

# Canadian Churchman

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

Vol. 21.]

TORONTO, CANADA, THURSDAY, AUGUST 22, 1895.

[No. 34.]

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## Lessons for Sundays and Holy Days.

August 25—11 SUNDAY AFTER TRINITY.  
Morning.—1 Kings xviii. 1 Cor. in hians vi.  
Evening.—1 Kings xix; or xxi. Mark i. to 21.

APPROPRIATE HYMNS for Eleventh and Twelfth Sunday after Trinity, compiled by Mr. F. Gattward, organist and choir master of St. Luke's Cathedral, Halifax, N.S. The numbers are taken from H. A. & M., but many of which are found in other hymnals:

### ELEVENTH SUNDAY AFTER TRINITY.

Holy Communion: 193, 312, 315, 555.  
Processional: 242, 439, 445, 478.  
Offertory: 20, 235, 419, 431.  
Children's Hymns: 265, 331, 345, 569.  
General Hymns: 30, 164, 170, 285, 290, 474.

### TWELFTH SUNDAY AFTER TRINITY.

Holy Communion: 197, 316, 321, 558.  
Processional: 33, 221, 274, 392.  
Offertory: 28, 226, 304, 366.  
Children's Hymns: 194, 330, 342, 571.  
General Hymns: 173, 181, 212, 230, 292, 522.

### ELEVENTH SUNDAY AFTER TRINITY.

OBEEDIENCE MADE EASY BY LOVE.

The Collect for the sixth Sunday after Trinity taught us that we must love God if we would obtain His promise; the one for to-day teaches us that, in order to do so, we must obey Him. In the first case, we were led to see that love is shown by obedience; now we may remember that obedience is made easy by love—the more we love any one, the easier we find it to obey them. We can neither love God nor obey God of ourselves. Just as we prayed that He would pour into our hearts love towards Himself, so we now beseech Him to give us grace to keep His Commandments. Nothing short of the Almighty power of God Himself can enable us, weak and sinful as we are, to "run the way of His commandments;" and surely the remembrance that this power "is chiefly declared in showing mercy and pity," will stir up our hearts to love Him. Almost all the miracles by which our Lord manifested His divine "power" were acts of mercy—healing the sick, giving sight to the blind, causing the deaf to hear,

and the dumb to speak. Think, too, of what you yourselves know of life. Which have been most frequent—terrible manifestations of God's power, storms, tempests, hurricanes; or loving and merciful manifestations of the same power in days of health-giving sunshine and seasonable weather? Great wars, fearful plagues, such as are commonly called "visitations of God," or years of peace and safety, not less sent by Him? God showed His almighty power, as we read in the Epistle, by giving to St. Paul such a measure of His grace that he, who said of himself, "I am the least of the apostles, and not meet to be called an apostle because I persecuted the Church of God," yet "laboured more abundantly than they all"—or, as he goes on to say, "not I, but the grace of God which was with me." And our Heavenly Father will show mercy and pity upon each one of us who humbly own that we are sinners—as the publican did who is mentioned in the Gospel—and He will give us such a measure of His grace as will enable us to obey Him.

### THE PRAYER BOOK.

The distinguished Congregational minister, Thomas K. Beecher, remarked in a sermon to his people: "In English, there are no lessons, gospels, psalms, collects, confessions, thanksgivings, prayers, in one word, no religious form-book that can stand a moment in comparison with the Prayer Book of the Episcopal Church in the two-fold quality of richness and age. You rarely hear in any church a prayer spoken in English that is not indebted to the Prayer Book for some of its choicest periods. Every one has at some time been shocked or bored by public devotional performances. Nothing of this sort ever occurs in the Episcopal Church. All things are done decently and in order. To be a devout and consistent Churchman brings a man through aisles fragrant with holy association, and accompanied by a long procession of the good, chanting, as they march, an orison of piety and hope, until they come to the holy place where shining saints sing the new song of the redeemed, and they sing with them."

### FUNERAL OF THE LATE BISHOP OF WINCHESTER.

The funeral of the late Bishop Thorold took place at Winchester, on Monday, July 29th, and was of a very imposing character. The body of the deceased prelate was brought from Farnham, after a private celebration in the chapel, and reached Winchester soon after one. The cathedral was opened to the public at a quarter to one, and the spacious nave was quickly filled. Black cloth had been laid down in the centre aisle, but this was the only sign of mourning until the choir was reached. There a handsome catafalque had been erected, and the Bishop's throne was heavily draped. The lectern was also draped. In the procession were the Mayors and Corporations of Winchester and Basingstoke; the governing body and masters of Winchester College; Lord Ashcombe, chairman of the House of Laymen, with Lord Selborne, Sir John Mowbray, M.P., the county members, and other laymen; over 300 of the clergy of Winchester and Rochester Dioceses; the cathedral choir and clergy; the Bishops of Guildford, Southampton and British Columbia, the Bishop of Southwark and Bishop Barry, the

Bishops of Rochester and Lichfield, the Bishops of Chester and Salisbury, the Archbishop of York, and the Archbishop of Canterbury, with the archiepiscopal cross borne in front by one of his domestic chaplains. Immediately in front of the coffin, and behind the officials, walked George Clark, the late Bishop's valet, carrying on a velvet cushion the deceased's ribband and badge of the Garter, and the Rev. J. D. Henderson, carrying in a slanting position, the pastoral staff. Every part of the choir was densely crowded. The opening sentences of the Burial Office were sung to Croft's setting as the procession passed up the nave. In the choir, Psalm xc. was feelingly sung to Felton's setting. The Dean read the lesson, and the choir gave a very fine rendering of Gounod's anthem, "All ye who weep." The procession was then reformed, and passed out to the grave, the choir chanting the *Nunc Dimittis* meanwhile. The grave—an ordinary earth one—is situated just outside the south wall of the Lady Chapel. The site of the grave was chosen by Bishop Thorold himself. The closing part of the service was begun by the Bishop of Rochester, the final blessing being said by the Archbishop of Canterbury. The bells of the cathedral and college rang muffled peals, all the principal shops of the city were closed, and all flags were floated at half-mast during the day.

### OBITUARY.

REV. JOHN FLETCHER, M.A.

At 4.15 a.m., on Saturday, July 20th, at the residence of his daughter, Redlands, California, entered into the rest of Paradise the Rev'd John Fletcher, M.A., Canon of St. Alban's Cathedral, Toronto, in his eighty-first year. He was born at Chambly in the Province of Quebec on the 18th of Feb., 1815, and at an early age taken to Ireland, where he was educated. He graduated in Trinity College, Dublin. On May 12th, 1838, he married Miss Sarah Jane Haslam. In 1846 he returned to Canada and was ordained deacon by the Bishop of Quebec, who appointed him assistant minister in Christ Church, Montreal. He was raised to the priesthood in the year 1848 by the Bishop of Toronto and appointed travelling missionary in the county of Simcoe. His first settled charge was the township of Mono and parts adjacent. Afterwards he had charge of the parishes of Bradford, Oakville, Scarborough, and Unionville in the order named. He was a sound Churchman and for 49 years laboured lovingly, faithfully and zealously in the cause of his Master. In 1891 he retired from the charge of a parish and removed to Redlands in Southern California, where he soon suffered a great loss in the death of his loving wife, who was called to rest Dec. 3rd, 1891. To the last he continued to work for the Church he loved so well, sometimes assisting his son at South Riverside, and sometimes the Rector of Redlands. On June 30th, he said Litany, being the last time he assisted at a service. His son, the Rev. Alfred Fletcher, A.M., of South Riverside, writing under date of July 21st, describes his death as follows: "He passed away yesterday (Saturday) at 4.15 o'clock, so quietly and peacefully that we scarcely knew when he ceased to breathe. He was unconscious for the last 36 hours, and you will be glad to know that during his short illness he did not seem to suffer much pain. It was a passing away which

each one of us may wish to be ours. So full of brave patience and consideration for others and of quiet resignation to the will of his Saviour." One daughter and five sons survive him. Three of his sons, to his great joy, entered the ministry of the Church of England, viz., Rev. John Fletcher, Grand Valley; Joseph Fletcher, M.A., Port Perry; and Alfred Fletcher, M.A., South Riverside, California.

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

T. H. M. BARTLETT.

We deeply regret the intelligence received a few days ago of Rev. Mr. Bartlett's death in California. Many of the old Church families of Montreal, Kingston and Toronto, will remember him as Army Chaplain forty years ago, or more, at those places, where he served with great ability. In later life he retired from active duties and resided at Drummondville, Niagara Falls, seventeen years. There, too, Mr. Bartlett, with his amiable and devoted wife, won a deep place in the hearts of all classes of people. Increasing infirmities of body impelled him in May, 1888, to seek the more genial climate of Southern California. But though "shut up and unable to go into the house of the Lord," he seemed fully to realize the meaning of the poet when he wrote, "They also serve the Lord who only stand and wait."

His frequent letters to relations and friends in Toronto, Stamford and the Falls were most happily expressed and were always a source of delight to them. Mrs. Bartlett's premature death, December, 1890, was a loss hard to be borne, but Christian faith and hope sustained his soul until he too should be called to the rest which remaineth for the people of God. Their memories are sweet to those who knew both in life, and especially to their kindred. Mr. Cameron Bartlett, his son, resides in Hamilton, and Mrs. Howard, his daughter, at Chambly, Quebec.

#### THE NEW BISHOP OF WINCHESTER.

H. M. the Queen has been pleased to appoint the Right Rev. R. T. Davidson, D.D., Lord Bishop of Rochester, to the vacant See of Winchester. It is a somewhat curious fact that Dr. Davidson succeeded the late Dr. Thorold five years ago in the See of Rochester, and now he is chosen to succeed him again at Winchester. The new Bishop of Winchester was born in 1848, and is therefore 47 years old at the present time. He was educated at Harrow and Trinity College, Oxford. He took his B.A. in 1871, and his M.A. in 1875. He was ordained in 1874 to the curacy of Dartford, and three years later was appointed domestic chaplain and private secretary to the late Dr. Tait, the Archbishop of Canterbury, by that prelate himself. This position he held until the Archbishop's death in December, 1882. During that time he took an important part in the work and management of the central societies of the Church of England in London, and became well-known as a speaker at the various Church Congresses. In 1880, he was appointed one of the late Bishop of Durham's examining chaplains, and in 1882 he became sub-almoner and honorary chaplain to Her Majesty. In the same year he was appointed one of the six preachers of Canterbury Cathedral. In June, 1883, he was elevated by the Queen to the Deanery of Windsor, and at the same time became resident chaplain to

Her Majesty. In 1891, when the late Dr. Thorold was translated to the See of Winchester on the death of Bishop Harold Browne, Dr. Davidson was elevated to the Episcopal bench and succeeded him in that large diocese south of the Thames. Never robust in health, he has found the work of that metropolitan See above and beyond his strength, and has on several occasions been obliged to give up all work for a time. Shortly after his consecration as Bishop, Dr. Davidson applied for leave to appoint a suffragan, which he obtained, and before the close of the year Dr. Yeatman was consecrated with the title of Bishop of Southwark. Despite his bad health he has done much good work in the Diocese of Rochester, and in the Diocese of Winchester, to which he has just been translated, the work is not of nearly so laborious a character as that of Rochester. In his work in the Winchester diocese, Dr. Davidson will have the assistance of two Bishops, one of whom, the Bishop of Southampton, was consecrated on St. Peter's Day last.

#### NOTES ON PREACHING.

NO. III.—THE SERMON (CONCLUDED.)

So much for the matter of the sermon. We have now to consider the form. "At this stage you are like the modeller who has found out how much clay he requires. He has now to use his power in modelling it. What power shall we employ? My answer is—*The Power of Truthfulness.*" We wish to present our material to the people in the best possible form. This is quite right. Then comes another desire, not quite so good—the desire to excel; and another still worse—the desire to be original. "Beware of that fatal word," says the Bishop. "What do you mean by originality? Is it something out of the common? Do you wish to say something which is both true and striking; or do you wish to say something that is striking, whether it is true or not? If the former, then seek truth first; if the latter, your originality is untrue. The best way is the way of truth. There is no peace in the work of him who is striving after the wretched thing people call originality. At the best we can be but messengers of what is true—'the voice' of truth." But truth leads to the only true originality. "For what is originality? It is that which springs from the ultimate source of thought, which owes nothing to any other channel. It follows that in truth alone is there originality; and if God Himself is the root of all thought and life, then that which has its origin in Him is truth. To keep near to Him, to seek His truth, and to speak it, is the secret of the utterance which is original, and which, coming from Him who made man's spirit, cannot fail to reach the spirits of men. The true originality is truth. Originality in the mode of presenting truth is *nature's gift*, and can be ours only when we are *natural.*" Truthfulness, then, is the secret of originality; and it must be exercised in four ways—towards the text, the subject, the people, and the preacher himself. 1. There must be truthfulness in the treatment of the *Text*. A necessary caution. We are tempted to choose texts because they are striking. And then arises the necessity of giving a forced meaning to the text or of neglecting it altogether, so that it becomes a mere motto to the sermon. Such a treatment is manifestly disrespectful to the sacred word. Cecil's saying is true: "The meaning of the Bible is the Bible," and not the mere words of the Bible. 2. Be true to your *Subject*. There is a tempta-

tion to forget this, especially in the case of earnest men who are dominated by some strong conviction or emotion or purpose. Such an one can hardly help forcing these ideas into every sermon whether they are suitable to the subject of it, or not. "Cherish those truths," says the Bishop, "but do not suppose that you are bound to drag them in when you are preaching upon some subject in which they have no appropriate place. To do so is to commence a faithless habit." And he quotes Simeon who warns against what he calls an "ultra-evangelical taste." Many evils result from this practice. The hearers are irritated by irrelevancies. Thoughtful men who are following the development of the subject are disappointed. 3. Be true to the *People*—to the hearers. That is, let your word convey to them the meaning you have in your mind, and not some ideas which they have been accustomed to associate with them. Every school of thought has its pet phrases. We have all heard of the old lady who delighted "in that sweet word Mesopotamia." If a preacher knows that certain phrases are peculiarly agreeable to his hearers, he is under a temptation to use those phrases, in order to give them satisfaction and conciliate them. "The use of the accustomed phrase acts like a spiritual narcotic on hearers of this sort. The smile of approval is forthcoming, then the contented folding of the hands, and the patronizing slumber of people at their ease in Zion. If I may speak frankly, I think that, as a rule, phrases are enemies of truth. A phrase in its first coinage is often the expression of a great truth. But when a generation has passed, the force of the phrase is weakened, because the stirring controversies which gave it birth no longer exist. The followers of a great movement have been succeeded by the utterers of phrases. Against this state of things be on your guard. Resolve never to be mere repeaters of phrases. If a phrase embodies a truth to you, speak out its truth simply and boldly; but never use it because it is a phrase, or because it is a phrase which the people expect you to use." 4. Be true to *yourselves*. And (1) "Be true to yourselves from an *intellectual point of view*. Be content to use your own powers. Whatever gifts God has given you, use them to the utmost in the expression of His truth. Read for yourself; think for yourself. Take care that what you study becomes your own. Do not transfer knowledge from paper to paper, but assimilate what you study. Do not be ambitious to appear more or better than you are. Be true to your own genius; for in so doing you are being true to that which God gave you." (2) Be true to yourself from a *spiritual standpoint*. There is a great temptation for a preacher to affect a spiritual experience which has never been his own. "Do not attempt to transcend your own spiritual experience. Be true to yourselves in this as in all else. It may be that you can only give to them as yet the milk of the Word; but if you give this, as God shall enable you, from your own early experiences, it will be sweeter and more wholesome food than all the made-up food prepared out of borrowed experiences. Surely it is wise and well to speak only what you do know, and to wait patiently for the many things which God will reveal to you as your life and heart experience grow." The Bishop sums up: "All this may find expression in two words, Diligence and Sincerity. *Exercise great diligence.* Sir Joshua Reynolds pointed out to his students long ago that reliance on talents to the neglect of hard

work has brought it about that one who was looked upon as more than a man at sixteen has often been found to be less than a man at sixty. 'I have never,' said the first Lord Lytton, 'relied upon genius for that which can be gained only by labour.' *Be sincere.* Cultivate inward truthfulness. Do not be content with what I may call professional truthfulness. Be scrupulous to maintain inward integrity."

#### RELIGION AND EDUCATION.

A SERMON PREACHED BY THE VERY REV. DEAN CARMICHAEL, D.D., D.C.L.

Text—St. Luke, chapter x., verse 27.

"Thou shalt love the Lord thy God, with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind, and thy neighbour as thyself." No student of the times—of the day and hour, can fail to realize that we are living in a period of marked discontent with the foundations and frame-work of society as it exists, widespread discontent, breaking out at times into widespread antagonism between class and class; the routine work of the world going on, under a varied voiced protest that at times speaks out in tones that augur mournful things as far as the future peace of society is concerned. And underneath this discontent, there exists, in some countries, a conspiracy of lawlessness that is wholly destructive in its hopes and actions, that exists to tear down and stamp under foot all existing institutions, divine and human, and that if successful in its policy of remorseless destruction, could not fail in time to reduce society to a state of social chaos, in which evil, as we now understand it, would be regarded as the highest good, and the highest good as the worst form of evil. Now, there never yet has existed a widespread and multiform spirit of discontent between class and class, between master and servant, between employer and employed, that there has not also existed a certain amount of realizable cause for such discontent, and such cause or causes left unremedied may result in the most serious complications, if not in open public antagonisms. This fact the wealthier and more educated classes of society are apt to forget, and hence, as in the present day, they under-estimate the ever-increasing force and power of what is socially called the "lower classes." They forget that free education, ever increasing the area of its irresistible influence, is steadily permeating the class that in days gone by was almost wholly uneducated, and that, whilst that class in its daily work and toil remains much the same, a mental change is sweeping over it, unexampled perhaps in the history of man. If education goes on as it is going, it will be almost impossible in seventy-five or a hundred years from this to gather together in civilized countries such a crowd as tore down the walls of the Bastille in 1789. You might have the bitterness of heart, and the brutality of action intensified, and the suffering and starvation equal, but every man in such a crowd will be able to write his name, and read his paper, and go to his work of spoliation as an intelligent being, instead of being whirled to it as an atom in a vortex. Now, a great fact like this should not be forgotten, and other facts that are necessarily connected with it. For instance, regarding education as a great social force—in what class is it working with the most powerful intensity? Not certainly in the highest class of social life—for that has ever been fairly educated up to the light of its age, and has also been content with a reasonable kind of mediocrity.

In the middle class it is working with magnificent worldly and material effect, bringing its influence to bear on politics, on commerce, on art and science, on all avenues of industry, but it is bursting as a new revelation—as an irresistible force—on the once uneducated millions; it is steadily cultivating the great brain power that in times past was left untouched; and it is filling the once empty mind of the masses with thoughts and aspirations that are native born to a training intelligence, and that can be no more crippled or confined than the growth of a seed, or the speeding progress of a ray of light. And mind you, these are the millions that the light is reaching, the millions that in times past were only used to dig and delve, to fill up giant armies, to crowd pauper workhouses, to tenant penal settlements—the millions—every man and woman fast growing into a mental as well as a physical power—the millions in due time learning to know as much as the thousands without their wealth—and knowing in time more than the tens—without their nobility; the millions—that the thousands and the tens will yet have to keep under—or, to compete with, or what is most probable, to compound with. Instead of the Danube running into the Black Sea, the possibility is that the Black Sea may rise and overspread the Danube. Is education then a national curse—a secret of social discontent and embitterment of classes—an engine whereby order is to be reduced to chaos, and contentment to confusion? Who dare say so? Education is the right of every man, woman and child; it is the duty of every State to "draw forth" from every subject all the powers that as germs God has placed in them, and to develop their various physical, intellectual and moral faculties. This is the duty of every civilized State. I ask you, is modern civilization fulfilling it? The whole tide of modern civilization as set going and lauded by middle and higher classes of society, desires either to sweep distinctive religious teaching clean out of the world's curriculum, or to put it into a corner with a fool's cap on its head. I do not mean by "religious teaching" that of distinctive Churches or sects. I mean the prominent distinctive teaching that may be styled Christian, and that surely in the great public schools of every Christian country should hold the foremost place, with ample time given for its inculcation. The teaching that there is a God, and Saviour, and Guiding Spirit—that God has spoken to man through His Word, that there is a hand that rules the world, that gives me my place in it, and my duty in connection with my place, that my life here should be a life of duty, done towards God and towards man; and that I am responsible for my duty, and will reap its harvest in some shape for weal or woe in that after-world of reality into which I, as an immortal being, will yet enter. Surely the poorest child of the lowliest man has a positive right to this moral and spiritual teaching; and that, not in holes and corners and at inconvenient hours, but in open class and in the very forefront of education itself. But no—the very classes that are murmuring at the discontent, and unrest, and widespread and singularly able combinations of the age, are the very classes that have done their best to inaugurate and build up systems whereby the brain is educated—as if it alone were to be "drawn out," and the moral and spiritual aspects of man's nature largely left untilld. The policy has been this: Cripple churches—pare them down with unsparing knife—disestablish, disendow them all; and when that is done—then we will provide for the

education of the brain of the millions, and the Churches can provide for their religious, spiritual and moral training. And then when the masses slowly, yet surely, through sheer brain culture, begin to feel their power and to say to higher classes—we are as good as you, say it sometimes truculently, and with curses against order and religion and God and man, and Church and State, say it sometimes with increasing volume and ferocity—then the very classes that mainly aided in divorcing God from education lift up their hands in horror at the Atheism of the age, and tirade against the Church as a weak and ineffective institution. In connection with this result, the Protestant wing of the great Church Catholic has much to answer for. No greater anomaly, I think, has ever existed, than that of institutions based on the open principle that the Bible is the foundation of all education, practically joining hands with unbelievers the world over, to make the Bible the least prominent volume of instruction in public education. Of course, it has arisen from the jealousies resulting from the divisions that fester in the breast of Protestantism—in other words—the Bible as the sole basis of human morality, as the one defining voice of duty towards God and man, and between man and man, has been sacrificed as an offering to the spirit of disunion that unfortunately exists within the Church of God. As it is, Christian States throughout the world are speeding on education like some exploring vessel following the known track of ocean passage to a given point, but without chart or hint as to the character of the most unknown and dangerous portion of the journey. If I am only a highly specialized animal, then educate my brain to the full, but if this life is but a step on the journey of my existence, and that there are charts that if followed will lead me into safe anchorage at last—then for mercy's sake give me the benefit of their daily teaching. Discontent there ever has been, discontent, I suppose, there ever will be, but there is no doubt of it, that the nation which inculcates duty towards God and duty towards neighbour as the foundation of national morality, whilst leaving room for mutual re-arrangements of society to meet the changes caused by time, will save itself from the reckless rush of Anarchy and Atheism. But this we can never hope for as long as Christian nations, and Christian Churches, combine in awful unity of purpose to make the Word of God the least used, and least prominent volume of public instruction. We may stand it, but if so, after us will come the deluge.

#### REVIEWS.

THE ZEIT GEIST. By L. Dougall. Price, 1.25. New York, Appleton, 1895: Toronto Row-sell & Hutchison.

Miss Dougall has a way of giving titles to her stories which is apt to puzzle the reader. For example, we doubt very much whether any ordinary reader of the story which first made her famous, "Beggars All," is quite sure of the meaning of that phrase. So with the title of her present book. We do not mean, for a moment, that the "Spirit of the Age" is not in it; but it is no more in this than it is in a hundred other books quite different from this. We do not suppose, however, that such a circumstance will prevent any one from reading the little volume with interest. We were going to say story, and of course it is a story, and, as far as it goes, a very interesting story; but the ethical and religious purpose is so prominent that it partakes largely of the character of tract or sermon. The hero is, for a time, a hopeless drunkard, but, at last, overcomes his besetting sin, and becomes a powerful influence for good and very widely. His religion,

however, differs from that of the churches, and the author apparently means to show how this came about. We are not quite sure that she is successful in this. The heroine is perhaps the most interesting character in the story. The incident of the murder is treated with great skill and effect; and whether the reader goes with the writer or not, he will not complain of being wearied or left without interest in what he has read.

THE ETUDE. Theodore Presser, 1708 Chestnut st. Chicago.

In the August number, after the items, a succession of splendid signed articles are given: "How to Listen to Music," "Letters to Teachers," by W. S. B. Matthews; "Mendelssohn as a Teacher," and "Infant Musical Prodigies." These are not half of the subjects, but we wish also to notice the sheet music, which contains four piano pieces of moderate difficulty.

MAGAZINES.—*The Expository Times* for July is an excellent number. In the notes of Recent Exposition we have another explanation of the Agony in the Garden, with which we are unable quite to agree, and some remarks on Professor Cheyne with which we do agree. But, on the other hand, Professor Peake makes a good fight for the learned Hebraist. Professor Iveroch takes Mr. Balfour to task on the subject of his *Foundations of Belief*. Mrs. E. F. Jourdain writes well on the women of the "Divine Commedia." The Great Text Commentary is good and useful, and the notices of books are excellent. *The Critical Review* (for July) contains excellent reviews and notices of the principal publications in Theology and Philosophy during the last few months. Principal Owen notices Professor Cheyne's introduction to the Book of Isaiah, fully recognizing the learning and ability of the writer, but demurring to some of his conclusions. Professor Watson's recent work is received with unqualified commendation by Professor Iveroch. Dr. Bruce welcomes the second series of Dr. Briggs' work on the Messiah, the present volume dealing with the "Messiah of the Gospels." Two French works, one by Comte, the other by Viteau, on the Greek of the New Testament, are highly commended; as is also Kidd's *Morality and Religion*. Drummond's "Via, Veritas, Vita," is appreciated, whilst the reviewer points out the serious omissions in the work, judged by the contents of the New Testament. The short notices are carefully executed.

## Home & Foreign Church News

FROM OUR OWN CORRESPONDENTS

### TORONTO.

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

BEETON.—For some time a number of the clergy of the Deanery of South Simcoe felt the need of some united effort to stimulate the work of the Sunday-schools; and at one of the rural-deanery meetings recently held, it was decided to hold a Sunday-school convention. The convention was held in St. Paul's Church, Beeton, on Wednesday, July 24th. Although the time was not very opportune for the country people, yet the attendance was most gratifying to the committee, who were very anxious that the excellent programme they were able to provide should be appreciated as largely as possible. The following clergymen were present: Revs. Dr. Mockridge, Canon Greene, Rural Dean Carroll, F. J. Lynch, E. Chilcott, and the incumbent, W. E. White. The convention began in the morning with service and the Holy Communion, when the Rev. Dr. Mockridge preached an eloquent and most helpful sermon, and a very large number partook of the sacrament. The session of the convention opened after dinner with devotional exercises, conducted by the Rural Dean. Excellent addresses were given by Dr. Mockridge and Canon Greene, and a very interesting paper by the Rev. F. J. Lynch, each of them provoking an agreeable and helpful discussion. After short addresses upon a number of other subjects, a vote of thanks, moved by the Rev. E. Chilcott, and seconded by Rev. W. E. White, of the committee, was tendered those who had prepared addresses and papers, and the session then closed with hymn and benediction, all feeling that three very pleasant and profitable hours had been spent. At the evening service, the Rev. Canon Greene preached. The delegates and visitors were very nicely entertained to

dinner and tea under canvass on the church lawn, by the ladies of the church. We hope this will not be the only convention, but that it may be held annually, as the union conventions cannot take up the work of our Sunday-schools so definitely, although they might also be attended with profit.

### HURON.

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

LONDON.—The authorities of Huron College have been authorized by Rev. Dr. Peach, of London, England, the patron of the college, to appoint the Rev. P. Watkins, M.A., late professor (for six years) in Bishops' College, Lennoxville, to be Principal and Divinity Professor of the College in place of Principal Miller. Principal Watkins is an honour graduate of Cambridge University, England. The Rev. Professor Burgess, M.A., teacher of classics and mathematics in Huron College, will be associated with Principal Watkins as first assistant. To these will be added a professor of English literature and history, and a professor of modern languages, as well as a number of lecturers. The course of study will be the general course of Toronto University, and the lectures will be delivered at Huron College.

MORPETH.—*St. John's Church*.—Children's Day. On the 28th July was held in this church what is called the Annual Children's Day, by the scholars of St. John's Sunday school. It consisted chiefly of a service of song in which were rendered, very carefully and well, a number of sacred solos, choruses, etc. A pleasing and edifying ceremony in connection with the festival was the singing by the children of the Beatitudes, to music especially suited to them. The author of the music and the name of the publisher could not be ascertained, as their names do not appear in the volume. They were sung very effectively while the children marched in procession, clad, for the most part, in white, bearing beautiful bouquets in their hands of such a selection of flowers as to symbolize, in some way, the several beatitudes. Some excellent readings were given, and an address by the superintendent. Mrs. Phil. J. Henry, of Clearville, who has given much attention to Sunday-school work, read an admirable paper upon Sunday-schools and the teaching of the principles of religion to our youth. She cited some Old Testament examples of the catechetical teaching of children, and showed the importance of its continuance in the Church. She also graphically portrayed the development of the Sunday-school in modern times from the days of Robert Raikes, the great popularized, if not the founder of the institution. An excellent address was given at the end of the proceedings by the Rev. Canon Smith, R.D., of London. The incumbent, the Rev. S. L. Smith, having opened the services with the shortened form of prayer, now concluded with the benediction, when all dispersed, feeling they had once more concluded a red letter day in the parish.

### ALGOMA.

EDWARD SULLIVAN, D.D., BISHOP, SAULT STE. MARIE.

HUNTSVILLE.—The Rev. T. Llywd acknowledges with many thanks the receipt of \$5 for Huntsville church building fund, from "a member of St. Martin's Church, Montreal."

Ordination.—On Sunday last, August 11th, 1895, the Rev. J. Pardoe, of the Ilfracombe Mission, Muskoka, was ordained to the priesthood in the Pro-Cathedral, Sault Ste. Marie, by the Right Rev. the Lord Bishop of the diocese. The special preacher was the Rev. Rural Dean of Algoma.

### SASKATCHEWAN AND CALGARY.

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

August 7th was a day of interest to members of the Church of England in the Diocese of Calgary, being the eighth anniversary of the consecration of the Bishop. There was a celebration at Holy Communion in the Pro-Cathedral at 8 a.m. The Bishop was the Celebrant, and he was assisted in the service by the rector of the Parish. At 8 p.m. there was choral evensong, with special Psalms, Lessons and Collects; the Lessons were read by Archdeacons Cooper and Tims. After the third Collect, and some special prayers had been said by the Bishop, the formal induction of the Archdeacons was proceeded with. The instruments of institution were read to each Archdeacon by the Bishop and each received the Episcopal blessing. The remainder of hymn 604 was sung, and then followed a sermon by the Bishop which contained much interesting information about the organization and progress of the Church in the North-West, and especially in the Diocese of Calgary. "Coming in the autumn of 1868 as a newly ordained Deacon to the vast Diocese which has since sent out seven shoots, and being

one of its then twenty-two clergy, I have been permitted to see and take part in Church development such as is seldom seen in so short a space of time. In 1872 the first work done among settlers coming into the recently formed Province of Manitoba was assigned to me, while I was still ministering to the natives and old settlers residing in the parish which I had been sent from England to fill. At that time I saw and knew almost every one who came to the country; and a word of sympathy and welcome from a clergyman who knew the country and the life before people in it, went far among those who had spent some time on the way and endured some hardships, who, on their arrival, found themselves strangers in a strange land. With incoming settlers Church work grew apace. In that year, the Dioceses of Saskatchewan, Moosonee and Athabasca were set off, and their formation and the formation of our Provincial system in 1874 gave a great impetus to the work. In 1883 the Diocese of Qu'Appelle, embracing the whole of the district of Assiniboia, grew out of Rupert's Land and Saskatchewan; and Athabasca became Athabasca and Mackenzie River; while a resolution moved by me and carried by acclamation in the Lower House, recommending the formation of the district of Alberta into a separate See, failed to receive the approval of the House of Bishops. But what was thought by the Bishops premature in that year, was unanimously agreed to by both Houses, when, as Bishop of the Diocese, I had the privilege and pleasure of submitting it, on August 10th, 1887—the one hundredth anniversary of the formation of the Diocese of Nova Scotia, the first Colonial See—even though there was no immediate prospect of having a Bishop exclusively for it. The primary object of such a step was Diocesan organization, and full representation in the Provincial Synod. To organize a new Diocese is, in my judgment, one of the greatest earthly privileges. The clergy God has sent me, and the laity who have been called to the counsels of the Church, in this Diocese, have made it an easy as well as a happy task. Shortly after its organization in 1889, our constitution, canons and rules of order were referred to in flattering terms on the floor of the Synod of Montreal, by the learned Chancellor of that Diocese. Since then the Diocese and its duly organized parishes have been incorporated; and while in all respects except in the matter of its Bishop, who is at the same time Bishop of Saskatchewan, it is on quite as independent a footing as any other Diocese, in the number of its clergy, who are supported by their congregation, and also I think, in the amount of money raised within its borders for Church work, it ranks next to the metropolitan see. Calgary is pre-eminently a missionary Diocese; a Diocese, i. e., which largely depends, and must for some time depend, on the help received from beyond its borders for carrying on its work. And this condition brings home to me, on whom the chief responsibility of finding the funds that are required necessarily falls, the teaching of the text. When begging letters are written and appeals made, setting forth needs, one must wait in faith and patience to see how God will bless such efforts, and who will be moved to respond. The venerable S.P.G., to whom we owe so much, the C.M.S. and the S.P.C.K., have by their unvarying kindness and their ever ready help, drawn from my heart many a thanksgiving; and so, too, in a more limited, but none the less real degree, have the C. & C. C. S., the various Women's Auxiliaries in Eastern Canada who have so generously helped us, more especially in the education of the Indian children, the D. F. & M. S., and numerous friends in England and Eastern Canada. Through God's blessing, and the help thus given by the societies and friends abroad, and by contributions in the Diocese itself, there has been a very considerable growth. While the number of clergy in this Diocese has increased from eight to twenty-one, including Rev. L. J. H. Wooden, who is on his way to take work here, the number of workers, clerical and lay together, has been more than quadrupled in these eight years. The number of churches and parsonages which have been built has been more than trebled; and the Church's machinery for the improvement and evangelization of the Indians on the four reserves where we are at work is in splendid condition.

"In honouring two of the clergy to day, I desire to honour them all. The office of Archdeacon is a very ancient and honourable one. No emolument is at present attached to it here, but the creation of the office and the appointments to it have given me genuine pleasure, since an opportunity has thus been afforded me of showing what I think of those who labour with me. If I did not consider and mean the honour to be a real one, and that those on whom it is conferred would honour it, I would not bestow it. As the honoured and beloved rector of this parish, Archdeacon Cooper needs no word of praise from me. But I may say that I have often thanked God for giving me here in Calgary, where the relationship of Bishop and rector are naturally close and confidential, a man in whom I can place implicit confidence,

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whose wise judgment, based on his high personal character and scholarly attainments, is always at my disposal. Archdeacon Tims, too, has nobly earned this distinction. Few know as I do the extent and importance of his work as an Indian missionary. I shall ever look on him as practically the father of our Indian work in this diocese. It is impossible to go through the Blackfoot Reserve, as the Indian Commissioner, who is not a member of our Church, remarked to me the other day, without being impressed with what he has done. No one who knows what his life and labours among the Blackfoot Indians have been for the last twelve years, will hold him responsible for the circumstances which recently made his withdrawal from direct mission work among them a necessity. His knowledge of the language, wholly acquired from the Indians, and his translations, have been of the greatest value to other missionaries, and these translations are of incalculable value in all efforts to Christianize the Indians, whether old or young. As Archdeacon of the Indian Missions he will have a good deal of important work to do, and those who know him will feel that it will be none the less faithfully done, because direct work among the Indians has been in the Providence of God taken out of his hands, when, so far as we can see, he is better fitted to do it than at any previous time in his twelve years sojourn with them. I have named his Archdeaconry Macleod, in memory of him whom death took from us last year, whom the Indians respected and loved. I will now briefly enumerate our material wants in the order, as I think, of their importance.

"1. Increased funds, to steadily increase the number of our clergy as they may be required; for the building of mission churches and parsonages and the general development of Church work among settlers and Indians.

"2. The completion of the Bishopric Endowment Fund of which £2,648 are now at interest in England, each year's interest being added to the principal till £10,000 are raised, and £2,400 are at credit voted by S.P.G., S.P.C.K. and C. of C.B.F. now unclaimed, but to be paid in instalments to meet sums raised from other sources.

"3. The erection of a church in this city worthy to be the church of the mother parish and the cathedral of a diocese such as we may reasonably expect the Diocese of Calgary to become.

"4. The completion of the See House Fund.

"5. Funds for an Endowment for the Home Mission Funds of which the Sumner bequest is now the nucleus.

"6. Funds for the erection and partial maintenance of suitable buildings to be used as Church schools.

The generous gift of \$800 for the extension of the Kusook Home for boys, recently made by a friend residing in Southern Alberta, who has seen and formed the very highest opinion of the work done there under Rev. F. Swainson, leads me to hope that others in the diocese, realizing their responsibility as God's stewards, may give of their means to help to supply some one or more of our wants. But, in any event, brethren, I am sure the work will go forward, and the money for it will come in God's own good time and way. When the offer of the Bishopric of Saskatchewan came to me on January 6th, 1887, I knew and felt that it was a call from God. Many a prayer was offered for me and for my work, this day eight years ago. Many a prayer has sanctified gifts of money given for my work; and many a prayer first goes up in secret in the diocese, as well as from those who, though not living here, are interested in our welfare, and would help us if they could. God will not suffer a work on which He has stamped His approval to fail, if we are true to Him and to ourselves. He does not promise us freedom from opposition and disappointment, since those tend to develop character and trust in Him; nor guarantee help just when we think we need it; but the assistance given by Zerubbabel He promises to us, saying: "Not by might, nor by power, but by my Spirit saith the God of Hosts."

#### THE CHURCH IN THE UNITED STATES.

(From our own special correspondent.)

The Bishop of New York (Dr. Potter) has been taking duty at the Cathedral Mission Church on Stanton street, during the vacation of the Rev. Mr. Bateman.

The Rev. Lawrence Rust, LL.D., formerly Professor of Greek in Kenyon College, Gambier, Ohio, is dead. R.I.P.

The Rev. Arthur Brooks, rector of the Church of the Incarnation, New York City, and brother of the lamented Bishop of Massachusetts, died on July 10. R.I.P. For wise counsel and strong leadership Arthur Brooks would have made a most valuable Bishop; but this was not to be. A higher call came, a call upward to "the crown of glory that fadeth not away." For such a man there are always three firm, fast friends, "himself, his Maker and the Angel Death." The rev. gentleman was D.D. of Bernard College.

Any woman can now receive instruction at the Pennsylvania Deaconess House, whether she intends to be a deaconess or not.

The Rev. Lewis T. Watson has resigned the rectorship of St. John's, Kingston, N.Y., in order to become Superior of a new Church order. He will henceforth reside at Omaha, Nebraska.

The Rev. David Barr, general missionary in the Diocese of Maryland, is doing a grand work.

Bishop Howe, of Central Pennsylvania, says, "Notwithstanding the great changes which have taken place during the last sixty-three years, he would not have the old Church life back again."

The Rev. Cornelius Walker, D.D., has been appointed to the important office of Dean of the Episcopal Theological Seminary of Virginia, vice Dr. Packard, resigned.

The Bishop of Missouri (Dr. Tuttle) will perform Episcopal functions in the Missionary Jurisdiction of Northern Michigan, during his summer vacation.

The vacant Deanery of St. Mary's Cathedral, Memphis, Tenn., has been conferred upon the Rev. C. H. B. Turner, M.A., rector of the Church of St. Michael's and All Angels', Anniston, Ala. The new dean is going to Europe for a vacation, and on his return he will enter upon his new duties.

A very strong letter recently appeared in the *Churchman*, of New York, advocating the appointment of diocesan or canon missionaries in every diocese and jurisdiction within our Church. In those dioceses where there are already officials of this character, it is said the plan works splendidly.

The Bishop of Maryland (Dr. Paret) has had the degree of D.D. conferred upon him by Bishops' College, Lennoxville, P.Q.

It is within the range of possibility that the new Diocese of Washington, D.C., may hold its primary convention in November next.

The Rev. Dr. Williams, rector of Burlington College, New Jersey, died on July 4th, and it will be most difficult to find a man to fill his place. R.I.P.

The Right Rev. W. C. Gray, D.D., Bishop of Southern Florida, says that his jurisdiction will have to look to the Church at large for a great deal of help for some years to come.

The Co-adjutor Bishop of Minnesota (Dr. Gilbert) can now write the mystic letters LL.D. after his name, as Hobart College, N.Y., has conferred that degree upon him.

The Rev. Andrew Harold Miller, M.A., rector of St. Michael's, Wilmington, has been appointed chaplain to the Bishop of Delaware (Dr. Leighton Coleman).

Several of our right rev. prelates are sojourning at Saratoga Springs.

The Bishop of Delaware recently ordained a former Methodist preacher and also a Presbyterian minister.

The Missionary Bishop of Tokyo (Dr. McKim) is on a visit to this country.

The Rev. Dr. Nevin, rector of St. Paul's, Rome, Italy, is visiting Japan, but will return in time to attend the sessions of the General Convention.

It is considered very probable that under the able administration of Bishop Barker, the Missionary Jurisdiction of Olympia, Washington State, will become a self-supporting diocese, and the name of the See changed to "Western Washington" at an early date. The work in the Missionary Jurisdiction of Spokane also shows great promise. Both Bishop Barker and Bishop Wells are much loved by both clergy and laity.

In the event of a division of the Diocese of Central Pennsylvania taking place, Archdeacon Powers, of Pottsville, or the Rev. G. Sterling, rector of the Church of the Nativity, South Bethlehem, will most likely be raised to the Episcopate. Although the present Diocesan (Bishop Howe) has a most efficient Co-adjutor Bishop in the person of Dr. Rulison, it is felt in many quarters that the diocese should be divided at the earliest opportunity, if it is to be divided at all. One thing is certain, either Archdeacon Powers or the Rev. G. Sterling would add lustre to our Episcopal bench.

#### BRIEF MENTION.

The Archbishop of Ontario has returned to Kingston from Cacouna.

Provincial Synod has been summoned to meet Wednesday, Sept. 11th, at Montreal.

In the gardens around London there are more specimens of the cedar of Lebanon than on Mount Lebanon itself.

The salary list of the Bank of England, including pensions, aggregates \$1,500,000 per annum. There are 1,100 employees.

Rev. M. Dickinson is the new rector of Hampton, N.B.

Shrewd once signified evil or wicked. Thomas Fuller uses the expression "a shrewd fellow," meaning a wicked man.

The Rev. J. McKee McLennan is the new curate of St. Matthias' Church, Toronto.

Queen Victoria detests the odour of tobacco, and smoking is, therefore, forbidden at Windsor Castle, at Balmoral and at Osborne.

One of the natural curiosities of Stanwood, Wash., is a "blowing" or "breathing" well, which exhales an immense quantity of noxious gas.

The Prince of Wales and his family consider Sandringham their real home, and here their principal family treasures are to be found.

We learn that the Rev. J. O. Stringer, of Mackenzie River Diocese, will be visiting Ontario this coming winter.

In the early days of gold mining in California waiters in the hotels were paid \$5 a day for their labour.

Starve was once to die any manner of death. Wycliffe's sermons tell how "Christ starved on the cross for the redemption of men."

The lapidary who cut the famous diamond Rose of Belgium is now worth \$150,000.

Dews are less abundant on islands and on ships in midocean. Seamen nearing land can tell that fact by reason of the deposits of dew on the vessel.

Rev. E. S. Talbot, fourth son of the second Earl Talbot, has been appointed Bishop of Rochester.

The water of the ocean contains gold, held in solution by the iodide of calcium. The quantity is about one grain to the ton.

There is a monster tree growing near San'a Marie de Tule, Mexico, which is less than 100 feet in height, but is more than 50 feet in diameter.

There is a spring in Pecos River, in San Miguel county, New Mexico, which throws out a stream fifteen feet wide and three feet deep.

Rev. Vincent Price, for some time curate at Christ Church, Belleville, was talking to his mother in England when he fell and expired in a few minutes.

The largest gold coin in existence is said to be the gold ingot, or "loaf" of Annam, a flat, round piece, worth about \$325, the value being written on it in India ink.

It is a strange fact that the right hand, which is more sensitive to the touch than the left, is less sensitive than the latter to the effect of heat or cold.

Kaiser Wilhelm is spending \$1,500,000 on additions and improvements to his palace in Berlin, which it will take seven years to complete. Last year \$350,000 was spent in rebuilding the north-western end.

K.D.O. imparts strength to the whole system.

Archdeacon J. A. McKay left Prince Albert last week for Cumberland House, English River and other missions, on a tour of inspection. He left for Cumberland in a flat boat, and from there the trip is by canoe.

Pepper casters were used by the Athenians, pepper being a common condiment. They were placed on the table with the salt in England in the sixteenth century.

In fitting the wires for electric lights in the hall of Middle Temple in London, recently, the workmen came on a box in a recess of the wall near the roof, which contained a skeleton in a perfect state of preservation, but from its appearance at least 200 years old.

A Frenchman who settled in South Carolina a few years ago planted 150 acres in asparagus. At the end of six years he sold his farm and returned to his native country with a fortune of \$250,000.

A new kind of cloth is being made in Lyons from the down of hens, ducks and geese. Seven hundred and fifty grains of feathers make rather more than a square yard of light and very warm waterproof cloth.

Dead bodies, when taken as cargo on a steamship, are always described as either statuary or natural history specimens, owing chiefly to the superstition of sailors.

A hunter named Curry has started a beaver farm on Geneva Lake, near Cartier, on the Canadian and Pacific railroad. He has now twenty-seven beavers on the farm, and they are apparently thriving under his care.

By comparing the statistics of English and Scotch universities in a given year, it was found that Scotland, with a population of 3,725,000, had 6,500 university students, while England had only 6,000 students out of a population about six times as great.

Archbishop Machray, of the Diocese of Rupert's Land, has taken a fortnight's rest at Banff. His Grace's ideas of rest are not those of other holiday keepers. It is his custom at Banff, where he goes every summer, to select the quietest room in the hotel, and devote his leisure to working out mathematical problems. His Grace is the foremost mathematician in the Province of Manitoba.

For immediate relief, after eating use K.D.O.

## British and Foreign.

Canon Eytton preached his first sermon in Westminster Abbey a few Sundays ago. Both the Deans of Westminster and Canterbury were present.

The vicarage of Gedney, Lincs, has fallen to the Crown by the demise of the late vicar, the Rev. G. Rogers, who has held it for the past 38 years.

The Archbishop of York preached recently in Ripon Cathedral and was present on the following day at the festival of parish choirs.

In the precincts of the Cathedral of Hildersheim there is a rose tree said to be more than 1,000 years old. It still flourishes and bears rich crops of roses.

The altar tomb in memory of the late Archbishop Thomson, was unveiled in York Minster on the 9th of August by Lord Crewe.

The Rt. Rev. Dr. Burdon has resigned the Bishoprick of Victoria, Hong-Kong, which he has held for 21 years. He went out to China as a missionary in 1852.

The Bishop of Llandaff lately dedicated a peal of six bells presented to the parish church of Bellwells, in memory of her parents, by Mrs. Strelley, of Cakerthorpe, Derbyshire.

The Dean of Canterbury was presented lately with a silver salver by the Chapter and officials of the Abbey. The presentation was made by the Dean of Westminster in the Jerusalem Chamber.

The Right Rev. R. T. Davidson, D.D., Lord Bishop of Rochester, has been translated to the See of Winchester in the place of the Rt. Rev. A. W. Thorold, D.D., recently deceased.

The Rev. A. F. Winnington Ingram, until recently Head of the Oxford House, Bethnal Green, has been appointed rector of St. Matthew's, Bethnal Green, which is the parish church of that district.

The members of the Brotherhood of St. Andrew in Scotland have made a self-denial collection for the missionaries in Japan, which has been cordially acknowledged by the Council of the American Brotherhood.

There is a very similar shaft to the foregoing erected in the churchyard of St. Mawgan, in Ryder, and it is mounted by a headpiece with a niche on its eastern side containing a representation of the crucifixion. Both these crosses are old Cornish crosses.

Mrs. Fraser, the widow of the late Bishop of Manchester, died recently. She bequeathed a large sum of money to various educational, philanthropic and charitable institutions in London, Manchester, Oxford, Bath and elsewhere.

The Rev. W. Wharton Cassells, of the China Inland Mission, has been appointed Bishop of Mid-China. He is a graduate of Cambridge University, and went out to China in 1885 as a Rochester missionary.

On Tuesday, July 30th, there was a special service held in St. Paul's Cathedral for members of the British Medical Association. They attended in large numbers. The Archbishop of Canterbury preached from Rev. xxii. 1.

The Bishop of Lichfield recently consecrated the Church of St. James, Hansworth, built in 1839. A new nave, south aisle, baptistry, and chancel have been added at a cost of £7,000, and the old chancel will be utilized as a morning chapel.

At Ipswich Grammar School on Speech Day, a cricket match took place between Past and Present. This match is remarkable from the fact that the eleven of the "Old Boys" included a Bishop amongst its members. That Bishop was the Bishop of Trinidad.

A Church of England Institute for soldiers was recently opened at the Cunagh, Ireland, by Field Marshal Lord Wolseley, late Commander of the Forces. The cost is about £1,800, of which £1,500 has already been subscribed.

The Archbishop of York recently dedicated four beautiful stained-glass windows in the parish church of All Saints, Northallerton. They were placed there in memory of the late Rev. B. C. Coffin, who had been vicar of the town for 17 years past. Three of the windows are the gifts of members of the late vicar's family.

The Rev. E. H. Pearce was recently inducted into the living of Christ Church, Newgate St., by the Archdeacon of London. A large congregation, amongst whom were many Blue Coat boys, witnessed the ceremony.

A new school for girls, erected at the cost of £3,700, in memory of the late Rev. Richard West, was formally opened at St. Mary Magdalene's, Paddington, by the Lord Bishop of London, a short while ago. Mr. West was the former and first vicar of this now well-known church.

A meeting was held lately in the clergy vestry of Christ Church, Kensington, Liverpool, when the Rev. Canon Rycroft was presented with a handsome gold watch as a testimonial, expressive of the sincere regard and esteem in which he is held, and in recognition of twenty-five years' faithful pastorate.

The Rev. Canon Bell, the well-known rector of Cheltenham, has written a letter to his parishioners intimating his intention to resign the living of Cheltenham in the near future. He has been rector of Cheltenham for 23 years and is one of the best-known of the evangelical clergy in England.

An interesting discovery has recently been made in the near vicinity of the churchyard of St. Mary Magdalene's, Lauceston, viz., an ancient eight-sided shaft of stone about six feet high. This is believed to be a portion of the old churchyard cross, and it has been accordingly erected in the churchyard of the parish church to the east of the church.

The Rev. W. Hay M. H. Aitken (amongst other missions now arranged for under his leadership in Canada) is to conduct a sixteen days' mission in Montreal, from October 26th to November 11th. The first eight days at the Cathedral and the second at St. Jude's Church.

What is known as a "celestial organ" has been added to the multitude of interesting things to be seen in Westminster Abbey. It is an instrument complete in itself, but forms part of the organ on the screen. It is a gift to the Abbey from Mr. A. D. Clarke and was built by Messrs. Hill & Son. Mr. Clarke is well-known as an amateur musician.

The death at Cambridge at the age of eighty-six is announced of Professor Charles Cardale Babington. He was a son of the late Rev. Joseph Babington and grandson of Mr. Thomas Babington, of Rothley Temple, Leicestershire. He was born at Ludlow, and was educated at St. John's College, Cambridge. He was appointed Professor of Botany in the University, and was elected to a Professorial Fellowship at St. John's College in October, 1882.

The Lady-Chapel of Lichfield Cathedral was reopened recently. The Bishop of the Diocese dedicated a new altar, two large windows filled with ancient glass, ten alabaster statues of virgin saints, and alabaster altar rails, as also the great south transept window, together with four other windows in the choir aisles and chapter-house. There was a large congregation of clergy and laity. The address was by the Archbishop of York.

The baptistry of St. George's, Glasgow, has lately been paved with mosaic work. The pattern is light-blue *fleur de lis* on a white ground, and in the front are the words, in old English character, "Suffer the little children to come unto Me." The pavement is raised above the floor of the church, from which it is separated by a white marble step. Printed cards, with list of Church services at St. George's, have been left at all the new buildings in Maryhill by the members of the boys' Chapter of the Brotherhood of St. Andrew.

The removal of Dean Farrar from Westminster Abbey to Canterbury, says *Church Bells*, is a very grievous loss to the metropolis. The Dean has for nineteen years been one of the most inspiring of preachers to be found in London, and he has done a great work. Hardly any man in England has greater power with working men, and his great congregations at St. Margaret's Church testify to the almost unique attractiveness of his sermons. Amidst much obloquy and gainsaying, he has steadily held on his way as a preacher of righteousness, and he has gained the affection and regard of thousands of men.

The memorial to the late Randolph Caldecott, by Mr. Alfred Gilbert, R. A., has now been placed in the crypt of St. Paul's Cathedral, by the kind permission of the Dean. It is in close proximity to the memorial of Mr. Frank Holl, R. A., another of Mr. Gilbert's works. Mr. Caldecott was born in 1846, and died at Florence, February, 1886. The following is the inscription on his monument: "An artist whose sweet and dainty grace has not been in his kind surpassed; whose humour was as quaint as it was inexhaustible."

## 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.

### The Appointment of Rural Deans.

SIR,—I would like very much if some competent person would enlighten me in reference to the appointment of Rural Deans. I have been under the impression that the Rural Deans are elected by the clergy of the Deanery subject to the approval of the Bishop. At a recent election, one clergyman thought he must necessarily be appointed because he had been in the Deanery for some time, and because he did not get the appointment has withdrawn altogether from the Deanery. I fail to discover that appointment in order of seniority is a rule of the Church, if we examine the case of the appointment of Bishops and all dignitaries down to Rural Deans. I may be mistaken and would like very much to know the grounds upon which any man can withdraw from the Deanery on account of his not being elected.

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### The Clergy House of Rest, Cacouna.

SIR,—I beg to be allowed a little of your space to say a word about the Clergy House of Rest at Cacouna, where I am now staying. This morning I am alone, my last companion, the Rev. J. H. Dixon, having left by the early train for Montreal after a stay of one month. Mr. Dixon has stayed here in two previous years, which fact, coupled with the entry he has made in the visitors' book, shows him to be thoroughly appreciative of the benefits of the institution. This is my own second visit. I arrived here on the 31st of July and had the pleasure of being welcomed by Canon Thorneloe, of Sherbrooke, the Rev. J. W. Bogert, the Rev. A. Jarvis and the Rev. J. H. Dixon; the Rev. Charles Wilson of Springfield came after my arrival and spent a few days with us. But now I am alone, and am surprised at being even for a day alone. It appears to me from my experience of the Clergy House, that there should be a constant succession of visitors. Certain I am from what I have seen of hotels and boarding houses at watering-places in England and Canada, that it would be hard to find one where are so well combined as here, convenience, comfort and quiet. The room I sit in now is a few steps away from the main building and is supplied with writing materials, books, chairs of all sorts and a cosy fire-place; you may enjoy in it your tobacco; and play at draughts, chess or cards, or anything else which a parson may lawfully play at. In the main building there is a pleasant sitting room and yet—*mirabile dictu!*—the non-smoker can, without remaining in his bedroom, rejoice in the absence of the fragrance of the weed, for it is not burnt in the house. The bedrooms are comfortable and beautifully clean, and in each a bath and abundance of that in which a Briton's heart delights—cold water; and the shaver is not forgotten, for his can of hot water comes up every morning. The dining room is as pleasant as it is necessary, and the cooking would satisfy the most fastidious. You ask the price of all this, and you ought to be as much surprised as I am at being alone when I answer, "50c. a day." Let me conclude by quoting from a circular issued in March, 1894: "1. It (the House) is intended for the Clergy only. 2. The residents are bound by no rules but those of Christian courtesy and consideration for others. 3. The 'House of Rest' is neither a Hospital nor an Infirmary nor a Convalescent Home. It is not a 'cheap boarding house' it is—a House of Rest."

BATHURST G. WILKINSON.

### Lay Preaching.

SIR,—The Archbishop of York, in a late discussion on this subject, made a very wise and practical remark, viz., that it is somewhat unseemly for a man to be preaching to persons whom he may meet in the daily intercourse of business in the market, on 'Change, or in his store or office. There is, undoubtedly, much wisdom in this remark. But this difficulty, obviously, does not arise in the conduct of Mission services, of which there are many kinds, conducted under the guidance of clergy and the authorization of a Bishop. A commission to a lay helper, in the matter of taking part in Church services, must after all be left to the discretion of the Bishop himself. There are men who are eminently fit to read lessons, who have not judgment enough



even to select a good sermon of another person's. There are others who have such judgment, and would be sure to select what is suitable, orthodox, and edifying. And it cannot be denied, in addition to all this, that there are certain laymen who, from their education, experience, biblical knowledge, and facility of speech, are well able to instruct congregations by matter of their own composition. Some laymen, when they attempt this, undoubtedly make fools of themselves. This, however, is an evil that very soon cures itself. For the matter of that, there are many clergymen who are not over-wise in utterances in the pulpit. It is not every Parish Priest who has the faculty of preaching well. Yet, preach he does, and must, for a congregation would hardly endure to see their own rector reading sermons out of a book. With regard to the extract from Justin Martyr, although our Church often appeals to the ancient Fathers, it cannot surely be pleaded that every utterance of every ancient Father is to be taken as authoritative. The ancient Fathers, with all their undoubted learning, ability, and in some cases, even great genius, are generally understood to have said some unwise things. Dr. Pusey once wrote to Keble about the serious difficulty of reconciling the Fathers with themselves, and with one another! But the extract quoted by your correspondent is pertinent to the case. Every man is, as this eminent Father observed, at liberty to speak to his fellowman and exhort him to become a Christian if he is not one already (of course, under the rules of courteousness and common sense.) But no man can stand up in any pulpit, anywhere, in any church or denomination, without being "commissioned," as the ancient Father puts it, or authorized, as we would say. Some denominations have lay preaching as a part of their system; but then such laymen undergo a system of careful preparation, and are subject to examination. In the Anglican Church, the services of laymen have been much brought into requisition of late years. And where a layman can fulfil the Scriptural standard quoted by your correspondent, a Bishop may conceive, in his wisdom, that it would be to the advantage of the Church to avail herself, at suitable times and opportunities, of such services as he can render.

Montreal, July 26th, 1895.

COMMON SENSE.

#### Clerical Holidays.

SIR.—The season is now upon us when we expect to read something about, as well as to enjoy, our annual holidays. Some good people of a pessimistic turn of mind seem to imagine that holidays are entirely unnecessary for both lay people and clergy, and in the case of the latter, very prejudicial to their parochial work. The layman is well able to defend himself. As for the clergy, whose work is supposed by many to be so light and pleasant, a season of entire change and rest at this time of the year is absolutely imperative, unless their work is to degenerate into a merely spiritless and monotonous round of duty, for the work of the clergyman is as much greater as his calling is above that of the layman. An instance or two of his all-round labours: The clergyman lives ever in the glare of a parish publicity. He must be the model and leader of the parish. That is moral tension. He must be a constant student, an omnivorous reader, a careful thinker. That is intellectual tension. He has to be as nearly ubiquitous as a mortal can be. That means physical tension. He must develop the highest spiritual forces of his own soul and the souls of others. That means spiritual tension. If he be in most missions he must be a good financier too. There is business acumen. And then to the outward eye, results are for the most part hidden. There is little of what the world finds to encourage itself in sympathy and visible success. The cleric works in faith—the results will appear in the revelation of the hereafter. And after all he is only human. Who then would deny to him, living at such high pressure on many sides, the fortnight or month of change of scene and air and occupation which the professional man and the tradesman find, with their far lighter labours, so very necessary? On the necessity of holidays, the late Bishop Thorold of Winchester said wisely and well in his "Practical Counsels" in his Diocesan Magazine: "Public opinion has long ago settled that they (holidays) are an indispensable feature of our modern hurrying times; and if prudence and consideration fail to provide them, implacable nature suddenly appears upon her judgment seat and enacts, in her unfeeling fashion, the uttermost farthing for violating her inexorable laws. We preachers do not always suspect how even our kindest and most indulgent hearers are relieved, even unconsciously to themselves, by change of voice and treatment of subject, though the doctrine be the same and the service lose nothing of its reverent devoutness. Absence helps difficulties to look quite different, when much musing over them had magnified them into mountains. The first and most delightful impressions of holidays

is to have nothing to do and doing it—in the sense of official routine. Another use of holidays is just pure happiness. Why are some of us so afraid of being happy? Is it that God grudges us happiness; or that it is in itself selfish and sinful, or that it is too perilous to be enjoyed for its own sake, since it impoverishes and enfeebles the soul? If so, why does the lark sing, and the bee hum, and the dog bark with pure delight, and the innocent child crow on its mother's knee? The faculty of enjoyment for its own sake is a sort of Divine gift. No one need be ashamed of it. To make but one person happy is to help to make him to be good. And why is a man's self to be left out of the calculation? Another use of holidays is rest, quite compatible with physical exercise and intellectual occupation, music and drawing, the reading of books and the society of friends. For the best kind of rest is recreation; and just as the most fatiguing of all kinds of walking is on a dead level, where there is no relief for the muscles, so the tired man will often find himself refreshed and restored by a holiday of which the least accurate account would be that it had been a *dolce far niente*. There has been plenty to occupy, to interest, to instruct, but nothing to worry or exhaust. The meaning of holidays could not be better stated than this.

C. SYDNEY GOODMAN.

West Mono, Orangeville.

#### The Law of Marriage in Ontario.

SIR.—A question of the gravest importance has been asked lately, and on the answer to it depends the worldly happiness of many, as well as the ownership of property. The marriage law of Ontario enacts that the person officiating at a marriage ceremony must be resident in the Province. It appears to follow that a ceremony at which a non-resident clergyman or minister officiates is not a legal marriage. That is to say, as example, the Archbishop nor the Bishops of the N. W., nor the Bishops of the Eastern Provinces, nor any of their respective clergy, can validly marry couples in Ontario. The American Episcopate and their clergy are in same case, as well as, last but not least, the Archbishops, Bishops and clergy of England. Will some of your readers say if the above statements are correct? A question of less importance is, can a deacon canonically or legally (*i. e.*, by civil law,) perform the marriage ceremony. Another question, since the officials of the "Salvation Army" have been authorized by the Local Legislature to perform a marriage ceremony, are the female officials also authorized? Recently in Toronto a woman official was advertised to officiate, but I do not know if she did so, either alone or with "assistance." There are other anomalies in the law of marriage to which if allowed I will ask attention.

M.

#### Anglican Fallacies.

LETTER II.

"The Anglican Church is assumed to be the unbroken successor of the Ancient British Church." Not only is it the common impression amongst the rank and file of the lay members of the Anglican Church that their ecclesiastical institution has come down in unbroken continuity from the Ancient British Church, but this opinion is constantly met with in the writings of less noted Anglican historians, whose works, unfortunately, are more widely read than productions of a more scholarly character. In Bishop Garrett's "Historical Continuity," we read in his preface to that little work, that the assertion that the Church of England had the Church of Rome for its mother is an "absurd statement," which, he adds, "is reiterated by every propagator of an *ism*." After such a declaration one may well wonder whether the shade of the great Freeman will ever be able to rest in peace, since its owner once stated, "Theologians may dispute over the inferences which may be drawn from the fact; but the historical fact cannot be altered to please any man. The Church of England is the daughter of the Church of Rome. She is so, perhaps, more directly than any other Church in Europe."—(Ency. Brit., article "England.") Again, in Rev. J. H. Fry's work, "The Church of England ever a True Branch of the Catholic Church, and never a Branch of the Church of Rome," the writer tells us, "perhaps some of you think that the Church was planted in England by St. Augustine, at the end of the sixth century. . . I will prove to you that this is positively untrue." And he then adds that our own natural and national branch of Christ's Church, "is a branch which, in point of antiquity, etc., can boast of prouder records than any other branch, be it that of Greece or Rome." In that very scholarly work, "A Defence of the Church of England," by the late Earl of Selborne, sometime Chancellor of England, the writer speaks of Augustine as "the founder of the Anglo-Saxon Church," otherwise the Church of England. The

statements by two such scholars as Freeman and Selborne that the Church of England was founded from Rome by Augustine are surely sufficient of themselves to set aside the assertions of writers like Garrett and Fry. It is not well, however, to depend too much on the utterances of any party writer without first examining their reliability in the face of actual evidence. Mr. Fry, perhaps, is the most important writer (?) on the early introduction of Christianity in Britain that I have read, as he tells us quite positively that the first Bishop of the British Church was "Aristobulus, mentioned in the New Testament, and having been probably ordained by St. Paul himself." No wonder he views our national Church as capable of boasting a greater antiquity than any other branch of the mother Church of Jerusalem. The sole authority, however, for this valuable piece of information given by Mr. Fry, is the sixteenth century Jesuit historian Alford, "a learned Roman Catholic," we are informed. Canon Perry, the well-known Anglican writer, sums up the traditions of the early planting of Christianity in Britain, as, if they are rejected, "there is nevertheless a high probability that its origin in Britain was due to the intercourse of that country with the East," and he contents himself with telling us that "the British Church had by the end of the third century made a considerable number of converts." Canon Venables, however, does not hesitate to say that "the Eastern theory is certainly baseless (Ency. Brit., Episcopacy)." Canon Browne, in a set of lectures recently delivered in St. Paul's Cathedral, entitled "The Christian Church in these Islands before the coming of Augustine," sums up the investigation of Haddan and Stubbs in the traditions of the introduction of Christianity into Britain as follows: "This is evidence, and very interesting evidence, of the general belief that Britain was Christianized early in the history of Christianity, but it practically amounts to nothing more definite than that." Again this writer tells us, "There is no sign of any one great man, to introduce Christianity into our land. It came, we cannot doubt in the natural way, simply and quietly, through the nearest continental neighbours of the Britons, and their nearest kinsfolk, the people of Gaul." The question is, however, when did it come from Gaul, which can only be answered by first ascertaining the growth of Christianity in Gaul itself. At the time Irenæus wrote his "Adversus Hæreses" (176) Christianity, as a definite Church, does not seem to have entered Britain, since in that work, while mentioning all the surrounding countries into which Christianity had penetrated, he makes no mention of Britain. Prof. Hole in his "Early Missions to and within the British Islands," thinks that it was through the persecution which resulted in the death of Pothinus in 177 that Christianity first penetrated into Britain, brought by the fugitives who, by fleeing to that island, sought to escape destruction. Here we see that both Canon Browne and Professor Hole agree in thinking that British Christianity came originally from Gaul. But Christianity, even of a definite character, without the presence of the Episcopate, is minus its chief factor, and the question therefore becomes of great importance, viz., when did the first Bishops arrive in Britain. Palmer in his "Origines Liturgicæ" tells us that we do not read of Bishops in Britain before the fourth century. Canon Browne estimates their arrival between 260 and 280. Personally, however, I do not think they appeared at so early a date, at all events not as diocesan prelates. Palmer and others are of opinion that Irenæus was the only Bishop in Gaul. He succeeded Pothinus in 178, the year after his martyrdom. Gregory, of Tours, places the foundation of all the principal Sees of Gaul a hundred years after the time of Pothinus, about 260. Palmer quotes from Tillemont touching the martyrdom of several disciples of Irenæus, in 211 to 212, including presbyters and deacons, but there is no mention of any Bishops before the seven missionary prelates appeared from Rome in 244, after which Christianity, which up to that time had spread very slowly, and only to within comparatively easy reach of Lyons, commenced to extend rapidly all over Gaul. Now, as it is to Gaul that modern critics are looking for Britain's gift of Episcopacy, so, too, is it to that part of Gaul most accessible to Britain that they are looking for the source of that gift. The earliest ecclesiastical centre of Northern Gaul may be said to be the Archdiocese of Rouen. The Church in this city was founded by St. Mello, about 260. The first Roman missionary prelate, however, had reached the banks of the Seine somewhat earlier, for in 250 or '51, St. Denis, one of the seven Latin Bishops, to use the words of Dean Kitchen, with his two deacons, founded the Church of Paris. But perhaps the most accessible Episcopate to the Britains was that of the Archdiocese of Rheims, into which Christianity was introduced in the latter end of the third century. The first two Bishops of Rheims are paired together, and assigned to 290, while the first Bishops of Beauvais and Chalons, which were within the diocese, date from 250 and 280 respectively, but the others not till

many years later. Now by examining the dates of the foundations of the bishoprics which were nearest to Britain, we shall find, as Canon Browne tells us, that even tradition does not count them as having a very early origin, an origin dating only from the latter half of the third century. But if Episcopacy spread so slowly in Gaul, it is unreasonable to expect that it would be other than even more tardy in far-off Britain. Indeed, we do not hear of Bishops being in Britain earlier than 311, when as representing three of the principal centres of Roman occupation, London, York and Caerleon, they appeared at the Council of Arles. Some historians have imagined that these three British Bishops represented a large and many bishoped Church in Britain in 314, while I incline to the opinion that these three prelates represented all, or nearly all, the Bishops at that time in Great Britain, since there is no reason to think that British Episcopacy spread more rapidly than the Gallic. It was in 303 that the last persecution of the Christians took place, when St. Alban was put to death, "the earliest event in the recorded Church history of Britain," to use the words of Professor Hile. Now, as Alban was put to death for having given shelter to a presbyter, what then had become of all the Bishops, if there had been many, whose representatives appeared at the Council of Arles only some nine or ten years later? Personally, I do not think there were any Bishops in Britain at this date, that is, no stationary Bishops. It seems to me that the very absence of clerical deaths at this time, especially of Bishops, when a goodly number of civilians of both sexes suffered martyrdom, shows that there were no Bishops in the country. Had there been even many presbyters there at that time they would surely have been recorded as well as the civilians as having been put to death. Canon Browne calls the British Church "the younger sister to the Church in Gaul." The Church which had settled in northern Gaul in the latter half of the third century, when once fairly established, would in her turn send out agents to the Britons who were akin to the northern Gauls, understanding both their ways and speech. These agents would be at first presbyters and deacons, whose work, perhaps, would be further strengthened by occasional visits from one or more Bishops. In 305, Constantine became Governor of Britain in place of his father, who had succeeded to the Imperial throne. The former at once carried out the mild measures of his father by putting a stop to all persecution of his Christian subjects. With the work already accomplished, nine years would be ample for the opening out of the new Church in Britain into several Episcopal Sees. We must not, however, push on too rapidly. Constantine himself only became a nominal Christian in 312, and it was not till 387 that Paganism was publicly prohibited, during which time, as we can well understand, the Christian Church had to win her way patiently against much opposition. It seems to me that if the foregoing evidence be duly weighed, that the idea that the three British Bishops at the Council of Arles, in 314, represented anything more than a small Christian Church opposed to a preponderating mass of heathenism, will have to be abandoned. Having now attempted to show how modern criticism views the origin of the ancient British Church, we may now ask what modern criticism has to say of its subsequent growth, and ultimate existence. Here certain writers more widely known, but of less note, tell us that of the four Welsh dioceses into which the old British Church was formed, "they are the same now as they always were; there has been no break in their historic continuity." And again, "Theodore's selection of monks belonging to monasteries founded by the old British Church, to be Bishops among the Anglo-Saxons, was equally a continuance of the ancient Christianity of Britain." These are the words of Lane in his "Illustrated Notes on English Church History." Fry, however, in his work already alluded to, tells us that this action of Theodore proves "that the Church of England, at the end of the seventh century, was in strict continuity with the old British Church." In a letter received recently from Professor Hile, in answer to one from myself, in which I had claimed an exclusive Roman descent for the Church of England, he writes me: "After the Norman Conquest the Welsh Church was formally incorporated with the Anglo-Saxon by becoming included in the Province of Canterbury. Then inevitably the two Episcopates intermingled and the intermingling has been going on ever since." Professor Hile further recommended me a recent work, entitled, "The Reunion of Christendom in Apostolic Succession for the Evangelization of the World," by Rev. W. Earle, M.A. It appears from the review of this book in the "National Church," "that Mr. Earle endeavours to show that the Orders of the Anglican Church can be traced to Apostolic times through those of the British Church, quite independently of the See of Rome." Now in face of all this apparent proof of the connection of the Church of England with the old British Church, I nevertheless make bold to assert that the institution planted by Augustine in 597, and descended to us as the Church

of England, never came into contact, by way of amalgamation, with Britain's primitive Church. Canon Venables in his article on "Episcopacy," in the Eucy. Brit., writes: "With the ancient British Church the later Episcopacy of England has no connection." In opposition, however, to this statement of Canon Venables, we have Dr. Chapin in his "Primitive Church," asserting that, "There was a commingling of the Saxon and British lines. . . . Cead, the second Archbishop of York . . . was consecrated by Wini, and two British Bishops," who, adds the doctor, "must have aided Theodore in the consecration of other Bishops, as the canonical number could not be made without him." It is reserved, however, for Mr. Lane to make the most startling inference. "In the year 1115," he tells us "a most important event occurred to increase the supremacy of Canterbury. The Church of Wales (that is, the survival of the ancient British Church) which had retained its independence up to this time . . . was now about to be amalgamated with the English Church. There had for some time been an interchange of friendly offices between these Churches, as when a Bishop of St. David's did the work of an infirm Bishop of Hereford before the Conquest . . . and we have seen how a Bishop of Bangor was translated to the See of Ely. . . . By the advice of Calixtus II., the prelates of Wales, through the Bishop of St. David's, took the oath of canonical obedience to Archbishop Ralph as their metropolitan." From the above array of evidence purporting to show an early connection and ultimate amalgamation of the orders of the British and Anglo-Saxon Churches, it might seem that Canon Venables had been too sweeping in his statement, but a little explanation, however, will show that his words were well chosen. It is Bede who informs us that Chad was consecrated by Wini, assisted by two British Bishops. He is, I believe, the only early historian who mentions the presence of these two British Bishops at the consecration of Chad. Now who were these two British Bishops? Haddan tells us that Wini must have thought them schismatical, though seeking their aid to fulfil the canonical number of Bishops for a consecration. It is a question, however, whether these two British Bishops were really schismatical. Bede, referring to Aiden, tells us, "he was wont to keep Easter Sunday according to the custom of his country . . . from the fourteenth to the twentieth moon. . . . But the Scots, which dwelt in the South of Ireland, had long since, by the admonition of the Bishop of the Apostolic See, learned to observe Easter according to the canonical custom (pg. 112). Again he tells us that James the deacon, a member of the Kentish mission, "kept the true and Catholic Easter." And further, that the priest Egbert corrected the error of the monks of Iona touching their time of keeping Easter, and "reduced them to the true and canonical day of Easter (115)." What this canonical Easter signified is gathered from the words of Wilfrid at the Council of Whitby, viz., the Easter kept from the fifteenth to the twentieth day of the moon, which he there calls the "true Easter," and which we have seen Bede call the True, the Catholic, and the Canonical Easter.

ARTHUR E. WHATHAM.

(To be continued.)

## Family Reading.

### The Only Test of Merit.

That the people are quick to appreciate a good thing when they see it is abundantly shown by the phenomenal record of the Toronto Industrial Exhibition. The Fair which begins on the 2nd of September next is the seventeenth of the series. It has grown steadily in popularity and yearly attracts increasing numbers, which is the best possible proof of its superior excellence. This season the display will be more complete and varied than ever. The number of entries is unusually large in all departments. Already every foot of space in the building is taken up through additions, and re-arrangements have been made to accommodate the increased numbers of exhibitors. In live stock also, entries for which close on the 10th of August, there will be a very full showing, especially in the choicer breeds of horses and cattle. Great improvements have been made in the accommodations provided and all arrangements for public convenience are as nearly perfect as possible. An attractive and diversified programme of entertainments is offered. All railways will give low rates and special excursions will be run from many points, presenting an opportunity of which all should avail themselves.

### Little Feet.

Two little feet, so small that both may nestle  
In one caressing hand;  
Two tender feet upon the untried border  
Of life's mysterious land;

Dimpled and soft, and pink as peach tree blossoms  
In April's fragrant days—  
How can they walk among the briery tangles  
Edging the world's rough ways?

These rose-white feet along the doubtful future  
Must bear a woman's load;  
Alas! since woman has the heaviest burden,  
And walks the hardest road.

Love, for a while, will make the path before them  
All dainty, smooth and fair,  
Will cull away the brambles, letting only  
The roses bloom there;

But when the mother's watchful eyes are shrouded  
Away from sight of men,  
And these dear feet are left without her guiding,  
Who shall direct them then?

How will they be allured, betrayed, deluded,  
Poor little untaught feet?  
Into what dreary mazes will they wander?  
What dangers will they meet?

Will they go stumbling blindly in the darkness  
Of sorrow's tearful shades?  
Or find the upland slopes of peace and beauty,  
Whose sunlight never fades?

Will they go toiling up ambition's summit,  
The common world above?  
Or in some nameless vale, securely sheltered,  
Walk side by side with Love?

Some feet there be which walk life's track unwounded,  
Which find but pleasant ways;  
Some hearts there be to which this world is only  
A round of happy days.

But they are few. Far more there are who wander  
Without a hope or friend,  
Who find their journey full of pains and losses,  
And long to reach the end.

How shall it be with her, the tender stranger,  
Fair-faced and gentle-eyed,  
Before whose unstained feet the world's rude high-  
way  
Stretches so strange and wide?

Ah! who may read the future? For our darling  
We crave all blessings sweet,  
And pray that He who feeds the crying ravens  
Will guide the baby's feet.

### My Study Clock.

I was looking at it this morning at a quarter before nine. It recalled vividly the fact that I was looking at the same clock, at the same hour, more than sixty years ago, to see if it was time to start for school. Then it was in my father's house; now, and for some time past, in the parsonage. The glass shade that covers it has been taken off and put on between two and three thousand times, but has never been broken. The same pendulum has been swinging back and forth all these years, never hasting, never resting.

I recently gave to the boys and girls of our public school, as an exercise in arithmetic, these questions: "How many times has that pendulum swung backward and forward, and how far if on a straight line has it travelled?" The answer came from many; "It has gone backward and forward more than two thousand million times, and by moving one inch at a time, has covered more than sixty-seven thousand miles, or a distance equal to two and a half times round the globe." So as I look at the old clock this morning I indulge in a few reflections that may be suggestive to others:

How much may be accomplished by littles, or by doing a little at a time, and keeping at it. Suppose the surface of the globe to be solid, and that a man was told to walk around it (25,000 miles), stepping forward only one inch at a time, he would think it an endless task, never to be accomplished during the longest life. Yet stepping as rapidly as the pendulum swings he would complete it in less than twenty-five years. So we may seem to be doing but little in this world, yet how much we may accomplish in a lifetime for God and our fellowmen by starting right and keeping

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right on! Every swing of the pendulum tells. Take care of the minutes and the hours will take care of themselves. Keep on, worker for God, no matter how humble your sphere, and the great day will reveal that your labour was not in vain in the Lord.

What a lesson that little pendulum teaches of fidelity. In summer's heat, in winter's cold, by day, and while men sleep, it is doing its appointed work. It is silently, faithfully fulfilling its mission. What a lesson to me not to be diverted from my duty, but to go forward, not seeking human applause, only anxious to be found faithful at my post, filling the place assigned me. Yes, I seem to hear that little pendulum, as it swings backward and forward, whisper to me: "Be thou faithful unto death."

Once more. That clock, with its wheels, its springs, its hands marking the moments and the hours, teaches the lesson of living for others. It was made not for itself. Its movements are all adjusted for the benefit of others. Those hands unconsciously point to the hour and to the minute to tell others of the flight of time, and to remind each member of the household of the duties which each hour brings with it. How silently, sometimes reprovingly, my study clock seems to echo the words of the Apostle, "None of us liveth to himself."

"My Peace I Leave with You."

There is a silence mightier than death,  
There is a peace far deeper than the sea,  
The heart that God hath touched doth know them both,  
With a swift sight, born of Divinity.

Woven of that, whereof earth's dreams are framed,  
The gossamer of thought on fancy's loom;  
Yet more enduring than the Pyramids,  
Than pillared temple or fame's sculptured tomb.

God wrote it not in the eternal stars,  
He breathed it not in the wind-kissed rose;  
He sang it not unto the restless waves,  
Nor whispered it unto the wind that blows.

"My peace I leave with you," that blessed word  
Comes to the trusting, loving heart alone,  
When God's sure mercies make the spirit new,  
And give a heart of flesh for heart of stone.

HARVEY REESE.

Rare Features with Sells Bros.' Gigantic Shows Coming.

IN UNIQUE CURIOSITIES THIS MAMMOTH SHOW HAS NO EQUAL.

At Toronto, Thursday, August 29th.

Their pair of monster Hippopotami are unquestionably the rarest and most valuable wild beasts on exhibition: their flock of Ostriches unrivalled; their Educated Seals and Sea Lions, Rooster Orchestra, Pig Circus and Riding Peacock are genuine wonders. An Arabian Caravan, magnificent Fifty-Cage Menagerie, Triple Circuses, Regal Roman Hippodrome, Performing Arenas, Mid-Air Carnivals, Tropical Aquariums, Australian Aviary, Athletes and Arabian Caravan.

The names of really great performers are legion, and the Hippodrome races given are of the most varied and spirited character. Everybody will want to see the glorious, free, morning street parade at 10 o'clock, and for that matter, the whole world of fun and wonders Sells Brothers everywhere present. Now everybody can have an opportunity of witnessing the Greatest Show on Earth. Special excursion rates on all lines of travel.

—Our Lord had His own resurrection message or the Magdalene, His own "All Hail" to the women, His own revealing of Himself in the Breaking of Bread to the two disciples at Emmaus, His own gift of peace to His chosen Apostles, His own unveiling of the sacred wounds to St. Thomas, His own three-fold commission to St. Peter, His own drawing aside of the future's veil to St. John. And if it was so at the first Easter, most surely it is so now. Deep down in the innermost recess of every heart is the need that He knows, and He alone, how to satisfy. We may very likely not know it ourselves. We may be writing bitter things against ourselves, and yet He may have no word but of pity for us.

Humanity not Christianity.

"That man has given more to the poor than any man in the town; now that's what I call a noble Christian," is the remark a friend made a few days ago. This is also a sample of the opinion of quite a large class of people; they hold that because a man is benevolent he must naturally be a Christian, but this does not necessarily follow. A man may love the poor, sympathise with those in distress, and in the fullness of his heart relieve the wants of the pauper, and yet not be a Christian. He gives for humanity's sake, while the Christian gives for Christ's sake. Humanity must not be mistaken for Christianity. Many noted highwaymen have given largely to the poor out of what they robbed from the rich. That they possessed humanity no one will doubt, but there was not a particle of Christianity about them. The virtue in humanity's gift lies in the amount given, but the test in Christianity's gift lies in the amount left behind; and while humanity rejoices in having given so much, Christianity will weep because she has no more to give. The gift for humanity's sake is good, but to give for Christ's sake is better. The Pharisee who ostentatiously cast in of his abundance pales into insignificance before the poor widow who cast in her all.

Says Christ: "For the poor have ye always with you, but Me ye have not always." Christ first, the poor afterwards. Had Mary given the money to the poor, she would have done well, but in that she gave it to Christ, she did better. Had she given for humanity's sake, three hundred souls would each have the temporal satisfaction of a pennyworth of bread; but in that she did it for Christ's sake, millions have been cheered and encouraged while reading of her devotion and tenderness to Christ. This is all expressed by Paul in a single sentence: "Though I bestow all my goods to feed the poor, . . . and have not charity, I am nothing." To feed the poor is humanity, but charity is Christianity. Humanity is transitory, and passes away. Christianity is eternity, and, like a river, is continually fed by countless tiny tributaries that, however small and powerless in themselves, all combine to form one golden current that flows into a far more exceeding and eternal sea of glory.

Time's Test.

The test of character is the ability to accept finalities; "to make each goal, when reached, a starting-point for further quest." When a man has changed the current of his life because he cannot adjust his conscience to the accepted standards of the great majority, and then finds that his decision is not viewed by the world as the decision of a hero, but as that of a weakling, it requires absolute faith in the law of right to enable him to live up to the high-water mark he has set for his life; it is difficult, but surely within the compass of such a mind, to accept the finalities of its decision, though the world does not applaud, and even though it disapproves. Having made a decision based on one's highest perception of what is right, to view its effect in the light of a failure is to defeat one's life. The finality of a high moral purpose must be a success unless the decision was the result of impulse instead of principle. The decisions of impulse never can be final; they must of necessity change, for they are not the result of trained perception. There is no character in the world so much to be pitied as the one that is swayed continually by impulse; there is no stability—no growth. Having no definite goal, it cannot reach after that which marks success; it has no yesterdays, and its to-morrows are vague periods of time to which the to-days point, but with which they never connect.

It is not what the world thinks of our decisions that is most valuable, but what we think of them viewed in after life. If we view our decision of a question involving morals as a failure, it is a failure. Nothing makes our decisions moral but the use we make of them. If we regret them, no matter how high the moral courage of the moment of decision, we have defeated our own purpose; our banner with its "Excelsior" trails in the dust, and we have no followers, because we are not leaders; we are leaves on life's roadway, subject to the passing breeze.

Divine Service.

The Divine Service of the Church consists of—1, Worship, and 2, Instruction.

The worship of the Church is offered to Almighty God, partly by the priest and partly by the people. It consists of—1, Prayer; 2, Praise; 3, Alms, with the Oblations of Bread and Wine; 4, the Holy Eucharist.

The instruction given at Church is in lessons from Holy Scripture, Gospels, Epistles, Exhortations and Sermons. In churches where the Daily Order of the Church is observed, there are twenty-eight chapters of Holy Scripture, about forty Psalms, besides Epistles and Gospels, read every week. But these are not worship.

Many good people forget the two uses of the service of the Church. They join in it for their own sakes, and the benefit of their own souls only. And they are right so far as they know.

But the faithful Christian has a higher aim than the salvation of his own soul. His aim is the glory of God and of His Son Jesus Christ our Lord. His first desire is to offer to God the worship that is due from us to Him.

Our bodies belong to God as well as our souls. Therefore we cannot now give Him half of our nature and refuse Him the other half. We worship Him with the body as well as the soul, bowing before Him, and kneeling, and offering the sacrifice of our lips. Not to do this, is to refuse to God what is His due. The worship of the Church, in its music and singing, in prayers offered on our bended knees, in the constant service of the altar, is a shadow of the service and worship of heaven, as Almighty God Himself has described it for us in the Revelation of St. John. We pray daily that His Will may be done on earth as it is in heaven; and thus, first of all, we strive to do it.

And in so doing, we find our own spiritual good. Showing forth, before God in a mystery, the death of His Son in union with that sacrifice which our Lord offered on the cross, and continually pleads before His Father in heaven, we know that our worship is acceptable, and we look in return for all good grace and blessing for our souls and bodies. Properly, only one sermon a day is ordered in our Church—in the office for Holy Communion. This seems to say that the chief use of the sermon is to bring people to the altar. As Holy Communion is the highest and most blessed Christian privilege on earth, the greatest and most solemn of Christian obedience, whenever the sermon and sacrament stand apart, and one is left while the other is listened to, it is clear that the sermon has failed in its first intention.

And the same may be said of Common Prayer. The end of preaching is praying; and if sermons do not lead people to more prayer and more devotion in the Worship and Service of God, they have missed their mark. The degree in which a Christian profits by sermons is shown by his devotion and earnestness in Common Prayer.

But while the leading idea of the Divine Service of the Church must be that of Worship, of honouring God, and doing His will, we dare not lightly account of the gift that His Priests receive by the Laying on of Hands in Ordination for instructing and stirring up the hearts of his people in sermons. We find in sermons a means of grace for our souls. God works in them, not man. The teaching of the day or of the season is made clear and brought home to us; the conscience is awakened and directed; the word of God is explained, and Christ crucified is set before all. So it is that the sermon is to be valued among our means of grace in Divine Service, as a voice of God showing us the blessed way of eternal life.

—The people of Toronto are finding that for spending the hot months there are more attractive and pleasant localities on Lake Ontario than far away at the seaside, besides a large saving of expense. A lovely place is Oakville, midway between Toronto and Hamilton, with its tree covered lawns, pretty shore, picturesque summer cottages and the many other charms which have taken years and money to make a beautiful summer resort. Oakville is, perhaps, more interesting still, because of the delightful trip to it on the lake from Toronto by the steamer "Greyhound," any day except Sunday.

## In Life Not Death.

Sometimes we think  
When hard words fall upon the waiting ear,  
That were that friend now living, cold and dead,  
How different the tones that we should hear,  
How kind the things that would of him be said:  
For most hearts shrink  
From speaking harshly of the silent dead.

In life—not death,  
Hearts need fond words to help them on the way:  
Need tender thoughts and gentle sympathy,  
Caresses, pleasant looks to cheer each passing day.  
Then hoard them not until they useless be:  
In life—not death,  
Speak kindly. Living hearts need sympathy.

Oh, do not wait  
Till death shall press the weary eyelids down  
To yield forbearance! Let it daily fall!  
With it a golden calmness comes this life to crown:  
Joy springs from charity. Friends, one and all,  
Before too late,  
O'er faults and frailties let this mantle fall.

What worth can be  
Love's gentlest glances, or its fondest tone,  
The sweetest fancies loving lips can say,  
When this form silent lies, cold and alone,  
Beneath some grass-grown knoll not far away?  
Ah, give to me  
Love's prompt defences while in life I stay.

## The Hidden Treasure.

## CHAPTER XVI.—CONTINUED.

"What did Father Barnaby say?" asked Anne.  
"He gave me the books he promised me, and desired me to study them," replied Jack. "I am sure I shall do so with pleasure, for he knows a great deal more about the Latin poets than Master Crabtree, especially about Horace."

"Horace!" said Anne in a contemptuous tone.  
"You must be mistaken, Jack. I am sure Father Barnaby does not concern himself about such heathen and secular matters!"

"Look for yourself!" said Jack smiling. "Here are the two volumes, both of his own writing, one upon the Eleventh ode of Horace, and the other upon the Latin meters. Father Barnaby is a great student of the Latin poets. He gave me a famous lecture upon Horace when I met him at Holford, and it was there he promised me these books. I am glad he remembered them, and I am sure it was very kind in him to bring me them himself!"

Anne was convinced against her will, but she looked thoroughly discomposed and annoyed.  
"Did he leave no message for me?" she asked.

"None!" replied Jack. "He asked if all the family were well, and if Sister Barbara succeeded in her school. That was all. Then he bade us good morning and rode away. I used to think I could never like him, but I see he can be very kind and pleasant when he chooses!"

And that was all! Anne had much ado to keep back her tears of mortification and disappointment. After all her efforts to please Father Barnaby, he had gone away, to be absent for weeks and months, without a word. He had distinguished Jack with special favour, notwithstanding what she had told him about her brother, and he had apparently forgotten her existence. It was very hard, and did not tend to make her feel more kindly toward her brother. She went up to her room and cried till she could cry no more, and then imposed a new penance on herself because she had failed in humility. Poor Anne.

## CHAPTER XVII.

## MARY DEAN'S LODGER.

"I am glad he is gone!" said Sister Barbara to Jack, when she heard of the afternoon's visitor; "I could not be easy while he was about. He is a terrible man!"

"And I am glad as well, and that for many reasons!" returned Jack; "one of which is that poor old Father John will be left in peace. I have no fear of his disturbing other folks for heresy, so long as he is left to himself. But there is that sacristan of his, who is a prying, eavesdropping fellow—and people say a spy of Father Barnaby's."

"I am weary of all this concealment!" said Sister Barbara. "I sometimes feel as though I must speak out, come what may!"

"Father William says the same, and I suppose it must come to that shortly!" said Jack. "He has scruples about celebrating masses for the dead, and I think he will declare himself before long. He is not the man to act against his conscience. Do you think, madam, the time will ever come when the people of this realm will dare to speak out, and when the Scripture will be read openly in the churches?"

"It may come in your time, but I fear not in mine!" said Sister Barbara, sighing; "and there will be terrible times first. The bishops and priests will not give up without a fierce struggle their claims on the people, and nobody can guess the side the king will take. You heard the sermon the friar preached at St. Mary's last Sunday about those who presume to read the new Gospel?"

"Yes!" said Jack, laughing; "he is a learned man. He said that Greek was a heathen language and asked if it was likely that the Scripture would be writ in the language of heathens; whereas Latin was the language of Rome, the seat of our holy Father the Pope. He said too that Hebrew was the tongue of unbelieving Jews who crucified our Lord and therefore not fit even to be named by Christians. I could hardly forbear laughing in his face."

"Laugh while you can, dear lad," said Sister Barbara somewhat sadly. "I fear we shall all laugh out of the other side of our mouths before long. Just think what a power this man and others like him hold in their hands—how they penetrate the inmost secrets of families and individuals. Jack, there are hard, troublesome times before us, and we do well to be wary and sad!"

"Sober and wary if you please, but by your leave, dear lady, not sad?" said Jack. "Since our fate standeth not in the hands of these men, but in the power and will of our Lord, who can overrule all their designs for the good of His children, and make as the Psalm saith, even the very wrath of men to praise Him. He says to His disciples, 'In the world ye shall have tribulation'; but He adds in the same breath, 'Be of good cheer, I have overcome the world.'"

"You are right, and I am wrong and faithless!" said Sister Barbara; "but oh, dear lad, you are young, and you have never seen what I have seen. You have lived in the pure and peaceful shelter of your father's roof, and your priest, Sir William, is one of a thousand. But I have grown up in the convent. I have been behind the scenes and been trusted. I saw the condemnation and punishment of Agnes Harland, who was murdered, if ever a sweet saint was murdered in this world, for her boldness in speaking the truth."

"Murdered!" said Jack starting. "I thought she died a natural death."

"And so she did in one sense—that is to say, she was not killed by any regular execution. No, it was by hard, unrelenting tyranny—by exclusion from light and air and nourishing food—aye even from sleep for days together. Father Barnaby persuaded the Prioress that such severity would overcome her obstinacy, and bring her back to her duty; but he did not know with whom he had to deal. I have seen the Prioress weep bitter tears, after she had, at his instigation, given orders for some new hardship to the poor prisoner, and I believe she would never have consented to what was done, had she not verily believed she was acting for the good of Agnes herself. At last Agnes fell ill—so ill that we all thought she would die. Then the lady could bear it no longer. She was a spirited lady and used to rule, and she had her own way in despite of the confessor. She had Agnes removed to a more comfortable place and appointed me to attend upon her, because she said I would be kind to her and that I was in no danger of being perverted. She little knew what was going on. But Agnes died at last. They persecuted her to recant almost to the last minute, but she was as firm as a rock, and died peacefully, with the name of our Lord on her lips."

"They blamed me much for weeping for an obstinate heretic!" continued Sister Barbara wiping her eyes. "They buried her in an obscure corner of the graveyard, all overgrown with nettles,

and without any sacred rites. The sisters always shunned the place, because others had been buried there before—nuns who had broken their vows, and one who was a heretic like Agnes. They said the place was haunted, but to me the place seemed like holy ground."

(To be continued.)

## Hints to Housekeepers.

PEACHES AND RICE.—Place a layer of plain boiled rice on a platter, sprinkle sugar over it, cover this with a layer of pared and sliced peaches, sprinkle sugar over the whole and serve with cream.

DELICIOUS RICE.—Boil one pint of rice, with a little salt, in two quarts of water. Put in small cups and when perfectly cold place in a dish. Make a custard of the yoke of two eggs, one pint of milk and a teaspoonful of cornstarch; flavor with lemon. When cold pour over the rice balls.

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

SWISS EGGS.—Line a deep pie plate with thin slices of cheese. Mix one cup of milk and one teaspoonful of mustard and a dust of red pepper. Pour half of this over the cheese, break in as many eggs as are needed, pour the remaining milk over them and bake ten minutes.

HUCKLEBERRY WINE.—Take two quarts of huckleberries, put in demijohn whole, add one-half pint alcohol, six pounds granulated sugar, six quarts of water. Fill up with sweetened water until fermentation ceases by placing a piece of gauze over the demijohn. You can decant easily.

RASPBERRY CREAM.—Half box gelatine, half cup cold water, half cup boiling water, one cup sugar, one pint cream, whipped, one pint raspberry juice. Soak the gelatine one hour in cold water, then put it with the sugar and boiling water in a double boiler over the fire and stir until thoroughly dissolved. Add the raspberry juice, strain and set in a cool place. When it has begun to form stir in the whipped cream, turn into a mould and set on the ice to harden.

POTATO ROLL.—Put one cup of cold mashed potatoes into a saucepan, add two tablespoonfuls of milk; season with pepper and salt; add a well-beaten egg; mix thoroughly, take from the fire and beat until light. Put a tablespoonful of butter in a frying pan; when hot put in the potatoes, spread evenly over the pan; cook until a golden brown; roll like omelet and serve smoking hot.

When peaches are not quite ripe enough to make eating them either safe or pleasant, they may be made into a very good compote by cooking them over a slow fire until tender. Peel the peaches, cut them into halves or quarters, and to every half-dozen add a scant half-cupful of sugar, the juice of a lemon, and a teaspoonful of good sherry. Serve cold with whipped cream.

K.D.C. the great spring remedy.

One of the nicest ways of serving a sandwich is to roll it. When made up in this way less of the surface of the bread is exposed and there is less danger of a sandwich drying on the outside. Spread the slices of meat paste or force-meat on a slice of buttered bread. Only tender, home-made bread, fully twenty-four hours old, will roll properly. Begin very carefully and turn the bread gently; then roll rather firmly. Pin them up one by one in a piece of napkin and set them aside for several hours under a slight weight, that they may retain their shape. All sandwiches should be carefully covered up in napkins as soon as they are made.

A very delicious hot weather drink may be made by boiling together for a few minutes three pints of water and two pounds of white sugar, juice of two lemons and two ounces of tartaric acid. Set it away to cool. Beat the whites of three eggs to a stiff froth, slowly sift in half a cup of flour and stir until smooth. Then flavor with half an ounce of wintergreen essence. When syrup is nearly cool stir in the eggs. When cold put it in a stone jug which has been scalded until perfectly sweet. Cork tightly; keep in a cool place. For a drink use two tablespoonfuls of this syrup in one glass of water, and just before drinking add a quarter teaspoonful of soda and stir well.

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### A Cure for Grumbling.

"Splendid rain!" exclaims Farmer Bent, standing at the door with his hands in his pockets, watching the drops as they come steadily down one after another in swift succession, "Just save my wheat from being burnt up."

"I call this real beautiful," says old Green, gazing with content at his patch of garden-ground; "them lettuces was downright parched, and watering's no good this hot weather."

"Raining!" cries Miss Amy, looking out of the Rectory windows. "Then there will be some chance of a quiet morning, and we may hope to get all our mending done, mother."

So three people at least were glad to see the rain. But Charlie Maurice was not glad to see it, and being a thoughtless boy, spent half the morning in grumbling about it.

"It always rains if I want to do anything jolly! I can't think why I'm so unlucky!"

His mother bore it for some time, but at last the sight of Charlie moping by the window, and the plaintive sound of his voice as he bewailed the loss of his holiday, proved too much for her.

"Charlie," she said, "come here; I want to talk to you."

Charlie came.

"I wonder whether you think you are the only person of any importance in the world?"

"Mother," cried Charlie, "what a question!"

"Because, dear, you are speaking and acting exactly as if you did."

Charlie looked rather foolish when he heard this. "I didn't mean to, mother."

"Very likely not. There are plenty of people besides yourself who will grumble at the rain to-day, and never think how unreasonable it is to do so. I once read of an old lady who used to get very much put out because things did not happen so as to suit her convenience, until at last she was reminded by a wise friend that what didn't suit her probably suited somebody else. After that she left off grumbling, because, as she said, 'It's sure to be convenient for somebody!'"

Now, suppose you try to learn the same lesson, and then you will be able to stay quietly indoors. You "don't mean to," as you say, but when you waste your time in fretting because the weather is not what you like, you are proving yourself to be both selfish and conceited."

Charlie hadn't looked at it in that light before, and perhaps you have not either, little reader. Well, the next time a rainy day comes when you would rather have had a fine one, don't begin to grumble, but just remember, "It's sure to be convenient for somebody."

Druggists say that their sales of Hood's Sarsaparilla exceed those of all others. There is no substitute for Hood's.

### Jack and the Kitten.

Jack was a big boy of twelve, and the only boy in the family. He had one little sister, Amy, who was only eight. Amy had a pet kitten that she was very fond of, and it made the child very sad to find that Jack—whose opinion she thought a great deal of—did not care for her kitty, and indeed was often far from kind to it.

"Oh, Jack!" cried Amy one day, "I wish you liked my kitten. I like you to be fond of the things I love, and if you were only kind to her, my pussy would soon be as fond of you as she is of me."

"Rubbish!" said Jack. "Kittens are stupid things, only fit for little girls to play with. Give me a dog;

but keep cats for old maids and small children."

Amy carried off her kitten, feeling quite offended, and said no more to her brother upon the subject. However, some days afterwards, Jack was unlucky enough to have his arm broken while playing at football, and he was obliged to keep it in a sling for several weeks. During that time the little kitten that he had so despised was the source of great amusement to him; her playful tricks often made him laugh when he would have felt doleful enough without her, and even Amy could hardly understand how Jack found such fun for so long in playing with kitty and a piece of string. After that trying time had passed, and when Jack's arm had got quite well, he never forgot how dear the kitten had made herself to him when his arm was bad; and even after he had grown into a man he was fond of all cats for the sake of Amy's kitten.

### From the Terrors of Dyspepsia.

Rev. L. E. Roy, St. Jovite P. O.: "When I commenced using K.D.C. I had been suffering several years from dyspepsia; I tried several remedies which gave me little or no relief. I got relief almost as soon as I commenced the K.D.C., and now I am well and feel like a new man. I can highly recommend K.D.C. to sufferers from that terrible disease, dyspepsia." Not only is K.D.C. a prompt reliever but it cures indigestion. Try a free sample of K.D.C. and Pills. K.D.C. Co. Ltd., New Glasgow, N.S., and 127 State Street, Boston, Mass.

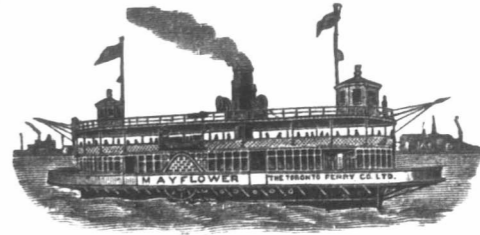
### Living at Our Best.

Do not try to do a great thing; you may waste all your life waiting for the opportunity, which may never come. But since little things are always claiming your attention, do them as they come, from a great motive for the glory of God, to win His smile and approval and to do good to men. It is harder to plod on in obscurity, acting thus, than to stand on the high place of the field, within the view of all, and to do deeds of valour at which rival armies stand still to gaze. To fulfil faithfully the duties of your station; to use to the utmost the gifts of your ministry; to bear chafing annoyances and trivial irritations, as martyrs bore the pillory and stake; to find the one noble trait in people that try and molest you; to put the kindest construction on unkind acts and words; to love with the love of God even the unthankful and evil; to be content to be a fountain in the midst of a wild valley of stones, nourishing a few lichens and wild flowers, or now and again a thirsty sheep; and to do this always, and not for the praise of man, but for the sake of God—this makes a great life.

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How One Little Boy Improved

Jimmy was the stingiest boy you ever knew. He couldn't bear to give away a cent, nor a bit of an apple, nor a crumb of candy. He couldn't bear to lend his sled, or his hoop, or his skates. All his friends were very sorry he was so stingy, and talked to him about it; but he couldn't see any reason why he should give away what he wanted himself.

"If I didn't want it," he would say, "perhaps I would give it away; but why should I give it away when I want it myself?"

"Because it is nice to be generous," said his mother, "and think about the happiness of other people. It makes you feel happier and better yourself. If you give your sled to little ragged Johnny who never had one in his life, you will feel a thousand times better watching his enjoyment of it than if you had kept it yourself."

"Well," said Jimmy, "I'll try it." The sled went off. "How soon shall I feel better?" he asked by-and-by. "I don't feel as well as I did when I had the sled. Are you sure I shall feel better?"

"Certainly," answered his mother; "but if you should keep on giving something away, you would feel better all the sooner."

Then he gave away his kite, and thought he did not feel quite so well as before. He gave away his silver piece he meant to spend for taffy. Then he said:

"I don't like this giving things. It doesn't agree with me. I don't feel any better. I like being stingy better."

Just then ragged Johnny came up the street dragging the sled, looking as proud as a prince, and asking all the boys to take a slide with him. Jimmy began to smile as he watched him, and said:

"You might give Johnny my old overcoat. He is littler than I am, and he doesn't seem to have one. I think—I guess—I know I'm beginning to feel so much better. I'm glad I gave Johnny my sled. I'll give away something else." And Jimmy has been feeling better ever since.

A Member of "Our Merciful Brigade."

Ellen White is a gentle, kind-hearted girl. No cat or dog is allowed to be hungry in the house where she may be, and even the little birds are remembered.

When cold weather comes she carefully collects the crumbs from the breakfast-table and scatters them in the front walk; and it is pleasant to see that her little feathered friends recognize her as one who is well-disposed towards them.

But quite recently an incident occurred that surpassed anything previously experienced by Ellen. During her afternoon walk she was attracted by the sight of an overturned nest lying down by the hedge side. Running quickly to it, she found six fledglings; but one, alas! was dead, having been killed by the fall. Tenderly Ellen took the other five little birds up, replaced them in the nest, and putting her pocket handkerchief underneath it, carried them safely home.

Much of her time that day, and for many consecutive days, was spent in feeding her new pets. The little creatures seemed constantly hungry, and whenever she drew near would raise their heads and open their beaks wide-

ly, crying for food, which, as soon as they got, was rapidly swallowed and the hungry beaks were open again for more; and so the work went on.

Ellen carefully tended her little waifs and strays until they grew old and strong enough to feed themselves. Then day by day they were brought out to the garden, and they tried their wings upon the little grass plat in the centre.

And when at length the happy day arrived that Ellen was quite sure they could fly, it was a great delight to her to carry the nest to the end of the garden and leave it open on the seat and retire, while one by one the little orphan birds stretched their wings, and with a little "chirp!"—which probably meant, "Farewell, kind mistress; many thanks for all your goodness!"—they flew into the hedge hard by, and Ellen never saw them again; but she had the comfort of knowing that she had acted kindly towards little helpless creatures that but for her care must have perished.

To Day.

That is John Ruskin's motto, and a grand one it is. If you have a plan, carry it out to-day; if you have been meaning to do a certain kind act, to write a gentle letter, to make a call that will carry comfort, do it to-day. How often the day drifts by, while we go about our everyday duties in a half lethargy of benumbed will power. Up, then, to-day, and accomplish something! Down goes the temptation, the pampered pet sin—conquered to-day, just as it was beginning to draw its sluggish coils about us. The windows of our higher natures fly open, and in pours the sweet, pure air, straight from the skies. Let the past be past; yesterday is dead. It is the bright, living, glorious To-day.

The Bob-o-Link.

"Leaning idly over a fence, we noticed a little four-year-old 'Lord of the creation' amusing himself in the grass by watching the frolicsome flight of birds which were playing round him. At length a beautiful bob-o-link perched himself upon the drooping bough of an apple tree, which extended within a few yards of the place where the urchin sat, and maintained his position apparently unconscious of the close proximity of one whom birds usually consider a dangerous neighbour. The boy seemed astonished at his impudence, and after regarding him steadily for a minute or two, obeying the instinct of his baser part, he picked up a stone lying at his feet, and was preparing to throw it, steadying himself carefully for a good aim. The little arm was reached backward without alarming the bird, and Bob was within an ace of damage, when lo! his throat swelled, and forth came nature's plea:—'A link—a link—a li-i-n-k—bob-o-link—bob-o-link—a-no-weet a-no-weet!—I know it!—I know it! a link—a link, a link—don't throw it!—throw it!—throw it!—throw it!' etc.; and he didn't. Slowly the little arm subsided to its natural position, and the despised stone dropped. The minstrel charmed the murderer! We heard the songster through, and watched his unharmed flight, as did the boy, with a sorrowful countenance. Anxious to hear an expression of the little fellow's feeling, we approached him and enquired: 'Why didn't you stone him, my boy? You might have killed

him and carried him home.' The poor little fellow looked up doubtfully, although he suspected our meaning, and with an expression, half shame and half sorrow, he replied, 'Couldn't; cos he sung so!' Who will say that our nature is wholly depraved after that, or aver that music hath no charms to soothe the savage breast? Melody awakened humanity and humanity mercy. The angels who sang at the creation whispered to the child's heart. The bird was saved, and God was glorified by the deed. Dear little boys, don't stone the birds."

Noontide Refreshment.

Sheep, they say, as a rule do not drink much; the cool, fresh dew on the grass is enough liquid for them, aided by an occasional shower that leaves all the blades of grass dripping with moisture. But when the hot, dry weather comes, and but little dew falls, or it is rapidly dried by the fierce sun, then the sheep grow thirsty, and the shepherd has to lead them to some brook or river, where they can get the refreshment of a good draught of fresh water. How eagerly the poor thirsty creatures step into the clear stream, while the shepherd sits on a grassy bank and carefully watches his flock.

Does this not remind you of the sweetest Psalm in the whole Book? "The Lord is my shepherd; I shall not want. He maketh me to lie down in green pastures; He leadeth me beside the still waters." He knows just what His flocks needs; and if you are His own little lamb, He will lead you safely every step of the way, giving you just what refreshment and comfort you need. And not only here, but in the Glory-land will He do the same; for "the Lamb which is in the midst of the Throne shall feed them, and shall lead them unto living fountains of waters, and God shall wipe away all tears from their eyes."

Bravo!

A boy who attends one of our Sunday-schools in town, went in the country last summer to spend his holidays at a farm-house—a visit he had long looked forward to with great pleasure. He went out to help the men gather in the harvest. One of the men was an inveterate swearer.

The boy, having stood it as long as he could, said to the man, "Well, I have made up my mind to go home to-morrow."

The swearer, who had taken a great liking to him, said, "I thought you were going to stay all the rest of the summer."

"I was," said the boy, "but I can't stay where anybody swears so; one of us must go, so I will leave."

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FRANK WOOTTEN.

TORONTO, CANADA.

The man felt the rebuke, and said, "If you will stay, I won't swear"; and he kept his word.

Boys, take a bold stand for the right; throw your influence on the side of Christ, and you will sow seed, the harvest of which you will reap both in this world and in that which is to come.

In the Fields.

Come, Frank and Rob and Baby, it is such a fine morning that Fanny shall take you all out for a walk in the fields.

Here is a big stone for Baby to stand on while you have a run.

Here is Sport, and the kittens, too. They all like to go out with Baby. The kittens are not afraid of Sport, for he is quite fond of them. He will bark at them in play, but he will not bite them.

The boys are playing tag, and having a fine time on the grass.

Look out, Frank; if you run so fast you will fall down and hurt yourself, as Rob did the other day.

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**Toronto Markets.**

**Grain.**

Wheat, white.....	\$0 76 to \$0 77
Wheat, red winter.....	0 75 to 0 76
Barley.....	0 46 to 0 48
Oats.....	0 36 to 0 36 1/2
Peas.....	0 64 to 0 66
Hay.....	16 50 to 19 00
Straw.....	8 50 to 9 00
Rye.....	0 00 to 0 50

**Meats.**

Dressed hogs.....	\$6 75 to \$7 00
Beef, fore.....	3 00 to 4 00
Beef, hind.....	7 00 to 8 00
Mutton.....	5 00 to 6 00
Beef, sirloin.....	0 14 to 0 17
Beef, round.....	0 10 to 0 12 1/2
Lamb, spring.....	7 00 to 8 00

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Butter, pound rolls, per lb.....	\$0 18 to \$0 20
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Butter, farmers' dairy.....	0 18 to 0 19
Eggs, fresh, per doz.....	0 13 to 0 18
Chickens.....	0 40 to 0 60
Turkeys, per lb.....	0 09 to 0 10
Geese, per lb.....	0 07 to 0 08

**Vegetables, Retail.**

Potatoes, per bag.....	0 40 to 0 50
Onions, per bas.....	0 25 to 0 40
Apples, per barrel.....	2 50 to 3 75
Celery, per doz.....	0 40 to 0 50
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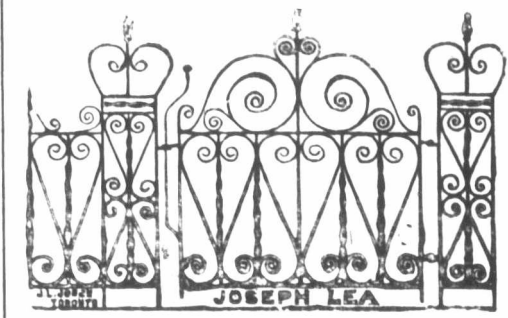
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