wiser mother, and when to amuse him, as they sat together in their hole, she told him about the wonders of the upper world, it was always those parts of her stories which

Like a Miracle In Very Low Condition With Consumption

Physicians Said She Was Incurable

Wonderful Results From Taking Hood's Sarsaparilla.



Miss Hannah Wyatt Toronto, Ont.

"Four years ago while in the old country (England), my daughter Hannah was sent away from the hospital, as the doctors there could do nothing to help her, and said she would never be any better. She was in a very low condition with consumption of the lungs and bowels, and weak action of the heart. The trip across the water to this country seemed to make her feel better for a while. Then she began to get worse, and for 14 weeks she was unable to get off the bed. She grew worse for five months and

Lost the Use of Her Limbs

and lower part of body, and if she sat up in bed had to be propped up with pillows. She would go ten days without a movement of the bowels. All medicine seemed to do her no good. She would have spells when her heart would pain her, and then, with the outside door open in mid-winter, would faint away. Physicians, after holding a consultation,

Said She Was Past All Help

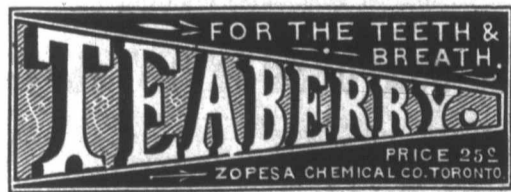
and wanted me to send her to the 'Home for Incurables.' But I said as long as I could hold my hand up she should not go, and about this time a kind neighbor came in and asked me to get a bottle of Hood's Sarsaparilla and try it. We did so and she has taken the medicine regularly. She is getting strong, walks around, is out doors every day; has no trouble with her throat and no cough, and her heart seems to be all right again. She has a first class appetite,

HOOD'S Sarsaparilla CURES

is gaining in flesh as well as strength, and does not look pale. Our doctor says he is glad she took Hood's Sarsaparilla as it has done so much for her. We regard her cure as nothing short of a miracle." W. WYATT, 89 Marion Street, Parkdale, Toronto, Ontario.

N. B. If you decide to take Hood's Sarsaparilla, do not be induced to buy any other.

Hood's Pills are purely vegetable and perfectly harmless. Sold by all druggists. 25c.



related to good things to eat which pleased him best. Sometimes she would speak of the house and all the stores she had seen in its larder, and to this she always added that it was a dangerous place, into which no prudent rat ought to venture. Or sometimes she would talk of the old malthouse, where vast quantities of barley used to be brought and made into the

most sweet and delicious malt. By her showing it must have been quite a paradise for rats in those days; but that was long ago—no malt was made there now. When Whiskers was left to himself after listening to these tales, he would think about the dainties she had spoken of, and wish he were not obliged to live on barley-meal porridge, and would plan how he might get nice things without his mother's knowing of it.

The result of this was that one day when she was taking her afternoon nap, he slipped away to do a little exploring on his own account; and by-and-by he found his way into that old malthouse about which he had heard so much. The door was locked, and it was perfectly quiet, so that he could scamper about the floors wherever he liked; and very much he enjoyed it.

But of course none of the sweet malt was to be found; none had been made there for many years, and the place was now only used as a sort of storehouse. Little was there that was eatable. There was, to be sure, a heap of potatoes, but after trying them, Whiskers was of opinion that he did not care greatly for raw potatoes. Rather better was a sack of barley-meal, which he found no difficulty in tasting, as some other rat had been before him and gnawed a hole through the sack; but this was much the same thing as the porridge at the pig-trough, only more cloying.

At no great distance from this sack, however, he stumbled upon something of a very different kind, a something the fragrance of which made him smack his lips. It was a piece of fat and rancid bacon, which seemed to have been toasted before the fire. To our young friend's taste it looked and smelt deliciously; only he feared that he might not be able to get at it, for it was hung in the middle of a kind of wire cage. As he sniffed round, however, he found by great good fortune, as he thought, a little door in the cage, just big enough to admit a rat. Nothing at that moment could have been farther from his thoughts than his mother's warnings. In he popped, and seized his prize. As he did so there was a loud "click," which made him loose it again in a fright, and he would have run away again if he could, but the little door was now shut. He had in fact entered a rat-trap, and was caught.

Round and round the cage he ran trying to find some means of escape, but none was to be found. He could not get out, and great was his alarm and distress; at last he sat down, feeling utterly tired out and forlorn. Thus he spent a very miserable hour or more. Then he heard the malthouse door unlocked, and two boys came in; and he again began to dash wildly about the trap in his fear of them.

Those boys it was who had set the trap, and great was their glee and excitement when they saw that a rat was

What fills the housewife with delight, And makes her biscuit crisp and light, Her bread so tempt the appetite? COTTOLENE

What is it makes her pastry such A treat, her husband eats so much, Though pies he never used to touch? COTTOLENE

What is it shortens cake so nice, Better than lard, while less in price, And does the cooking in a trice? COTTOLENE

What is it that fries oysters, fish, Croquettes, or-eggs, or such like dish, As nice and quickly as you'd wish? COTTOLENE

What is it saves the time and care And patience of our women fair, And helps them make their cake so rare? COTTOLENE

Who is it earns the gratitude Of every lover of pure food By making "COTTOLENE" so good?

Made only by N. K. FAIRBANK & CO., Wellington and Ann Streets, MONTREAL.

CONSUMPTION is averted, or if too late to avert it it is often cured and always relieved by

Scott's Emulsion

the Cream of Cod-liver Oil. Cures Coughs, Colds and Weak Lungs. Physicians, the world over, endorse it.

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



OUR COMMUNION WINE "St. Augustine" REGISTERED. Chosen by the synods of Niagara and Ontario for use in both dioceses. Cases of one dozen bottles.....\$4 50 Cases of two dozen half bottles..... 5 50 F.O.B. Brantford, Ont.

J. S. HAMILTON & CO BRANTFORD. - Sole General and Export Agents -

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love an enemy is y like a green bay

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

Beware of Substitutes and Imitations.

actually caught. "Let us fetch Snap," they cried. Out they ran, and in a few minutes were back again with a terrier yelping at their heels. Their plan was for one to hold the dog whilst the other released the prisoner just in front of him; but both they and Snap were a little too much excited. Snap having once seen the rat would not be held. In his eagerness to get at it he rushed upon the trap and began to roll it over and over, nor could the lads drag him away. Poor Whiskers was of course in the most dreadful terror, and expected nothing else than a cruel death.

It so happened, however, that as Snap dashed the trap about, the fastening of the wooden lid in its bottom became loosened; open it flew, and out jumped Whiskers, and ran for his life. Snap was so entangled with the trap that our young friend got a few moments start, and he made the best of it; but in less than a minute dog and boys were in full chase and full cry after him. Their pace was faster than his, and Snap was almost close upon him, when that unlucky dog got a rap on the nose—meant for the rat—from the stick of one of the boys. In the confusion thus caused Whiskers contrived to slip, breathless, into his hole. He crept back to his mother in a very subdued state of mind, but said nothing about his adventure.

Soon the effects of his fright began to wear off. He told himself that, after all, getting into the trap had been a mere accident, and was a thing not likely to happen again, whilst his fancy often recalled the smell of that savoury bait. Whenever he thought of it the barley porridge seemed more tasteless than ever. In short, not a fortnight had passed before he had made up his mind to try a second expedition. It was to that wonderful larder, of which he had heard his mother speak, that he this time resolved to go.

Yet it so happened that he did not reach it. The road which he supposed would lead to it brought him out into a kind of scullery. Still, he thought that he might have come to a worse place for his purpose, for close to the mouth of the hole there lay upon the floor a most dainty slice of bread and butter. It was not so savoury certainly as that unlucky bacon, yet it looked very nice, and he began to nibble at it. He found it so much to his taste that he would have eaten every bit of it up had he not heard footsteps; and though he ran into the hole, it was with the intention of coming out as soon as all was quiet again, and finishing the slice.

But as he waited he began to feel very poorly, and more inclined to go back to his mother than anything else. He went, but at every step he took he grew worse and worse. "Oh dear, oh dear!" he sobbed, as soon as he reached her.

"Why, what is the matter?" asked Mother Rat.

CONSUMPTION CURED.

An old physician, retired from practice, having had placed in his hands by an East India Missionary the formula of a simple vegetable remedy for the speedy and permanent cure of consumption, bronchitis, catarrh, asthma, and all throat and lung affections, also a positive and radical cure for nervous debility and all nervous complaints, after having tested its wonderful curative powers in thousands of cases, has felt it his duty to make it known to his suffering fellows. Actuated by this motive and a desire to relieve human suffering, I will send free of charge, to all who desire it, this recipe in German, French or English, with full directions for preparing and using. Sent by mail by addressing with stamp, naming this paper, W. A. NOYES, 820 Powers' Block, Rochester N. Y.

QUALITY

This one word explains the volume and character of our Carpet trade to-day. We've the confidence of the people, and confidence in business is the keystone of success.

A BRUSSELS CARPET AT \$1.10

Why are we selling such quantities? Because \$1.10 is a remarkable price for the very best quality Brussels. We've said it is the very best, and it is so. A heavy Carpet. Designs in all the new soft colors and made specially for ourselves. Buyers who buy here are not disappointed.

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"Oh dear, oh dear!" groaned poor Whiskers, "I have such a dreadful stomach-ache."

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DEATH.

Entered into rest at Perth, on Saturday evening, 14th April, 1894, Flora Madelina Matheson, widow of the late Henry D. Shaw, aged 58 years. "At evening time it shall be light."

MARRIAGE.

At St. George's Church, Kingston, Jamaica, on the 31st of March, 1894, by the Most Rev. Enos Nuttal, D.D., Primate of the West Indies and Bishop of Jamaica, assisted by the Rev. H. H. Kilburn, the Rev. Allan Parker Kennedy, Rector of St. Andrew's and St. Alban's Churches, of the Parish of St. Elizabeth, to Maggie Louisa Gamble, elder daughter of Alexander Souter, Esq., and niece of the late N. Allan Gamble, all of Toronto, Canada.

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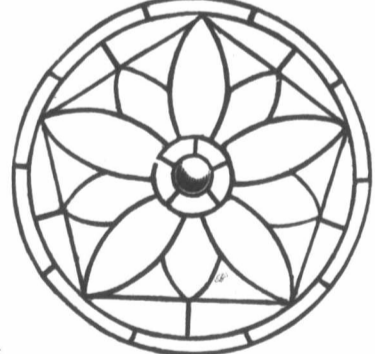
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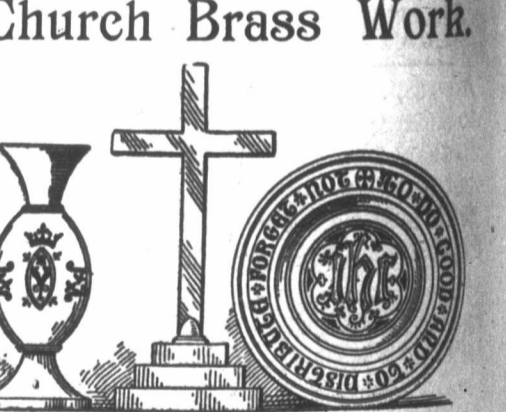
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