

# Canadian Churchman

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

Vol. 21.]

TORONTO, CANADA, THURSDAY, SEPTEMBER 5, 1895.

[No. 36.]

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# Canadian Churchman.

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AGENT.—The Rev. W. H. Wadleigh is the only gentleman travelling authorized to collect subscriptions for the CANADIAN CHURCHMAN.

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## Lessons for Sundays and Holy Days.

September 8—13 SUNDAY AFTER TRINITY.  
Morning.—2 Kings v. 1 Co. in Matt. xvi.  
Evening.—2 Kings vi. 24; or vii. Mark ix. 2 to 30.

APPROPRIATE HYMNS for Thirteenth and Fourteenth Sunday after Trinity, compiled by Mr. F. Gatward, 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:

### THIRTEENTH SUNDAY AFTER TRINITY.

Holy Communion: 310, 324, 456, 559.  
Processional: 260, 274, 391, 460.  
Offertory: 259, 367, 450, 512.  
Children's Hymns: 333, 338, 346, 566.  
General Hymns: 31, 188, 210, 229, 449, 455.

### FOURTEENTH SUNDAY AFTER TRINITY.

Holy Communion: 307, 320, 322, 554.  
Processional: 34, 302, 352, 273.  
Offertory: 234, 251, 365, 523.  
Children's Hymns: 162, 194, 334, 574.  
General Hymns: 262, 278, 286, 353, 354, 479.

### THIRTEENTH SUNDAY AFTER TRINITY.

#### LAUDABLE SERVICE.

At our baptism, we were made "inheritors of the Kingdom of Heaven." God's promise to us is "the reward of the inheritance" (Col. iii. 7). If we care to attain this "heavenly promise"—if we look forward with longing to the blessed home prepared for us—then it concerns us very much to find out what kind of service is "laudable"—that is, deserving of praise in God's eyes. What kind of service it is which will be rewarded by the gracious words, "Well done, thou good and faithful servant, enter thou into the joy of thy Lord?" In the first place, then, the Epistle teaches us that ours must be a faithful service—we must believe in God, believe in His promises, for "the promise by faith of Jesus Christ is given to them that believe." If we really do believe in God, we shall live as in His sight and serve Him always. Some people, when they speak of "serving God," seem to be thinking only of wor-

shipping Him—of the service of praise and thanksgiving which we pay to Him in our public or private devotions. But the Church Catechism tells us that our duty to God is "to worship Him," and "to serve Him truly all the days of our life." Every day, and all day long, we can, if we will, serve Him: in our employments, "whatsoever ye do, do it heartily, as to the Lord" (Col. iii. 23); in every trifling act, "whether, therefore, ye eat or drink, or whatsoever ye do, do all to the Glory of God" (1st Cor. x. 31); in our business, whatever it may be, "not slothful in business, but fervent in spirit, serving the Lord" (Rom. xii. 1). In short, the great lesson to learn is, that in simply doing our duty as unto God, we are serving Him. When, at the first Advent, the people came to St. John asking, "What then shall we do?" it was no new task he set them. He bid them be kind one to another—"He that hath two coats, let him impart to him that hath none"—and do their duty; the publicans were to exact no more than was appointed them, the soldiers to do no violence, and to be content with their wages. They were not called to leave their several stations in life, but to serve God in them. And the Gospel for to-day teaches us still more simply that, if we would "inherit eternal life," we must love God and love our neighbour—thus pointing out that love is the fulfilment of the whole law, and therefore the truest service to God. "Let us strive, then, to serve God in our lives as well as in our prayers—"knowing that of the Lord we shall receive the reward of the inheritance;" and whatsoever we do in word or deed, let us "do all in the name of the Lord Jesus" (Col. iii. 17), for surely this is the "true and laudable service," which, in the Collect, we ask God to give us grace to do unto Him.

#### REV. ROBERT C. CASWALL, M.A.

The Rev. Robert C. Caswall, M.A., chaplain to the Toronto General Hospital and City Gaol, has resigned his charge and accepted an appointment in the Diocese of Tennessee, U.S., to be Archdeacon for the work among the coloured people in that diocese. He will enter upon his new duties on October 1st, leaving Toronto soon after the middle of September, when his resignation of the chaplaincy takes effect. Mr. Caswall's father, the Rev. Prebendary Caswall, of Salisbury Cathedral, was greatly interested in the work of the West Indian Mission to Western Africa, commonly called the Pongas Mission, of which his old friend, the Rev. H. J. Leacock, was the founder, and of which he was the English Secretary, holding meetings and preaching on behalf of the mission throughout England. Mr. Caswall (Jr.) used to be editorial secretary of the mission, preparing the notices of the work for the mission field and other periodicals. In Allegheny City, Pennsylvania, Mr. Caswall found a large number of coloured people within the limits of his parish, whose spiritual needs he supplied as far as possible in the midst of other duties. There are ten or twelve coloured congregations at present in Tennessee, each of which is to be visited by the Archdeacon four times a year, as well as several schools and colleges. Many will feel deep regret upon hearing of his relinquishing his work in Toronto. He has ministered to hundreds in their hours of greatest

need, and has been instrumental in bringing Church blessings to many an afflicted soul. Mr. Caswall was greatly respected, and the good wishes of his many friends will follow him in his new and interesting sphere of labour.

#### LIVE IN TO-DAY.

There is no illusion so insidious and persistent as that which introduces into the future some element of luck; which stores up for us in the future something which we have not secured for ourselves. We are always dreaming of having more time in the future and of doing things with a strong hand in consequence; to-day we have but fifteen minutes, and what can be made of such a fragment of time? Next year we shall have hours, and then we will read the new books, learn the language we need to possess, accomplish the larger tasks of which we dream. But the hours never come, and the achievements are made, if they are made at all, in these odds and ends of time that come to us by the way. The wise man is he who knows the value of to-day; he who can estimate to-day rightly may leave the future to take care of itself. For the value of the future depends entirely upon the value attached to to-day; there is no magic in the years to come; nothing can bloom in those fairer fields save that which is sown to-day. The great aim of Christianity is not to teach men the glory of the life to come, but the sacredness of the life that now is; not to make men imagine the beauty of Heaven, but to make them realize the divinity of earth; not to unveil the splendour of the Almighty, enthroned among angels, but to reveal Deity in the Man of Nazareth. He has mastered the secret of life who has learned the value of the present moment, who sees the beauty of present surroundings, and who recognizes the possibilities of sainthood in his neighbours. To make the most and the best out of to-day is to command the highest resources of the future. For there is no future outside of us; it lies within us, and we make it for ourselves. The Heaven of the future, and the Hell also, are in the germ in every human soul; and no man is appointed to one or the other, for each appoints himself. To value to-day, to honour this life, to glorify humanity, is to prepare for eternity, to seek the eternal life, and to worship God. The harvest of the future is but the golden ripening of to-day's sowing.

#### THE CHURCH'S OPPORTUNITY.

BY THE BISHOP OF LICHFIELD.

The Church has a great opportunity. A divine spiritual society cannot be antagonistic to the just aspirations of the democracy; a Catholic Church cannot be opposed to the realization of the brotherhood of men. English men and women are at heart religious. They are not, it may be, sentimental, nor impulsive, nor excitable, nor demonstrative, nor perhaps very impressionable; but they are soberly religious. They believe in a present God: they yearn for a higher life; they will listen to those whom they trust. God grant that we may not let our opportunities slip, but both by teaching and example may justify our position, may bear witness to the truth, and may bring together in the unity of a common Christian life, the scattered, the straying, the erring of all sorts and conditions of our people. "It is a hopeful

sign that amongst the younger clergy there are many who are not afraid to venture on new methods; to show by the simplicity of their own lives that they do not come amongst the people as 'lords over God's heritage, but as examples to the flock;' to adapt the services of the Church to the needs of the people; to interest themselves in all that appertains to their moral and social welfare; to band themselves together in brotherhoods, or communities, in order to meet the special circumstances of a parish or of a mission district. And I doubt not that such honest endeavours will be accepted of God and blessed by Him. These men are taking advantage of the opportunity which is open to them to make Christ known to the people whom He loves; they are faithful servants to Him and to His Church in this land. "The mass of society," it has been said, 'is anxiously seeking a belief which shall not be at issue with the moral sense of educated man.' May we not extend this assertion to men generally? It is for the ministers of the Church of Christ to commend themselves and their teaching to the conscience of men and of nations in the sight of God to the people. Can we conceive of a graver or more awful responsibility than this?

#### BISHOPS.

At the thirty-fourth anniversary of the Universities' Mission to Central Africa, among other good things, the Rev. Canon Scott Holland said: "And I do think that to-night we might rejoice in the discovery, shall I say, that Church work without a bishop is in a state of suspended animation. For I suppose that the great mark that has been set on our age is this: when the historian comes to review it and comes to note down the real significance of the fifty or sixty years through which we have lived, it will not be only that Queen Victoria reigned, or the Reform Bill came about, or the London County Council was born, or the House of Lords was abolished, or any trifles of that kind at all; but he will say, looking back, it was the age in which they re-invented bishops, re-discovered bishops. I think that is the cardinal secret of the age in which we live. It is more remarkable, if I may say so, than the re-discovery of golf; that is the other great thing that has happened in these days. There is a thing that has been lying to hand all these years, and Mr. Gore is always comparing it to the Ornaments Rubric, with its caddies, its tees, its bunkers, its links, and nobody noticed it, and nobody ever said a word for it but in some remote corner of Scotland, where I believe they were playing. But suddenly there comes a day when we re-discover golf, though it was always there, and now the whole world is possessed of golf. Now, the bishops were always there, with their gaiters and their buttons; but we went behind the gaiters and the buttons—we have discovered the Apostolic man. And I think the discovery is so remarkable because we know that it has gone on in two directions at once, in theory and practice; and the two have conspired together to reproduce this creature who has emerged out of the process. Of course, we all know the story of the rediscovery of the theory of bishops. The great Tractarian movement spent its force in trying to persuade some good-humoured country gentlemen living in palaces that they were bishops; that was the great point they set themselves to bring out. We know, perhaps, some of us in this room, how Cardinal Newman, in one of his naughtiest moods, quite one of his wickedest, has described the extraordinary sensation among these country gentlemen when

Mr. Keble's poems first began to appear, and they began to hear that they were mysterious beings, lifting holy hands to ban and bless, and doing all sorts of strange functions that they had hardly dreamt of, and they could not believe it. But they had to believe it; the Church party went on believing in them in spite of themselves. And these poor unhappy men used to start up at their dinner tables and find people kneeling on the floor and kissing their hands and asking for their Apostolic benediction; and they said, "Good gracious! go away, do," and everything they could think of; and then they made speeches at the time and charges, saying how disagreeable it all was. And, to their enormous surprise, you know, the charges were taken very seriously, and people went over to Rome, because a bishop said something, and they never dreamt of their words having so much importance. But still this great Church movement went on, and still it worked on these people, and at last it was like—if one may say so—you will not misunderstand the parallel, but I remember a dream of Artemus Ward's; he dreamt that he was being beaten over the head by his wife with a broomstick, and when he woke up he found it was true. Now these bishops had been dreaming they were Apostolic men, and they woke up and found it was true. That was the great point about them, and as Mr. Noel, of Oxford, used to say, those mitres that they confined to their spoons they found they had really to put on their heads, and there they are."

#### NOTES ON PREACHING.

##### NO. V.—THE PREACHER AND HIS AGE.

The preacher deals with eternal verities. To a large extent his testimony is the same from generation to generation. The actual substance of many a sermon by St. Augustine would be the substance of many a sermon suited for the nineteenth century. Yet there is a difference—a difference of modes of thought, of customs, of associations, a difference in our actual knowledge of the world about us; and these differences will tinge our thoughts, our words, and our whole manner of presentation. In regard to this subject, then, of the preacher's relation to his age, there are, as usual, two dangers, two extremes. We may exaggerate the importance of the age in which we live by a kind of assumption that no previous age possessed any knowledge or life worth considering, or we may despise it, and go on thinking and speaking as our fathers and grandfathers did, ignoring the mental conditions and claims by which we are surrounded. Both of these extremes are to be avoided. It was admirably said by Schiller: "The poet should be the child of his age, but woe to him if he be its favourite or its slave." Let us then clearly understand that it is our duty to recognize the age in which we live, to understand it, to appreciate it, to adapt ourselves in all lawful ways to its needs and demands. It is, at least, our own age, the age in which the Providence of God has cast our lot; and, therefore, perhaps we might say, the best age for us, if only we have the grace to take it so. We should then reverence it as the gift of God, as we reverence humanity. By such reverence we do not proclaim that humanity is perfect. We know better. But it is God's creature. And in the same way we reverence our age. And rightly. The senseless cry of the "good old times" is tolerable only because we find it has its place in all ages of the world. We find it in Ecclesiastes, with a rebuke. We find on the lips of the aged Nestor in Homer. Well, then, let us be patient even of this nonsense.

But it is nonsense. We see the past through the haze of time. Romance has taken the place of reality. Evils are softened, whereas the same evils, or those which are much less serious, stand clear and strong before our eyes in the present. Perhaps there is just a suspicion of conceit in the cry; and it is often pleasant to the audience. The preacher seems to say: These are terrible times; but you and I see all that, lament it, and are worthy of better times! Yes, and we lose power over our own age by this want of sympathy with its spirit. If we are thus at cross-purposes with the mind of the age in which we live, we shall be destitute of power to influence it for good. Let the preacher who realizes his responsibility weigh this consideration. Besides, it may be worth while to call to mind the achievements of the age to which we belong—of the present century, for example. We have the steam engine, steamboats, railways, electric telegraphs, etc., etc. We have the most wonderful discoveries in science. We know, as our forefathers did not know, how this world of ours has been built up. If we think of the triumphs of geology, chemistry, and botany alone, we may well stand aghast. To ignore them is to be profoundly ungrateful. Let us be thankful that in one respect we have improved. We no longer assume that science is, as a matter of course, opposed to revelation. We are no longer so foolish as to quote passages from a religious book in order to disprove the plainest and most cogently proved truths of science. We are quite sure now that truth cannot conflict with truth, and so we are geologists, and, in a sense, evolutionists, without our faith in Christianity being impaired. We believe that Bacon and Pascal were right when they declared that antiquity was the childhood of the world, and this is its old age. And yet we must beware of exaggeration. We must not suppose that a thing is necessarily true because it is now believed—still less because it has just been discovered. They are right who bid us "stand upon the old ways," not because they are old, but because they have stood the test of time—they are both old and new. And this may teach the preacher how he should deal with new questions which arise for solution. He must do so with boldness and with caution—with boldness, because he holds in his hands eternal truth by which every new claimant may, in a measure, be verified; yet with caution, lest in his eagerness to recognize the new, he may let-go the old which is precious.

This caution must be exercised in dealing with the Scriptures, with the current translation, with the headings of the chapters. Bishop Carpenter says to the preacher: "Do not begin your sermon by announcing that the date at the heading of this book is 'all wrong.' Do not abruptly declare that all the views which have ever been held by anybody on the subject have been 'conclusively proved to be incorrect.'" Above all, let the preacher deal tenderly with the sacred text, and not exhibit what may be a very cheap kind of learning in making corrections. The actual authorized version teaches no false doctrine, seldom needs correction in order to bring out the meaning. Perhaps the preacher would do well, in such cases, simply to quote from the revised version as nearer to the original. In no respect will a preacher show himself more distinctly to be "in touch" with his age than in his mastery of the language of the age. We hear sermons continually of which we say: "Very good indeed. Nothing wrong in them, but they are 50 or 60 or 100 years old."

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Try to read a sermon of the great Andrewes, or even of Jeremy Taylor, or even of South—a more modern mind still. They would awake no response. Carlyle, speaking of some of the speeches in the Long Parliament, says they were “all throbbing with life” then, but now they are “dry as dust.” If we really think and feel with our age, we shall speak its language and gain its ear. We have been largely following our own thoughts, inspired by those of the Bishop. We will now turn to some of his own wise words: counselling preachers against favourite authors, pedantry, one-sidedness, he says: “Cultivate a wide and healthy breadth in your studies. Be acquainted with the past; be alive to the present; and use all knowledge in its place and season. Do not take your science from the Fathers, nor your theology from some modern novel. Remember the true end of all your studies. When you read your Bible, you read it to search out the principles of the spiritual kingdom, you do not read to discover the laws of matter or the facts of natural philosophy. Gather knowledge from all sources and from writers of all ages; but remember that you cannot learn to speak the language of to-day by studying the theology of the past. The thing which is true in St. Chrysostom and St. Augustine, often needs to be translated and rephrased, if it is to become intelligible to the men of our own day. We must take care lest in studying the great men of the past we forget the language of to-day. Do not be content with saying, I preach the truth. Do not be content till you have translated the truth into the language of your own day. Study that language which gets near to the heart of the people.” One important counsel the Bishop gives in concluding: “Let not the sermon be the mere product of study, but the outcome of conviction and life. It will then come straight from your heart. It will be a true message, instinct with the tenderness of human sympathy, and glowing with the fire of God.”

#### THE EXPERIENCE OF A METHODIST PREACHER SEEKING FOR THE CHURCH.

BY THE REV. HENRY E. BENOIT.

(Conclusion.)

Mr. Wesley never designed that his preachers should take upon themselves the office of the regularly ordained priests of the Church of England. Only two years before his death, in a sermon on the ministerial office, vol. iv., page 458,\* Mr. Wesley said: “It does by no means follow that ye are commissioned to baptize or to administer the Lord's Supper. Ye never dreamed of this for ten or twenty years after ye began to preach. Ye did not then, like Korah, Dathan and Abiram, seek the priesthood also. . . . O! contain yourselves within your own bounds, be content with preaching the Gospel.” Again, vol. vii., page 274, “Did we ever appoint you to administer the sacraments and exercise the priestly office? Such a design never entered into our mind. Supposing, what I utterly deny, that the receiving you as a preacher, at the same time gave you authority to administer the sacraments, then it gave you no other authority than to do it, or anything else, where I appoint. But where did I appoint you to do this? No where at all. In doing it you renounce the first principle of Methodism,

\*All the quotations made in this article have been from the English edition of Mr. Wesley's works. Mr. Wesley's sermon on the ministerial office may also be found in the American edition of Mr. Wesley's sermons. Published by the Methodist Book Concern, Hunt & Eaton, 150 Fifth Avenue, New York city, N.Y.

which was wholly and solely to preach the Gospel.” Here, then, according to Mr. Wesley, the ordination which I had received as a Methodist preacher gave me no authority to administer the sacrament. I also found out, at this time, that Mr. Wesley never intended that extemporary prayers should ever take the place of the Book of Common Prayer. Not long before his death, in writing to Miss Bishop (*Methodist Magazine* for 1834), Mr. Wesley said: “I myself find more life in the Church prayers than in any formal extemporary prayers of dissenters.” Speaking to his preachers, vol. xiii., page 197, Mr. Wesley says: “If it be said, ‘At the church we are fed with chaff, whereas at the meeting we have wholesome food,’ we answer, *the prayers of the Church are not chaff, they are wholesome food to any who is alive to God.*” Again, vol. viii., page 320, “Exhort all our people to keep close to the Church, warn them also against despising the prayers of the Church, against calling our society the Church.” Mr. Wesley gave his appreciation of the liturgy of the Church in the following language, vol. xiv., page 317: “I believe there is no liturgy in the world which breathes more of a solid, scriptural, rational piety than the common prayers of the Church of England.” The foregoing quotations are but a very small part of what Mr. Wesley said concerning the Church of England, but the limits of this article will not permit any more reference to Mr. Wesley's works. From this day I was fully determined to know more about the Church of England. About this time I was invited to take the pastorate of the First French Methodist congregation in the city of Montreal. Many happy memories drew me to this place. It was in this city that both Mrs. B. and myself had been educated. It was within the walls of this very church that only twelve years before I had publicly renounced infidelity and confessed my faith in Jesus the Saviour of mankind. I had since, repeatedly, been requested by the late lamented President of the Wesleyan College, the Rev. Dr. Douglass, D.D., LL.D., to come to Canada, and now a host of friends united in calling me to this Canadian charge. However, a kind Providence had permitted that my eyes should be open, and I was now to become acquainted with the Church which our Lord had founded, and concerning which he had declared that the gates of hell should not prevail. While I was awaiting the action of the Montreal Conference, which would hold its sessions in a few days, a book entitled, “The Double Witness of the Church,” by Bishop Kip, came into my hands and was read with the greatest interest, for it was not until this moment that I was enabled to see clearly that the Church of England was a true Catholic and Apostolic Church, and that it had been handed down to us in all its primitive purity—that this Church had not one doctrine, not even one formality in its beautiful worship, which was contrary to the teaching of Holy Scripture. I laid awake all that night, my mind filled with conflicting emotions. Would it not be the height of ingratitude for me to leave the Methodist connection? Had I not been rescued from infidelity through its agency? True, I had given myself unreservedly to its service and laboured as its missionary in the most difficult and distant fields; but had it not educated me gratuitously, and, moreover, had it not surrounded me with greatest tokens of affection and honour? Many letters which I had received from the highest dignitaries testified to the esteem in which I was universally held by the Methodist people. I had been its first French missionary in the New England States,

where I had founded its first French Methodist church in 1839, and also established four other religious organizations in the States of Rhode Island, Connecticut and Massachusetts. All through the United States and Canada, French Methodist people sang praises to God and worshipped Him out of a hymn book and ritual which I had especially prepared for them. All these associations united me to the Methodists with ties that were imperishable. On the other hand, I would be a stranger to all members of the Church of England. That Church would not recognize my orders. I would be thrown once more upon the world without a position and without means to support a large and increasing family. This consideration, however, would be as nothing compared with the misrepresentation of a large number of people who would probably never understand my motives. The reader need not wonder if I prayed that night as I never prayed before. The next morning I wrote to those who would present my name in the Methodist Conference not to allow myself to be named in connection with any appointment in the gift of the Methodist connection. A few days later, to the surprise of Rev. Mr. C., I applied for membership in the Protestant Episcopal Church in the United States. I have for nearly one year supported myself and family as a layman, for from the first I had no idea of taking holy orders in the Church of England, being only too happy if permitted to serve the Church in my humble capacity as a layman. In the choice I have made I have been moved only by the holiest motive, and from my present experience I would kindly say to every Methodist that if there be a soul anywhere who desires to grow in grace and real Christian usefulness, the doors of the Church of England are open wide to welcome such a soul, and bid it take a place among the multitude of saints and martyrs who, like the sainted Wesleys, have lived and died in her communion since the day she was first founded, 1800 years ago.

**CORRECTION.**—In last week's issue of this article, about the middle of the second column, it should read “Miss Bishop” instead of “their Bishop.” Mr. Wesley was writing to a lady by the name of Bishop.

#### REVIEWS.

**THE STORY OF THE PLANTS.** By Grant Allen. Price, 40 cents. New York: Appleton. 1895.

This book belongs to the “Library of Useful Stories,” and a most admirable and useful work it is. It will give ordinary readers a very full and accurate knowledge of the principal phenomena of plant life, and it does this in plain language freed from all needless technicalities. Some of the subjects are—how plants began to be, how plants came to differ from one another, how plants eat, how plants drink, how plants marry; and all these words are not mere fanciful expressions, but such as have a real and proper meaning. Mr. Grant Allen is an excellent writer, and he knows all about the subject he is here handling, so that he conveys knowledge in the pleasiest possible manner. Here is the means of a popular knowledge of the vegetable world and a first rate introduction to botany.

**THE ETHICS OF THE OLD TESTAMENT.** By Rev. W. S. Bruce. Price, 4s. Edinburgh: T. & T. Clark: Toronto: Revell Co. 1895.

Whatever views men may hold of the origin, character, and authority of the Sacred Scriptures, it cannot be denied that we and nearly all the civilized nations of the earth have got from them our notions of right and wrong; and even unbelievers will not prefer other books as teachers of morality. But the Bible is not, in the exact

sense, one book; nor does the moral code of the New Testament obtain in the Old. Still the later sprang out of the earlier, and the one throws light upon the other. Mr. Bruce does well, in the volume before us, to interpret for us the meaning of Old Testament Ethics just as they were, bringing out the significance of this teaching to the people to whom it was first given. This he does admirably, more especially in his interpretation of Israel's Code of Duty, and of the Law of the Ten Words—what these taught plainly and directly, and what they involved more than actually expressed. We share his views in regard to Hebrew knowledge of a future state. His remarks on the later Ethics of Judaism are clear and deep.

THE WORLD AND THE WRESTLERS. PERSONALITY AND RESPONSIBILITY. (The Bohlen Lectures for 1895.) By Hugh Miller Thompson, Bishop of Mississippi. 8 vo., pp. 142. \$1. New York: Thomas Whittaker; Toronto: Rowsell & Hutchison.

The topic, selected by the lecturer and illustrated by the character of Jacob, gives full scope to his vigorous diction, incisive humour, and abundant flow of appropriate words. It deals with truly great thoughts, the Personality and Responsibility of God and of Man. Personality and Responsibility as correlative facts underlie every moral code, and the clearness of our perception of them is the strength of our Western civilization. The bishop speaks with unusual plainness as to the character and imperfections of Jacob, but he claims that the genuine picture presented by the Bible is a proof of inspiration which no "higher criticism" can touch. The easy style of the lecturer makes the study of the book a delightful duty, and the thoughts throughout are deeply impressive.

OTHERS. By Rev. D. V. Lucas. London: C. H. Kelly, 1894.

Those who can use this tract with discrimination will find it useful. The author writes ably and earnestly and with the best intentions, but we do not believe that prohibition is a lawful or effective remedy for the evils it seeks to remove.

THE BIBLE DOCTRINE OF MAN. By John Laidlaw, D.D. New edition, price 7s. 6d. Edinburgh: T. & T. Clark; Toronto: Revel Co. 1895.

To many readers the subject of this volume may seem unimportant. A Biblical psychology may be a subject that will interest the student of nature, but how will it help religion? The answer to this question is not difficult. Throughout the whole Bible, our views of man's nature—unfallen, fallen, regenerate—will greatly modify our understanding of the nature of religion. Body, soul and spirit—the spiritual man and the natural (soulish) man—phrases like these alone may caution us against the notion that we have nothing to learn about these distinctions. Dr. Laidlaw's contribution to the subject is distinctly of value. It does not go upon recent times, but whether we entirely accept his theories or not, we shall be helped and instructed by his discussions. It would be too long to set forth the points on which the writer breaks off from our German masters; but we may assure our readers that even those who are familiar with the greatest of them, Franz Delitzsch, will find they may learn something from Dr. Laidlaw.

The publisher, Mr. Thos. Whittaker, New York, has sent us an extremely handsome service book for *The Ministration of Public Baptism of Infants, to be used in the Church.* It is in large and clear type, and beautifully rubricated. For the American Church it is a most valuable addition to the apparatus at the font.

#### NON-CHURCH GOING.

The question is much discussed whether the fact that the greatest congregations to-day are found outside the walls of the churches may not legitimately be laid at the door of the pulpit. The opinion seems to be growing, in the secular press at least, that the pulpit is becoming inefficient, and that this is the reason why men are so largely absent from church on the Lord's Day. There can be no question but

that this is a very serious condition of things for the present and future of the national life. In the West the non church going among men is very much greater than in Eastern towns and cities.

Apart from the asserted decadence of the pulpit, many theories are advanced to account for this state of things. Men are not opposed, it is said, to church going, but are too busy to go. The demands of business, the wear and tear of mercantile life, the large space business fills in the life of the average man of affairs—these things push all active thought about personal religion out of immediate range, and men go on building, building, building because the spirit of the time demands it. This seems an easy solution of the problem, but it scarcely fits the facts. Our busiest business men are more apt to be church-goers than men whose business interests never crowd or oppress them. A president of a railroad is much more likely to be seen in his place in church than a grocer in a small way. The force of habit has really more to do with this condition of things than much popular thinking and writing is disposed to see or admit. Men do not go to church because they do not. They have no reason for not going except that they do not go. It is simply an exhibition of Sabbath *vis inertia*. And this kind of indifference is the most difficult of all things to overcome. If a census were taken of the reasons why non-church goers do not go to church, a very large proportion of the reasons would fall under the category of mere habit. Not excess of business crowding upon Sunday, not exhaustion from the week's toil, not opposition to church going, not pulpit inefficiency, but simply and solely the habit formed of not going, would be found to account for a very larger proportion of the absenteeism so much discussed in the press of to-day.

It is very true that the calls upon the time and interest and sympathy of men in general are much more numerous and much louder than in former days, and that in the loss of energy consequent upon these demands church-going suffers very seriously. Moreover, men require more amusement than their fathers did, they read more papers, they belong to more clubs, they spend more time in sight seeing. Social functions have a larger share and place in their lives; business, too, does seem to be a very much more serious and complex thing than a generation or two ago, and there is danger that men will let go their hold on things that have the very highest claims upon them, upon all outward habits of religion, simply because the other interests of life have so loud a voice and are so obtrusive.

The pulpit cannot afford to apologize for its mission in these times. Modern life presents more rivals to its voice than in any age since the commission was given, "Go ye into all the world and preach the Gospel." The pulpit has more to do to-day than ever before in the history of Christian preaching. This is no time for saying or admitting that the pulpit is in its decadence. It is the greatest voice in this world. Its mission is heaven-born, and its power and authority cannot decay or die until that mission is completed and consummated in a redeemed humanity. It must go on "rebuking, reproving, exhorting, with all long-suffering," and "beseeching men in Christ's stead to be reconciled to God"; its voice must be a cultured voice, an attractive voice, a voice that knows its mission and can adapt itself to the conditions of life to which it must speak its message, but in no sense can it afford to apologize for its message. It must not be afraid to tell the nineteenth century man who does not go to church, and who does not go because he does not go—"By your indifference, your indifference as a citizen, your indifference as a religious being, you are not only imperilling your own soul, but you are imperilling American civilization, American culture, American morals, the very continuance of American government in the twentieth century.—*The Churchman.*"

#### A STREET SERMON.

I was walking to church on Sunday evening, the fifth of August. On my way I passed seven groups of people who were listening to street preachers. I stopped a few minutes to hear the first of the orators. He stood near Glasgow Bridge, and his audience consisted of "men only." He was a very young man, not far out of his teens. He did not appear to me to have any distinct object in his address. Perhaps I am wronging him in thinking that he spoke for the sake of hearing himself speak or to attain greater freedom in speaking. He seemed to be quite happy in his work and satisfied with himself.

He had been controverting some statements on the subject of "good works." He seemed to speak in favor of good works. This itself was so great a novelty, that I could not help staying to hear more. For, as you know, the usual doctrine in many pulpits, and the special doctrine of the streets, is "do nothing" Plymouth Brethrenism.

Just as I joined the group, the speaker introduced

a new subject. I report his words as well as I can remember as follows:—

"Worldly wisdom, the wisdom of this world, what is it, and what is the good of it? A number of young men go to college, and spend a lot of money on their education. I don't know how much they spend on it. And what's the good of it? What do they learn? Why, they are made clergymen, and they teach the people nothing but foolishness. One of the things they teach is that this world goes round every twenty-four hours. But we look up to the sky and down to the earth, and we see for ourselves that this is all untrue, and that no such thing takes place. Another thing they teach is that this world is a globe, that it is round. Now how could they find that out, except they went outside the world and looked at it, to see if it was round? And the worst of it is that they take the little children (the poor little children would be right enough, if these clergymen would only leave them alone), they take the children, and get them into schools and teach them all this rubbish. And what's the good of this wisdom? It's what the Bible says it is, sensual, devilish."

I kept my countenance while the speaker went on. His oration was so wonderful that I would have been very sorry to interrupt it by even a smile. I do not know what the rest of the audience felt, but all were quietly attentive. I passed on, though I was greatly tempted to stay and hear the rest. I was amused; perhaps I ought to have been saddened. Some people, if they heard what I did, would have had more right to be vexed. They have spent many years in the study of the subjects discussed by the speaker. They have carefully proven what he questioned or denied: they have made discoveries which have enlightened and edified the civilized world. They might "do well to be angry" at the ignorant denunciation of their patient and productive toil. They might laugh, but they could not fail to be disappointed and annoyed.

Be it so. Let us confess that they are justified in feeling as they do about such things. Now is the time to make an appeal to them, and to ask them to sympathize with others who suffer as they do. I use the word "suffer" advisedly, for though both scientific and religious men may despise ignorant cavils; yet they must, for the sake of truth, be sorry for the people who oppose the truth and for those who are hindered in their search for it.

Our appeal is to scientific men, masters and students. The example adduced is enough to show you that your cherished discoveries are ridiculed and repudiated by people who are unwilling or unable to understand them. You are justly indignant at some of us, who care nothing for your work or its great results. We pray you, therefore, to beware, lest you copy the example of the preacher at Glasgow Bridge. Some of you are as unfair to religion, as some of us are unfair to science. Can you not see that ignorance is the cause of the unfairness in both cases? People who do not understand the researches of scientific men make a mock of their wisdom. And people who do not understand "the wisdom that cometh from above" make fun of things that are "too high for them."

You do not confess the justice of our appeal. No, I did not expect you to do so. You have a ready answer for me. You tell me that the cases are quite different. The facts of science are facts, but the alleged facts of revelation are only fictions. It is, therefore, idle and wrong to question the conclusions of science; it is fair and reasonable to scoff at the delusions of religion.

Your argument is founded on the alleged certainty of scientific facts, and the alleged uncertainty of religious dogmas. Our answer is, that there is no such difference between the two. On the contrary, both have their certainties and uncertainties.

As to science in the first place. You have, perhaps, read the interesting address delivered by an eminent statesman as president of the British Association at its meeting in 1894. His subject is the "Enigmas of Science." He passes from one subject to another, showing how far research has been successful, and showing also where it is obliged to confess its failure. Christian apologists take the same method. They claim that certain truths have been established on evidence that cannot be resisted; and they, like Lord Salisbury, are ready to acknowledge that there are "enigmas" in the subject to which they have devoted their lives.

It is no answer to this argument to say that science is a perfectly proved thing as far as it goes, but that religion lacks perfect proof for even its elementary statements. On the one hand, who can tell how far the alleged certainties of science may be modified—some of them at least—when the enigmas are solved? And, on the other hand, if religion cannot claim the same kind of proofs that science does, are its proofs on that account less convincing. Nay, do we not find in the nature of the evidence all that could be expected, if not all that could be desired?

One more point, and that a most important one.

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Here it is. The "enigmas" of science may be in part solved at some future time; the "enigmas" of religion, we believe, will be solved on an appointed day.

In this point of view, we see that religion has an advantage over science. The Second Coming of our Lord will take place on an appointed day. The coming of the "Sun of Righteousness" will enlighten all that look for His appearing. All doubts will vanish then, no "earth-born cloud" will remain. And we know that our enigmas will then be solved. The certainty of His return is founded on the sure evidence of His own words: believing in Him, we believe that He who came will come again.

It is time for us, then, to come to friendly agreement. Religion and science can afford to despise and ignore the cavils of ignorant people; paying no attention to the cavils, but only seeking to convert those who utter them. While both suffer, more or less from ignorant assailants, they should sympathize with one another and help one another.

Religious people need not be discouraged by sneers or denials. "So persecuted they the prophets" of science: it is no strange thing that has happened unto us. Only let us be sure that we study our religion, and know that we have not followed "cunningly-devised fables." Our experience should be that "we speak that we do know and testify that we have seen." We do this, for we are members of that Body of the Lord, whose first members conversed with Christ "in the days of His flesh." When we have "spiritual bodies" like his, the enigmas that trouble us now will come into clear light.

Of course this argument is of little use to people who deny all religion and do not believe in God. But it is more than sufficient for those who believe in God, and yet are inconsistent enough to reject the mysterious doctrines of the Bible and the Church.

## Home & Foreign Church News

FROM OUR OWN CORRESPONDENTS.

### ONTARIO.

J. T. LEWIS, D.D., LL.D., ARCHBISHOP OF ONT., KINGSTON.

PERTH.—A bell has been presented to St. James' Church by the Matheson family in loving memory of two of their number who have been called away this year. It was cast by Meneely & Co., of West Troy, N. Y., and weighs 2,585 lbs. Its tone is peculiarly sweet. A special service was held at the door of the tower on August 23rd, attended by a very large number of people, when with prayer and praise the first sound of the new bell was sent forth in the name of the Most Holy Trinity.

BELLEVILLE.—The sudden, though not unexpected, death of Rev. Vincent Price is deeply felt by many friends in this city. Although his stay among us, as Curate of Christ Church, and later, as Priest in charge, lasted only about six months, he endeared himself to all with whom he came in contact. His kindly, cheerful spirit, under the trying circumstances of broken health and failing strength; his earnest work and outspoken, yet loving, teaching, made a deep impression upon all who knew him, particularly upon those under his immediate care. He has passed away to his rest; his virtues will long be green in the memory of us who are left to copy, if we will, his good example. A memorial Eucharistic Service was held for him in Christ Church, on Monday, August 12th. Rev. D. F. Bogert was Celebrant, Rev. C. J. Hutton (Rector), Epistoler, and Rev. Canon Burke, preacher. The service was choral and appropriate prayers were offered, and hymns sung. Canon Burke, in his short address, gave a clear and most interesting instruction upon the "Intermediate State." He took as a text Heb. xiii. 7. (R. V.) The Rev. Canon showed that this verse is a direct warrant for remembering in our prayers departed friends—especially departed priests, commending them to the merciful care of God, and asking Him to grant them "peace, repose and heavenly light in Paradise." The Canon made a clear distinction between the Roman doctrine of praying to the saints and praying for them—as also between the doctrine of Purgatory and the Catholic teaching of a state of progression in Paradise. Among other things, the Canon said: "We are met in this holy place to-day, not to glorify man, but to praise God, and to thank Him for the example of His saints. Our young friend—dear to us all—passed away painlessly and peacefully,—let us thank God for that! But we who are left may well 'remember' him in a higher and better sense than merely 'not forgetting.' We are, the Apostle says, to 'consider the issue' of his life, and to imitate his faith; but, surely, we may make a memorial—an act of remembrance—of him before God in our prayers, especially in our Eucharists. Our Prayer Book

encourages this and even puts into our mouth the words which all may use. The saints departed and those on earth are one—we are not divided, all one body, we—we profess to believe in the communion of saints, and if those in Paradise, with their increased light and knowledge, remember us before God,—and who shall say that they do not,—why should not we also remember them in our prayers? The 'Intermediate State' must, it seems to me, be a condition of progress—of advancement and growth in light, knowledge, and holiness, since, assuredly, not one person on earth can be accounted fit, at death, to enter the all-holy, glorious presence of God. Our prayers for their rest, repose, and continual growth cannot be wrong—and even if such prayers do those in Paradise no actual good, they certainly will do much good to ourselves." The Rev. Canon concluded by urging his hearers to try and imitate the virtues of our departed brother, and so to live as to meet him and all God's saints in a better world. The whole service was most impressive and most comforting.

LOMBARDY.—On the evening of the 21st August, a most successful Lawn Social was held at the residence of Mrs. John Duffield, under the auspices of Trinity Church. The grounds were very prettily illuminated with Chinese lanterns, etc.; an excellent programme of instrumental and vocal music was rendered, and, as usual, a bounteous tea was provided by the ladies of the congregation. The proceeds are to be devoted to insurance and repairs on the church.

KINGSTON.—At a special ordination on St. Bartholomew's Day, the Rev. J. H. H. Coleman was advanced to the priesthood by His Grace the Archbishop of Ontario. The candidate was presented by Rev. Rural Dean Carey in the absence of the Archdeacon, and the Rev. Canon Spencer bore the crozier. The other Kingston clergy were also present.

The Church Social Union does not flourish in Kingston. Most of the clergy and a few laymen, won by the magic of Father Huntingdon, enrolled themselves in the Christian Social Union, but no work was ever done, and when at the re-organization a membership fee was imposed they nearly all dropped out. The rector of All Saints, who is still a member, preached the annual sermon on August 25th, taking as his subject, "Labor, a condition of Christian life." After dwelling on work as a necessity of life, he dwelt upon the Incarnation as an example for all Christian workers in its unwearied unselfishness. Prayer, worship and communion were of importance because only through the communicated life of the Incarnate could men work unselfishly, and without unselfish work the Christian life could not flourish. Working men should themselves study social problems, because they knew where the shoe pinched, but they should study them by the light of the Gospel, for in that way only could the true solution be found.

One of the features of the mission at All Saints, in October, is to be a "children's mission" conducted on the plan of the French catechisms taught in Mgr. Dupanloup's Ministry of Catechising.

The Harvest Festival was held at Tweed on August 28th. Rev. J. K. Macmorine preached and the Rev. H. J. Spencer assisted in the service.

STAFFORD.—The long-looked for day has come and gone, and our new church is no longer in prospective but a substantial reality. Wednesday last witnessed a sight long to be remembered by all in these parts, and a pardonable pride was felt by all in witnessing the surprise and pleasure of our many visitors who saw our new church for the first time. One of the clergy present said it had no superior in the county among all the Anglican churches. Built of solid masonry with western tower, apsidal chancel and vestry on south side, the building presents a striking appearance from which ever direction you approach. The interior, on passing through the western tower entrance, impresses one with its quiet dignity, and the coloured windows so tone down the light as to give one a pleasant feeling of rest and peace. The opening service on Wednesday was well arranged, though the capacity of the building was more than taxed, probably three hundred being crowded within its walls and about a hundred left outside. The clergy present, besides the rector, Rev. C. O. Carson, were Rural Dean Bliss, Rev. W. A. Read, Rev. J. A. Shaw, Rev. R. Orr, Rev. John Fairburn and Rev. R. J. Harvey, a former rector. The clergy all vested in the old church and proceeded through the tower entrance to the sanctuary, Rev. Mr. Harvey being celebrant, Rev. Mr. Read, gospeller, and Rev. Mr. Shaw, epistoler. The sermon was preached by Rural Dean Bliss, who on short notice kindly consented to fill the place that it was expected would have been occupied by the Venerable the Archdeacon of Ottawa.

A second service was held in the afternoon at which each of the clergy made a short address. It is gratifying to be able to announce that the church is entirely free of debt and has cost something over \$3,000, all contributed by the congregation. To the hearty congratulations expressed by the speakers we now add our own, and extend to the excellent and zealous rector of Stafford our good wishes that he may long be spared to preside over so liberal a congregation. The proceeds of the collection and dinner on opening day amounted to \$175.

### TORONTO.

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

HOLY TRINITY.—Rev. Barnes Reeves, who has been filling the position as curate in this church during the past three months, while Rev. Frank DuMoulin was touring Europe, has been presented with an address and a handsome communion service by the members of the Sunday School Young People's Guild and Choir. C. F. Agar read the address and Rev. John Pearson made the presentation. Mr. Reeves replied feelingly. He has been appointed curate to the Rev. Mr. Simonds of Ashburnham.

### NIAGARA.

CHARLES HAMILTON, D.D., BISHOP, HAMILTON.

Rev. Canon Tribble, of Port Dalhousie, Ont., has exchanged parishes for a year with the Ven. Archdeacon White, of Kingston, St. Vincent, West Indies.

### HURON.

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

HANOVER.—A very successful garden party was held at Mr. J. Cunningham's, on the 22nd of August. Everything went splendidly. Mr. Cunningham provided the grounds and accommodation, while the other Church members supplied the lunch. Every one did their best to make the evening enjoyable, and the wardens were not behind. The regular Wednesday evening lecture has been postponed until the holidays are over. The lectures commenced last October and continued until now; we expect to take them up again in a short time. The subjects taken up were: The origin and different parts of the Prayer Book, with attention to holy days. Also Church history from the earliest times—Church government, and distinctive teaching as to the position and claims of the Holy Catholic Church. Much good has been the result—a better interest is taken—a new interest has arisen in the hearts of the people. They do not tread on doubtful ground—they know why and what is the reason for things, and they can readily grasp what they understand. It is well known that when people are not certain of a thing that is the time they are ready to be led—that is the time they speak with a wavering voice. But the man who is thoroughly informed, he strikes with no uncertain sound, he feels himself a factor of a great whole, and to keep silence would be a discord.

### NEW WESTMINSTER.

JOHN DART, D.D., D.C.L., BISHOP, NEW WESTMINSTER, B.C.

The Lord Bishop has arrived within his diocese and spent his first Sunday with the Rev. Charles Croucher, M.A., vicar of Yale. On Monday, August 19th, he arrived at New Westminster, where three or four of the local clergy met him, but there was no public reception. On August 22nd, His Lordship preached in St. Mary's, Sapperton, and on Sunday, August 25th, he celebrated the Blessed Sacrament at 8 a.m., and was the morning preacher in Holy Trinity Pro-Cathedral. In the evening he occupied the pulpit of St. Barnabas Church.

On Tuesday evening, August 27th, the Bishop and Mrs. Dart were present at a parish gathering in connection with Holy Trinity Pro-Cathedral, but it was in no sense a public reception.

On September 1st, the bishop preached in St. James' Church, Vancouver.

At the meeting of the New Westminster Clerical Society, held on the 19th of August, the Rev. Heriz Smith, M.A., Dean of Pembroke College, Cambridge, read a paper on "Religious Life at Cambridge University."

The Right Rev. Samuel Schereschewsky, D.D., formerly the Bishop of the American Church in China, accompanied by his wife, sailed for China on August 26th, in order to superintend the publication of his Bible in the Chinese language—from Vancouver.

Mr. Edward Bond, B.A., of St. John's College, Winnipeg, who is a candidate for holy orders, is engaged in outside mission work in connection with St. James' Church, Vancouver.

It is expected that the Synod of the Diocese will be called together by the bishop at an early date.

## BRIEF MENTION.

Greece stands lowest in point of wealth of all the countries in Europe.

The new Provost of Trinity University, Toronto, Rev. Mr. Welch, arrived this week.

The Rev. John Carter, of Pusey House, Oxford, England, is on a visit to his parents in Toronto.

Rev. J. K. McMorine, of St. James' Church, Kingston, has returned from the Adirondacks greatly benefited in health.

Rev. Prebendary Webb-Peploe of St. Paul's Cathedral, accompanied by his wife and daughter, passed through Toronto last week.

Compulsory attendance at school is to be tried as an experiment in the Russian Governments of Kharkoff, Poltava, Kursk and Volonetz.

Protestants were at first so-called because their representatives protested at the Diet of Spiers, in 1529, against the action of the Emperor.

John Fletcher, M.A., since 1881 Professor in Classics in Queen's College, at Kingston, has been appointed to a similar position in University College, Toronto.

A movement is on foot to drain the delta of the Danube and restore it to its condition of five centuries ago, when it was covered with forests and fertile fields.

It is said that Bishop Coleman, of Delaware, will visit Ottawa on the 29th and 30th of September, and on the latter date he will address a public meeting on the Manitoba school question.

The railway bridge, the largest cantilever bridge in the world, spans the River Forth with two spans, each of 1,700 feet. It was erected at a cost of nearly \$20,000,000.

Salt cellars first came into use in medieval times; there was only one on the table and it held from two to three quarts. The salt was placed about the middle of the table's length.

A. H. Lord, Almonte, has been appointed first assistant in the Church school for boys at Berthier, Que. He will at the same time fill the position of curate to the parish of Berthier.

St. Patrick was an Englishman, if Nicholson, of the Bodleian library, is right. He thinks he has found out from the tripartite life of the saint that he was born at Daventry near Northampton.

The largest harvester in the world is now at work near Grayson, Cal. This machine, which is a forty-two foot cut, requires but two men to run it, and will cut 100 acres per day at a cost of \$1.10 per acre.

On the battlefield of Worth the monument to Emperor Frederick III. will be unveiled by Emperor William on his father's birthday, October 18. The Empress Frederick and most of the German sovereigns will be present.

Thomas Butler, an Englishman, does not believe "Chinese" Gordon was killed at Khartoum. He thinks the hero is a captive in the wilds of the Sudan. Butler was a companion of Gordon in many of his stirring adventures.

Miss Mary H. Henderson, daughter of the Rev. Canon Henderson, of the Theological College, Montreal, has been appointed first assistant teacher in Kingston Ladies' College, to succeed Miss Hooper. Her credentials are of the highest character.

A magnificent bell has been placed in St. James' Church, Perth, "In loving memory of William Marshall Matheson and Rose Thyme Matheson, sometime worshippers in the church, who entered into rest on the 5th and 10th April, A.D. 1895."

In Mr. Passmore, the publisher, one of the most notable men associated with Spurgeon has passed away. He was a prominent member of the Tabernacle, and it was he who suggested the weekly issue of Mr. Spurgeon's sermons, which proved such a success.

The ancient Egyptian cats were yellow, with red stripes, such as are occasionally seen nowadays and called by some Venetian cats. The cat was domesticated in Europe shortly after the Christian era, and the first specimens brought into England were very highly valued.

Sir Frederick Leighton's "A Coming Storm," which was exhibited at the Chicago Fair, has been sold in London for \$3,045; his "Greek Girls Playing at Ball" brought \$3,675; J. F. Millet's "Winter," a woman carrying fagots, was sold for \$5,775; Troyon's "Hay Cart with Horses" for \$4,200; and three Corots averaged \$2,380 apiece.

Near Horn Head, in County Donegal, there is a remarkable natural hole in the rocks of the sea-coast, which is known all over Britain as "McSwiney's gun." It is believed to be connected with a sea cavern. When the sea "runs full" the "gun" sends up jets of water 100 feet, each spouting being followed by loud explosions.

Last month Mrs. Henry Ward Beecher was eighty-three years old, and she started for her eighty-fourth birthday with her head full of plans for the future. She says she has enough literary work before her to keep her busy for twelve months, and it is her intention to write two books between the first of next month and New Year's Day.

Since the earthquake in Florence there is hardly a street in the ancient town that does not contain one or more lighted shrines holding figures of the Madonna and saints. In some streets there are as many as four or five of these shrines, with garlands of evergreens and flowers around them and rows of burning candles before the images.

The smallest book in the world is said to be a New Testament. It was printed with type of very small size, which could be used but once, as it was found impossible to distribute them after the impression had been printed. The page is an inch long by three-quarters of an inch wide, and the volume, including covers, is exactly a quarter of an inch thick.

Lewis Carroll, the author of "Alice in Wonderland," is the Rev. Charles L. Dodgson in private life—a spare, severe, gray-headed man, who has spent most of his life within university walls, and who had a reputation as a mathematician before he developed the vein of humour that has made him famous. He is about 60 years old, and amateur photography is his chief recreation nowadays.

## British and Foreign.

The bells of St. Matthew's Church, Newcastle-on-Tyne, are to be dedicated in October next.

A peal of bells is about to be placed in St. Flannian's Cathedral, Killaloe, in memory of the late lamented Bishop, Dr. Charter.

Edna Lyall has given three bells to complete the peal at St. Saviour's, Eastbourne. They have been named Donovan, Eric and Hugo.

By the translation of the Bishop of Rochester to Winchester, the Bishop of Peterborough becomes entitled to a seat in the House of Lords.

A memorial window has been erected in the parish church of Revesby, Lincolnshire, in memory of Mr. Edward Stanhope, the late M.P. for the Horncastle Division.

For the first time in half a century the Welsh Boroughs are represented by a majority of unionist members. There is now no fear of Welsh disestablishment.

The funds for the Bishopric of Bristol are now complete and it is very likely that a bishop may be appointed to the newly created See within the next few weeks.

Lord Hylton has given the site for a new mission church about to be built at Merstham, Surrey, at a cost of nearly £2,000. About £400 has already been subscribed.

The new Dean of Leighlin is the Rev. Canon Finlay, a well-known clergyman of the Church of Ireland. The appointment is very well received in the Diocese.

A swarm of bees took possession of Newton Ferrers parish church, near Plymouth, on a recent Sunday evening, and in consequence thereof the service had to be abandoned.

A tomb, in red granite, in the Gothic style, has been erected in Ecclesall Churchyard, to the memory of the late Archdeacon Blakeney, D.D., Chaplain-in-Ordinary to the Queen.

A beautiful reredos of St. Nicholas, Blundellsands, has been recently further beautified by a gift of a cresting, representing Christ in glory surrounded by angels. The donors thereof are Sir W. B. and Lady Forwood.

Rochester is the only Cathedral in England where vestments are worn at the celebration of the Eucharist. The early celebrations in that Cathedral are well attended. The Dean is very often the celebrant at these services.

One of the last acts of the Bishop of Zanzibar before leaving England, was to preach at Christ's Church, Wolverhampton, of which church he was formerly assistant priest. The Bishop was vested in cope and mitre.

The Dean and Chapter of Lincoln have elected Dr. G. J. Bennett, Mus. Doc. (Cantab.) F.R.C.O., F.R.A.M., organist of St. John's, Wilton Rd., as organist of Lincoln Cathedral, in succession to Mr. T. M. W. Young.

The Rev. H. E. Fox, vicar of St. Nicholas, Durham, has been unanimously appointed Honorary Secretary of the C.M.S. by the General Committee of that Society in the place of Mr. Wigram, who resigned the post recently.

The rectory of Lydford, Devon, has recently become vacant. The Rev. A. Badger, curate-in-charge of Princetown, Dartmoor, has been appointed thereto. The parish of Lydford is the largest in England, and is about 20 miles square.

The Rev. H. Hensley Henson, vicar of Barking and Rural Dean, has accepted the chaplaincy of the hospital of St. Mary and St. Thomas, Ilford, which was offered to him by the Prime Minister. He will still remain Rural Dean of Barking.

The Rev. E. H. Morgan, Dean, Fellow and Tutor of Jesus College, Cambridge, died recently after a severe illness. He was the treasurer of the University Athletic and Boat Clubs. A very large number of people attended his funeral. He was 56 years old.

The Rev. T. Chapman, who was for many years a priest of the Roman communion, was recently admitted into the English communion by the Bishop of Lichfield, in the private chapel of the palace. He has joined the parochial staff of St. Matthew's, Walsall.

It has been suggested that the new Bishop of Winchester should be appointed domestic prelate to Her Majesty, thus reviving an office which for a long time has been allowed to fall into desuetude. In that case a stronger and more vigorous man might be appointed to Winchester.

The Archbishop of Canterbury has appointed the Rev. A. J. Mason, rector of All Hallows, Barking, and an honorary Canon of Truro Cathedral, to be a residentiary Canon of Canterbury Cathedral in the place of the present Dean of Ripon. Canon Mason will resign the living of All Hallows.

Lord Cadogan has conferred the rectory of Holy Trinity, Chelsea, upon the Rev. H. E. J. Bevan, vicar of St. Andrew's, Stoke, Newington. He is also Gresham Lecturer of Divinity and one of the Bishop of London's examining chaplains. He succeeds Canon Eytton, who has gone to St. Margaret's, Westminster.

The Dean of Norwich has presented to the church he has built on the Riffel Alp a credence table made of oak more than 500 years old, originally a portion of the rafters of the triforium of Norwich Cathedral, which were removed as decayed. The Dean saved such portions as were sound, and had the credence table constructed of them.

The annual festival of choirs connected with the village churches in the Diocese of Llandaff was held in Llandaff Cathedral last week. The Bishop of the Diocese was present, and took part in the service. The sermon was preached by the Rev. B. Lloyd, vicar of Mountain Ash. The choir numbered over 1,200 voices, and the Cathedral was crowded with visitors from all parts.

Bishop Barry, one of the Canons of St. George's, Windsor, and some few years ago the Bishop of Sydney, N. S. W., has been appointed by the Bishop of London to the valuable and important rectory of St. James', Piccadilly, vacant by the resignation of the Rev. Prebendary Kemp, who has held the living for the past 40 years. The new rector will be inducted at Michaelmas.

In connection with the recent Denison jubilee celebrations at East Brent, a large tea was given to which some 800 people sat down. The village streets and houses were gaily decorated with bunting. Both the Archdeacon and Mrs. Denison were present at the tea and during the evening an illuminated address was presented to the venerable vicar enclosed in a massive frame of oak, walnut and gold.

The work of restoring Curdworth Church, Warwickshire, which is now going on, is one of great interest to students of ecclesiastical architecture. It has been undertaken by Lord Norton, who is a joint patron of the living. The restoration involves to a large extent, rebuilding, and the expenditure to which Lord Norton has committed himself—as a thankoffering to God on entering the ninth decade of his life in health and strength—is £15,000.

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Dr. Loughurst, the well-known organist of Canterbury Cathedral, who has been celebrating his golden wedding, has been connected with the Cathedral since 1828. He was first admitted as a chorister, and in course of time became lay clerk and assistant organist, and finally organist and master of the choristers. His elder brother, John Alexander Loughurst, was early in the century a popular boy singer at Covent Garden when under the management of the Kembles.

The very interesting old pre-Reformation clergy or priest's house at Alfriston, near Eastbourne, is to be preserved to the nation, the Ecclesiastical Commissioners having consented to transfer the building for a nominal sum to the National Trust for Places of Historic Interest or Natural Beauty. The building, which is constructed of oak framing filled in with "wattle and dab," with a thatched roof, is believed to have been erected in the fourteenth century, and is one of the few existing relics of the old timber vicarages which were at one time common in rural England.

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.

Thanks.

SIR,—Allow me to acknowledge the response to my appeal in your paper of August 15, by Dr. Ogden-Jones, Toronto, of \$2, for which I thank him most heartily. The church is now in process of erection, and we hope others will follow his good and kind example, that we may be enabled to get in before the wet weather sets in. We are still holding service in the barn. I trust and do not think I shall ask in vain.

ALFRED W. H. CHOWNE.

Emsdale, August 26th, 1895.

"Life in a Look."

SIR,—I do not know who the individual R. B. Waterman is, but I cannot let his sad letter, which appeared in your issue of the 29th ult., pass without a word of protest. To go step by step and discuss the letter, which is so very inconsistent with common sense, yes, even broad common-sense, I cannot find time, but I will merely direct the writer to take heed of the latter part of the text he quotes, viz., "Except a man be born of Water and the Spirit" etc. Born of the Spirit, aye, that is where we need to lay the stress; aye, it is the Holy Spirit we need, and let us all storm the gates of heaven until we have the clean heart created within us. I am very glad "Life in a Look" has such a wide circulation in your neighbourhood, and I should venture to say that I do not think it will prevent you from pinning down to the Prayer Book, and what is more, people won't be pinned down to anything in this age. In closing I would say that I have been in this diocese during the past year, and have so far failed to hear the "wail of loneliness" you describe; something very different I often have heard, viz., the exultant shout of soldiers fighting the good fight of faith.

ARTHUR J. HEWITT.

London, Ont., 29th August, 1895.

Lay-Readers.

SIR,—Last Sunday service was conducted in St. John's Church, Cambray, by a lay-reader from Lindsay. After service, this presumptuous young man, who lauded the great Protestant saints, John Wesley and Spurgeon, as our great examples, but forgot King William, was remonstrated with for using extemporary prayer after service and pronouncing the benediction. The writer was given to understand that this was the course pursued in England; that he held the Bishop's license and that he had the sanction of Rev. Mr. Marsh, and his curate, Rev. Mr. Smith, for what he did, and that "he was going to do these things whenever he pleased." It is time for the Canons of the Provincial Synod to strictly define the duties of lay-readers and the style of service they are to conduct. Wycliffe men, as promoters of the so-called Protestant Churchman's Union, are constantly making the proud boast of their loyalty to the Church and its laws. In fact, so they assert, they are the Church, and we High Churchmen are but a band of dangerous conspirators introducing novelties into the Prayer Book, and that our logical tendency is to Rome, the mother of abominations.

Would the descendants of the promoters of the rebellion principles in England remember that the logical result of their principles was in spite of all their boasted love for the Church and king—the wreck of the one for a time and the sending of that loved king to the scaffold, and when the people of England sickened of the reign of cant and hypocrisy and restored the king to his throne and the Church to its proper place in the affections of the people, that the majority of those who separated from the Church soon denied the Lord Jesus Christ, while the forefathers of Wycliffe men stand in the Church because they loved the loaves and fishes. High Churchmen, as a body, do not approve of or sanction all the individual facts and fancies introduced from foreign ceremonial. The good sense of the majority of Church people will soon relegate what is objectionable in ritual to oblivion. But Wycliffe men object to all ritual on the ground of its support to the false teaching of its promoters, as the ritualists are but a small portion of that very insignificant body of High Churchmen, and according to their boast Wycliffe boasts that they and their promoters are the Church. Would it not be well for them to turn their artillery on their own ranks and compel them to obey the laws of Christ's Church?

DISCIPLINE.

Anglican Fallacies.

SIR,—Will you allow me to suggest, in view of Mr. Whatham's efforts to prove the idea of any connection between the ancient British Church and the Church of England an "Anglican Fallacy," the following was probably the position of affairs when Theodore arrived in England. If I am incorrect I shall be pleased if someone will point out my mistake.

ROMAN MISSIONS.

Table with 3 columns: Kingdoms, Sees, Occupants. Rows include Kent, Wessex, East Anglia, Northumbria, York, Mercia, Essex.

CELTIC MISSIONS.

Table with 3 columns: Kingdoms, Sees, Occupants. Rows include Northumbria, York, Mercia, Essex.

This agrees with Lane, who states that besides Chad and Wilfred, there were only two other bishops in charge of Anglo-Saxon Dioceses, one of whom died the same year. He does not say what their names were, but I have read elsewhere that it was Boniface who died shortly after Theodore's arrival. Theodore at once deprived Chad for being consecrated to York, already filled by Wilfred, and reinstated the latter. The Episcopate then stood thus: Theodore, who had Roman orders; Wilfred, who had Gallic orders, and Jaruman, who most certainly had had Celtic orders, and all their bishops had Celtic orders, except Wilfred, who positively refused consecration at their hands. How Theodore could have filled the vacant Sees without allowing a bishop with Celtic orders to take part in the consecrations, I cannot see, provided my chart is correct and he observed the Nicene rule. As regards the Welsh Church, Lane distinctly states that it was not the root from which English Christianity sprang, and so far as I can see, does not say that, after its absorption into the Church of England, any of the then Welsh bishops took part in any consecrations. He suggests that in Theodore's time Chad or some Celtic prelate may have taken part in consecrations, but what he really does say about the succession is this: "And if it be fair to suppose that the coming of Augustine from Rome, when only a monk, was equivalent to the establishment of an Italian hierarchy here, it is no less reasonable to suggest that 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. Henceforth, then, there was a double line of Apostolic ministry in the Anglo-Saxon Church, and when by degrees the Scotch, Irish, and British (i. e. Welsh) Churches adopted the Continental ritual customs, and agreed to recognize the primacy of the Archbishop of Canterbury . . . this double succession was still further assured." It seems to me to mean that the British priests who were ordained bishops by Theodore handed down the Celtic orders which they received when they were priested, and the Roman orders which they received when consecrated bishops by Theodore. It is only a succession such as this which we have from Augustine, for he only founded two Sees permanently, viz., Canterbury and Rochester, and both were vacant when Theodore arrived, so that, as far as the Episcopate

went, his succession had died out. The other Roman missions derived their orders elsewhere. L. STONE.

Anglican Fallacies.

SIR,—That the primitive British, Irish and Scotch Churches formed one Celtic communion; that such a Church existed; that this Church was founded by St. Augustine, and was thoroughly antagonistic to the claims and usurpations of the Roman Church, in the person of Augustine, on his arrival in Britain in A.D. 596—is so notorious that we only need quote Bede to illustrate the fact. "The Britons," declared Bede, "are contrary to the whole Roman world and enemies to the Roman customs, not only in their Mass but in their tonsure." Laurentius, the successor of Augustine in the See of Canterbury, is reported by Bede to have spoken yet more bitterly of the antagonism of the Scotch branch of the Celtic communion: "We have found the Scotch bishops worse even than the British. Dagon, who lately came here, being a bishop of the Scots, refused so much as to eat at the same table, or sleep one night under the same roof with us" (Bede Eccles., Hist. ii., c. 4). If it be a fallacy to imagine that this Celtic Church had an Eastern rather than a Western origin, then certainly it is a Roman no less than an Anglican fallacy. Robert Parsons, the Jesuit father, in his "Three Conversions of England," says that "it seems nearest to the truth that the British Church was originally planted by Grecian teachers, such as came from the East, and not by Romans" (vol. i., page 15). He must have come to this conclusion from the difference in the service of the Mass, between the Roman and Celtic Churches, and the undoubted fact (however it may be explained) that the British clergy used the Eastern and not the Roman tonsure. In a sense, Augustine was the founder of the Anglo-Saxon Church, because he was the founder of that See which eventually became the centre of authority in things spiritual, in what afterwards became the United Kingdom of England—but he was not the founder of the Christian Church in East Anglia, nor in the North of England; the Anglo-Saxons of these districts owe their conversion to the Celtic Church. Gradually, indeed, the Celtic churches in Cornwall and Wales submitted to Canterbury. Canterbury also claimed in after ages jurisdiction, to some extent, over the Irish and Scotch Churches. And from the landing of Augustine down to the Reformation, we have a history of the gradual victory and growth of the power of the Roman Church in the British Isles. I presume no member of the Anglican communion would contend that the Church of Rome, at the time of the introduction of the Christian religion into Britain, or at the time of the introduction of the Episcopate, claimed to be mistress of all Churches; therefore we cannot wonder that the long isolated Celtic Church should have refused submission to Augustine's claim. "At illi" (says Bede, lib. ii., page 112) "nihil horum se facturos neque illum pro Archiepiscopo habituros esse respondebant." Surely our modern Anglican communion as containing the Welsh, and Irish, and Cornish Churches, is the inheritrix of the old Celtic traditions—and as the Roman party in Bede's day never breathed a word against Celtic orders, we cannot for a moment doubt that as the Celtic Church submitted to Canterbury, their bishops would act with the bishops of the Anglo-Saxon Church, so that we have in the Anglican communion of to-day an Episcopate with a succession in which mingles a thread of the old Celtic Episcopate. While the Anglo-Saxon Church, with the exception of Northumbria and East Anglia, was the daughter of the Roman mission of Augustine, the Anglican communion of to-day inherits not only the law and order introduced by the Roman element, but also all that is glorious in the history and traditions, and the absorbed life and succession of orders, of the Celtic Church.

WM. BEVAN.

Mount Forest, 24th August, 1895.

P.S.—At the present moment it seems to me—as I am looking into the matter (my present opinion may be modified hereafter)—that sixty-three years after the landing of Augustine—that is, in A.D. 660, when all the Heptarchy, except Sussex, had been converted, Wini, Bishop of Winchester, was the only bishop of the Roman obedience—the Augustinian succession—in Britain; all the rest were British: Maelwyn or Patrick, of Ireland; Ninian, of the Southern Picts; Aidan, of the Northumbrians; Paul Hen, his successor, Columba of the Scots; Finan, of the East Angles; Chad, of the Mercians, were all British. The Christian Church in Britain has paid dearly for the complete victory of the See of Canterbury, and the suppression of the old Celtic feelings and traditions. The Anglicizing of the Church in Ireland, in Wales, and even in Scotland, has left our communion very weak all over the area of the Islands, where the old Celtic Church was so completely beaten into line. Everything is now being done to try and convince the old Celts that the Church in their midst is not an alien or Anglo-Saxon institution. W.B.

## Daughters of the King, and King's Daughters.

SIR.—My brief critique on a non-denominational organization, styled "King's Daughters," in the CANADIAN CHURCHMAN of April 25th, has elicited two letters in response in your paper of August 15th. The first, from the Canadian Secretary, is courteous, giving me credit only for mistaken ideas. The other, from the General Secretary, is of great length, and by no means so tolerant in its criticisms. To her, it appears, I wrote about something, "it was proven I did not know," and she cautions the "King's Daughters" "against going on information that has no foundation in fact." Indeed, I am informed, I am "speaking out of the pit, into which some equally blind leader has plunged me." Further, she never before heard of any points of difference between her society and the "Daughters of the King," and stranger still, "there is only harmony and good-will between them." However, *involve me virtute*, and proceed to show that my statements are not mere gratuitous assumptions. Late last year in a Montreal Church paper, I read with much interest communications concerning the good work done on Church lines by the "Daughters of the King." The General Secretary, Miss Ryerson, gave an account of the origin and progress of this society. "The idea of forming the association was conceived on Easter evening, 1885, by some young ladies of the Church of the Holy Sepulchre, New York city. One of the senior Bible classes of that parish had for its class name, 'Daughters of the King'; its teacher, desiring to arouse its members to greater activity and more earnest zeal for Christ and His Church, called a meeting and urged their co-operation as a class in some defined work and action for the parish. The result was so encouraging and so earnest a spirit was manifested that, having obtained the rector's consent, they formed an association, and a committee was appointed to select a badge and motto to be worn by the members as a sign of their membership and Christian obligations. After mature deliberation, the badge and motto, now known as belonging to the 'Daughters of the King,' were adopted and worn as a pin. Soon the quiet, steadfast purpose of the 'Daughters' was recognized outside the bounds of the parish, and other classes and fields assumed the badge until, after consultation, it was decided to establish the Order of this distinctively Church organization on a permanent basis." Candidates for membership must be communicants and pledge themselves to obey the two rules of the order and wear the badge. The rules are:

"(a) To pray daily for the spread of Christ's Kingdom among women; for God's blessing upon all the members of the Order; and for the prosperity of the parish to which her Chapter owes allegiance.

"(b) To make an earnest effort each week to bring at least one woman within the hearing of the Gospel of Christ as set forth in the services of the Church; and to offer at all times such aid to the rector or minister in charge of the parish, as he may deem necessary for the furtherance of the work of Christ.

"The badge of the Order is a Greek cross fleury of silver, charged on the horizontal with the words, 'Magnanimitur Crucem Sustine,' and at the base of the perpendicular with the initials of the motto of the Order, F.H.S., 'For His Sake.' Its colours are white and blue." Perhaps it was one of those startling, undesigned coincidences we sometimes hear of, that the later society adopted a silver Maltese cross and purple ribbon. Miss Ryerson states emphatically: "The 'Daughters of the King' is distinctive Church, and its work definite, and might be stated in other words as follows: 'For the spread of Christ's Kingdom among women and the active support of the rector's plans in the parish where the particular Chapter may be located.'" From the Sunday-school class of Easter, 1885, have sprung 350 Chapters in 56 dioceses. "This organization, therefore, offers a grand opportunity for women of the Church to devote their services to the furtherance of that Divine organization of which they were made members in Holy Baptism. We would venture to say to all such who may at the present time be working in connection with so called non-denominational societies, and especially with that which has assumed a title liable to be confounded with the older association: 'Don't rob your mother—the Church—of that filial affection, interest and duty, which you owe to Her by expending all your powers of mind and body in furthering, primarily at least, the interests of an organization which is virtually in opposition to the 'Daughters of the King,'—the society of that Christian family or household of which you are members in virtue of your baptism, confirmation and communion. Whilst the Apostolic precept is: 'While we have time let us do good unto all men,' there is yet the specially: 'and specially unto them that are of the Household of Faith.' Such, then, are the lines on which the "Daughters of the King" carry on their work, and Miss Ryerson's eloquent appeal should touch the hearts of all earnest Churchwomen. But with respect to the order of "King's Daughters,"

it still seems to me, notwithstanding the General Secretary's anathema, "based on an indefinite nebulous theory of Christianity, without the essentials of a ministry, Church creeds or sacraments." It appears from its constitution that "the objects of the society are to develop spiritual life and to stimulate Christian activities." 2nd. "Any person may become a member whose purposes and aims are in accord with its objects, and who holds himself or herself responsible to the King." Now these rules are very good, though rather hazy. They may mean a good deal, and they may mean nothing more than the cry of Lord, Lord, without practical obedience to His will. The promoters of the Order seem to have forgotten that the King founded a Kingdom—the Church of the Living God—and that the entrance to it is by the sacrament of baptism, while the other sacrament, ordained by the Master, is for "the strengthening and refreshing of our souls." And for the ministration of those ordinances, and the care and oversight of His spiritual Kingdom, a ministry was Divinely appointed. And of the early converts we are told that they continued steadfastly in the Apostles' doctrine and fellowship—the breaking of bread and the prayers. From, however, the constitution of the "King's Daughters," it does not appear that the Order appreciates these truths, which Churchmen regard as the foundation principles on which the Kingdom is founded.

There is yet another point to which I must allude in reference to alleged unfair omissions in my extracts from the report of the "Huron Lay Workers." The only favourable reference in the report was the part of line mentioned, that the K. D.'s were doing "a good work financially and spiritually." On the next page there are, "suggestive remarks from clergymen whose services to the Church and standing in the Diocese entitle them to attention and respect." The first is, "if we are to have organizations at all in the Church, they should be distinctly Church in associations and teaching. I do not think 'Christian Endeavour' or 'King's Daughters,' that are inter-denominational, will ever help the Church." The next two are to the same effect, insisting on thorough Church lines. Even in my own experience I find in a minor matter of order that the K. D.'s, when desirous to establish a circle in a parish, do not deem it necessary to consult the rector on the subject. In the discussions that followed the report, I find that two clergymen made "a few remarks" favourable to the King's Daughters, that they were recognized, as all must have been through courtesy, for the Huron association is strictly Anglican, and by its constitution no one is eligible for membership save communicants. In the early days of Christianity it was the custom of the heathen persecutors to test those who were suspected of being Christians by ordering them to burn incense at the shrine of the great goddess Diana, or some other divinity. We of the present day have a still greater idol, the popular and fashionable goddess of undenominationalism. At her apotheosis in Chicago, not only representatives of various Christian bodies, but Mohammedans, Buddhists and Hindoos offered adulation at her shrine. At the Parliament of Women a few weeks since in Toronto, the same goddess was set up, and as a votive offering of sweet incense, the Lord's Prayer was rejected by a large majority of those professedly Christian women.

ALEX. DIXON, D.C.L., Archdeacon.  
Guelph, August 23rd.

## Family Reading.

## Attractions at Moscow.

St. Petersburg is of peculiar interest as the modern capital of Russia, and the place of residence of the imperial family; but from a picturesque and historical point of view Moscow is the most striking of the two, with its marvellous Kremlin, the most curious building in the world, containing under one roof a magnificent palace, picture galleries, museums, cathedrals and chapels. The view, too, of the whole capital is beautiful, for it stands on an eminence, the frozen river below stretching as far as the eye can see. Then there are the quaint buildings of purest white mingled with Oriental colours, golden domes and innumerable minarets, the church of St. Saviour's conspicuous among all in the centre of the city, built of the whitest stone, shaped like a Greek cross, erected in memory of the retreat of the grand army, and the deliverance from Napoleon in 1812. The treasury is full of beautiful and interesting objects, including the crown jewels, the crowns used on all occasions in Russia, also the robes worn by the Czar and Empress at their coronation. From the treasury you pass on to a large museum contain-

ing gold and silver plate of all nations, rare porcelain, ancient carriages of state, and a great accumulation of gifts presented by rulers of all ages and countries of the east and west to the Czars of Russia. Among these there was a wonderful chariot from Queen Elizabeth of England, which she sent to the Emperor John the Terrible, when he invited her to join with him in war against France, an invitation which she declined to accept. History says that she refused an offer of marriage from him at the same time. Then there was a fine collection of armor and weapons and other relics of the past, Peter the Great's bed, Napoleon I.'s tent, left behind him in his hurried retreat, innumerable relics of John the Terrible, and among them more gifts from Queen Elizabeth. We visited the cathedral where coronations take place; also another where the coffins of all the Czars up to Peter the Great are arranged; here we found two priests praying for the soul of John the Terrible, as there is a strong conviction that his soul must still be in purgatory, although he lived three centuries ago.

## Keep Straight Ahead.

Pay no attention to slanders or gossip-mongers. Keep straight on in your course and let their backbiting die the death of neglect. What is the use of lying awake nights, brooding over the remark of some false friend, that ran through your brain? What's the use of getting into a worry and fret over gossip that has been set afloat to your disadvantage by some meddling busybody who has more time than character? These things cannot permanently injure you, unless, indeed, you take notice of them, and in combating them give them character and standing.

If what is said about you is true, get yourself right at once; if it is false, let it go for what it will fetch. If a bee stings you would you go to the hive and destroy it? Would not a thousand come upon you? It is wisdom to say little respecting the injuries you have received. We are generally losers in the end if we stop to refute all the backbitings and gossipings we may hear by the way. They are annoying, it is true, but not dangerous, so long as we do not stop to expostulate and scold. Our characters are formed and sustained by ourselves, and by our own actions and purposes, and not by others. Let us always bear in mind that "calumniators may usually be trusted to time, and the slow but steady justice of public opinion."

## How to Have Good Cooking.

There is much talk about hard times and the scarcity of money, hence the necessity of making money by saving it in household and other expenses. One of the best ways of accomplishing the above desirable end is to purchase a "Peerless Steam Cooker," which received the highest reward at the World's Fair in Chicago, and is commended by Marion Harland, and all cooking experts. A whole meal can be cooked at one time over one burner on a gasoline, oil, gas, or common cook stove, and without mingling flavors. It will pay for itself in one season; for canning fruit alone it saves one-half in time, a third in fuel, and one-fifth in food. A five pound roast cooked by this process will weigh as much when taken out as when put in, while every cook knows that it shrinks a pound in every five when baked in an oven. It possesses many other advantages which are highly appreciated in the home, such as no steam in the house, no offensive odors, no heavy kettles, no burned food, no frosted windows, no crowded stoves, no damp walls, and no tough meat. The best hotels and sanatoriums cook by this process, because it makes the food better, and on account of the great saving. Turkeys, chickens, hams, beef, oysters, all kinds of vegetables, porridge, puddings, custards, bread, in fact nearly everything that is cooked, can be prepared with this most useful device. It is highly recommended by physicians because it makes the food easier digested and more nourishing. There are over three hundred thousand now in use. [We are using one of these in our own family with great satisfaction.—ED.]

K.D.C. the great spring remedy.

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Medicines of Old.

Nearly everything in the animal kingdom was formerly used in the healing art, says Julius Stinde, a German writer. In the oldest medical book now known, composed in Heliopolis, where once Joseph served Potiphar, we find "a means for increasing the growth of hair, prepared for Schesch, the mother of Teta, the King of Upper and Lower Egypt." Dogs' teeth, over-ripe dates, and asses' hoofs were then grated. As Teta lived before Cheops, this recipe for hair-oil is older than the great pyramid of Gizeh, and is supposed to date back more than 6,000 years. The heads of venomous serpents have long held an important place in medicine. A strong broth made from them and mixed with salt and spices and a hundred other remedies was employed, under the name of *theriac*, as a cure for every conceivable disease. Three drops of the blood of an angry black cat gave relief to the epileptic. Even now animal preparations are officinally used, as sperm, wax, tallow, swine fat, pepsin, musk, cochineal, leeches, etc. But the nasty mixtures have disappeared. Even leeches are much less employed than formerly. When bleeding and cupping were considered important, leeches held the third place for this purpose; and in the Paris hospitals, between 1829 and 1836, from 5,000,000 to 6,000,000 leeches were used annually, drawing from the unfortunate patients seventeen hundred weight of blood. These examples indicate the degree of the changes that have been made in the science of medicine.

The Same Old Deceit.

The Evil One tempted our first parents to doubt God's loving care and His warnings. What God gave in rich plenty was forgotten; desire went after what was withheld. It was pleasant; it would make wise; it could do no harm; it could not bring under the power of death. God seemed to be keeping them back from good, and trying to awe them by vain threats. So it is now. To the young especially the same temptation comes. There are pleasures in sin, why should they not be enjoyed? There is curiosity to know about things which God warns us not to touch; why should it not be indulged? True we are told of loss and harm; but all this seems far off; and what is longed for offers itself now. And God surely will not punish, though He says He will. He will forgive, or He does not really mean His words, and means us to take them as simply true. In this doubt of God is the beginning of the soul's death. It is the putting aside of His care and love, and defying of His power. Sin works its own doom. It is its own doom. Innocence is lost when the knowledge of evil is gained. When God's grace is thrown away the soul feels its nakedness. Even the restored penitent has suffered loss. "What fruit had ye," writes S. Paul, "in those things whereof ye are now ashamed, for the end of those things is death?"

The Crisis of the Soul.

GOD'S PROVIDENTIAL CARE IS VERY NEAR TO THE GREATLY TRIED CHRISTIAN.

Says Phillips Brooks: "Whenever souls are being tried and ripened, in whatever commonplace and homely way, there God is hewing out the pillars for His temple." And Rutherford once said to a tempest-tossed soul: "Be sure that thou art most precious to thy Saviour, else He would not give thee so much medicine."

Corinna, when she first took up the Christian life, thought that only spiritual peace and joy awaited her. Nowhere in God's Word does He say: "Thou shalt not be tried;" for it is only by passing through the fire that gold is purified. The diamond, unpolished, is not comely, but the skilled workman knows that beneath the rough exterior lies hidden beauty.

It ought to be enough for us to know that our lives are divinely appointed, and that nothing comes to us by accident. The precious, abiding joy of the heart is God's own gift, planned for us since the foundation of the earth. The cross, too, which in bitterness of soul has been borne so long, oh, God, so long! can still be borne longer if it be His will. The soul of the creature should not

question the infinite wisdom of the Almighty. "What I do thou knowest not now, but thou shalt know hereafter."

Every joy should make the Saviour dearer to us; every sorrow should draw us closer to His side. How often with full heart has the child of God declared: "It is good for me that I have been afflicted that I might learn thy statutes!"

How wonderful beyond everything is His compassionate love! Everywhere through the Bible are words of passionate affection: "I have loved thee with an everlasting love;" "I will guide thee with Mine eye;" "I am My beloved's and My beloved is Mine;" "How shall I give thee up, Ephraim?" "I am married unto you;" "As a father pitieth;" "As one whom his mother comforteth;" "Behold, I have graven thee upon the palms of My hands;" "I will never leave thee, nor forsake thee;" "Father, forgive them, for they know not what they do." With such blessed assurances of love how dare the soul of the Christian murmur?

"Thou art as much His care as if besides  
Nor man nor angel lived on earth, in heaven.  
For thee He died; for thee He lives again;  
O'er thee He watches in His boundless reign."

Endurance.

"He that endureth unto the end, the same shall be saved." Thus Christ shows His people the pathway to salvation. Rather, we should say, one of the conditions of salvation. It is nothing less than life-long devotion to Him, and life-long consecration to His service.

There is a time in the life of every one when the call goes forth: "Son, go work to-day in my vineyard." Obedience to that call is the consecration of self to the work of the Saviour's vineyard. Endurance is never-failing devotion to the work even to the end, so that when the call to rest comes we may be found at our post.

How many of us heed the call to "go work?" How many "endure to the end?" In the early morning, when the bright beams of the sun gild our pathway, and the birds sing merrily in the trees that overarch it, we find the work in the vineyard exceedingly pleasant; and we wonder that so few obey the call which brought us thither. As the day advances, and the shadows diminish, we find the work a trifle harder, a little less interesting. The heat becomes intense, and there is a slight longing for the things we left behind in the world. Still we go on. We lift up our heart to Him who called us, we remember that His strength is made perfect in weakness, and we feel cooler at once, and the work again grows in interest.

Noon is past, and we grow faint. The details of our service have disappointed us: many things have developed in a way not expected, the rich promise of fruit has not increased as we hoped, and we are a little doubtful of the wisdom which led us to answer the call, "Go work." An hour later, the heat has become almost greater than we can bear, and matters begin to assume a serious aspect. Our whole body seems unusually tired, and we feel exhausted. Here a sweet voice whispers in our ear:

"O child, hold thou on in courage of soul  
Through the stormy shades of thy worldly way;  
And the billows of cloud that around thee roll  
Shall sleep in the light of a wondrous day."

The message cheers us, and we bend to the work again. And so the day wears on. The end will soon be reached. The reward is sure.

Towards the setting of the sun, some of our old companions pass along, and seeing us at work, worn-looking and sad, they tempt us to leave the vineyard and go with them to pleasure and to ease. We reflect for a moment, and think how comfortable it would be for us, and how far less irksome than working in the vineyard. But another voice softly says: "Patient endurance attaineth to all things." And we go on.

The sun has sunk to rest, and the dews of night fall on the tired labourer. The day has gone. The toil is over. The labourer has endured unto the end. The Master came to the vineyard and found His child there, faithful to the last. He enfolded him in His love, and this was recompense a thousandfold.

Prehistoric Weapons.

You may go into certain prehistoric depots, where you will find, lying by thousands, flint weapons which have been carefully chipped and shaped and polished, and then, apparently, left in a heap, and never anything done with them. Is the world a great cemetery of weapons prepared and then tossed aside like that? We need a heaven where the faithfulness of the servant shall be exchanged for the joy of the Lord, and he that was faithful in a few things shall be made ruler over many things.

Cliffs of Character.

Character is the result of actions. Condition is largely, if not altogether, dependent upon conduct and upon character. And, just as the sandstone cliffs were laid down grain by grain by an evaporated ocean, and stand eternal when the waters have all vanished, so whatever else you and I are making of, and in, our lives, we are making permanent cliffs of character which will remain when all the waves of time have foamed themselves away.

Fairy Gold.

There are old stories of men who in the night received from fairy hands gifts of gold in some cave and when the daylight came upon them, what had seemed to be gold and jewels was a bundle of withered leaves and red berries, already half corrupted and altogether worthless. There are many things that the world counts very precious which are like the fairy's gold. Nothing that can be taken from a man really belongs to him. The only real riches, correspondent with his necessities, are those which, once possessed, are inseparable from his being, the riches of an indwelling God, and of a nature conformed to His.

Concentration.

One use of the tube of the telescope is to shut out cross lights, and concentrate the vision on the far off object looked at undisturbed. Unless we can thus shut off on either side these dazzling and bewildering brilliances that dance and flicker round us, we shall never see clearly that solemn future and all its infinite possibilities of sorrow or of blessedness. The eye that is focussed to look at the things on the earth cannot see the stars. When the look-out man at the bow wants to make sure whether that white flash on the horizon is a sun-smitten sail or a breaker, he knits his brows and shades his eyes with his hand, and concentrates his steady gaze till he sees. And you and I have to do that, or the most real things in the universe, away yonder in the extreme distance, will be problematical and questionable to us.

Let Your Light Shine.

The first thing a soldier does when he enters the army is to put on a uniform, and he wears it until he is mustered out. Every button on his coat is a confession that he is a champion for his country, and ready for any kind of warfare that comes to him in her service. He lets his light shine for the cause he has espoused with every step he takes. Wherever he goes he is a living proclamation that an army believes his government is right. He is not ashamed of his flag, and is ready to follow it to the death. The Christian ought to be a living witness that God has a friend in him wherever he stands. It ought to be the very first business of his life to see that all of his influence is on the side of Christ. The light that makes visible true Christian life is the best advertisement heaven has on earth. Wherever you go you ought to be a counting figure for the cause of Christ. "Before men." Before all kinds of men, taking them as they come. Not simply before your pastor, and the men who think just like you do in your church, but before men who break the commandments, and have a good deal to say about their being nobody but hypocrites in the Church. Before men who swear in your presence, and begin to tell you unclean stories. Be a light for God wherever you go, and He will make you a blessing to many who live in the dark.

## At Your Best

You must live each day at your very best ;  
The work of the world is done by few ;  
God asks that a part be done by you,  
Providing others to do the rest.

Say oft of the years as they pass from sight :  
" This is life with its golden store ;  
I shall have it once, but it comes no more,  
Therefore, I must work with my strength and might."

Up and be doing the work that's given !  
You'll finish your task on the other side,  
When you wake in his image, satisfied,  
Amid the glorious bliss of heaven.

## The Hidden Treasure.

## CHAPTER XVII.—CONTINUED.

" But I thought your motto was that every herring should hang by his own head!" said Jack, as they entered the house. Dame Higgins only replied by a prodigious sniff, and some remarks apparently spoken to the air, concerning folks who knew on which side their bread was buttered and how to turn their charities to good account.

" Dame Higgins is out of humour!" observed Jack.

" It is seldom that she is anything else, save when she has made an uncommonly good bargain, or some unexpected gain has come to her!" replied Mary Dean. " She and her husband seem to care for nothing else save for saving and making money. I have been poor enough, as you know, but I never saw the day that I would exchange lots with Joan Higgins! With all her wealth, she is poorer this day than I ever was!"

" She would always be poor if she had the revenues of the Cardinal himself!" said Jack. " But what is this about your lodger?"

" Oh, poor, dear young gentleman, he is in a sad case enough!" replied Mary Dean. " They found him floating on a kind of raft pieced together of bits of wreck, and neither food nor water, and all but gone. He says the ship he was on foundered about twelve days, as nearly as he can tell, before he was rescued, and that there were two men and a little maid, a child of the captain's, on the raft with him, but they died one after another—the little maid last of all. Davy said it was pitiful to see him with the little corpse clasped in his poor arms. He would hardly let it go, for it was hours before he knew anything rightly. He is a slender youth and looks more like a scholar than a sailor—indeed he looks like a gentleman born, and speaks like one, but he does not seem willing to give any account of himself, and there is no use in teasing him till he is better. He wanders a deal at times, but more from weakness than from fever I think, and then his talk is all about Holford, and Davy and I thought as you had been at Holford so much of late, you might perhaps find out something from him. He may have friends—perhaps a mother who is wearying for news of him."

" I will see what can be done!" said Jack. " I had almost forgot to wish you joy of Davy's return. I hear he hath done very well."

" Yes, indeed he has. Davy is second mate, which is great promotion for one so young!" said Mary. " He earns good wages, besides what he can make by trading on his own account, and he hath brought home a good sum of money, besides presents of foreign stuffs far too fine for me to wear, and many curious outlandish toys for the children. I knew you would be glad to hear as much, for your folks always took his part!" said Mary, wiping the glad and proud tears from her eyes; " but, thank God, nobody can call my Davy a scape-grace any more."

" He is a brave, good lad, and I for one always thought so!" said Jack. " To my mind, he has shown himself a far better Christian, by going to work to help you and the children, than he would have done by becoming a monk, and leaving you to shift for yourself or live on charity. But it grows late. Shall I go up and see this stranger?"

" If you will!" said Mary. " He lies in my best room!"

The stranger was, as Mary had described him, a dark, slender young man, sunburned and emaciated, yet having the air of a gentleman. He was comfortably accommodated in his hostess' best

bed, and Mary had combed his dark, curling locks and trimmed his beard, evidently wishing to set him off to the best advantage. The moment Jack's eye fell on him, he was puzzled by a resemblance to some very familiar face, but whose he could not tell. " If I have never seen you before, I have certainly seen somebody very much like you!" was his first thought.

" See here, Master Paul!" said Mary, in a tone which was both respectful and affectionate. " Here is young Master Lucas come to see you!"

" He is very kind!" said the invalid, faintly smiling. " I am no great sight I am afraid, but any friend of yours is welcome, my kind nurse!"

" I did not come to stare at you, but to see what I could do for you!" said Jack, seating himself by the bedside. " My father has sent you some nourishing food, and bade me ask what else we could do for you. You seem very ill and weak!"

" I think I have gained a little since I came here!" said the invalid. " It is a wonderful blessing to be once more among kindly English folks, and to lie still in a clean and decent bed!"

" I am sure you are heartily welcome!" said Mary Dean. " But I will leave Master Jack to sit with you, if he will be so kind, for I have matters to attend to below stairs."

Mary went away, and Jack remained quietly sitting by the side of the invalid, who seemed to have fallen into a doze. The more Jack looked at him the more certain he became that he had seen him or some one like him before. Presently the stranger opened his eyes and asked for drink. Jack supplied his want and arranged his pillows comfortably, with that quiet deftness which seems natural to some nurses, and which no amount of experience can teach to others.

" Do you live in this place?" asked the stranger, whom Mary Dean had called Paul. " You do not look like a town-bred lad."

" I am so, nevertheless!" replied Jack, not ill-pleased; " but I have been keeping sheep all summer with my great uncle at Holford."

" At Holford!" repeated Paul with a start.

" Yes, my uncle is shepherd to the good Knight of Holford!"

" What, old Thomas Speat! Is he alive still!" asked Paul with interest.

" He is alive and well!" replied Jack, more puzzled than ever. " Do you then know my uncle, and the family at the Hall?"

" Yes—that is—I once lived in the family of Sir Thomas for a short time!" replied Paul, with an air of embarrassment. " Is the good Knight well?"

" He is well, or was so last week!" said Jack. " I saw him in the market place a few days since. He hath grown grey of late years, but still holds his own!"

Paul sighed. " And my lady! Have you ever seen her?"

" Oh yes, often when I was at Holford!" replied Jack. " She goes about among the poor people a great deal, but rarely visits among the gentry since her son's death."

" She believes him dead, then!" murmured the stranger, so low that Jack could but just catch the words. He answered them as if they had been addressed to himself, quietly, but with his heart beating fast, as a wild idea occurred to him.

" My lady thinks him dead, and hath caused many masses to be sung for him; but the Knight will not believe it. They say he keeps his son's room in the same order in which the poor young gentleman left it when he went to college, and he will not suffer his son's old dog to be killed, though the poor creature can hardly crawl from the hearth to the hall door. But he is a good gentleman. I have often wondered much how the young master could leave such a kind father."

(To be continued.)

## A Word Fitly Spoken.

Had she a daughter to train, said a woman of the world, one accomplishment above all should be taught her—to make herself agreeable without descending to make fun of other people. Much, if not most, of the fun current among young folks consists in picking others to pieces.

Bright people are given to use their wit very freely upon others who have the misfortune to

come near them. Women especially regard the world outside their immediate circle as created to afford them amusement, not of the most amiable kind. They are not discriminating enough to see what underlies and offsets the peculiarity which provokes their fun.

The ill-dressed, hurried woman is commonly trying to carry affairs from whose burden her critics would shrink shamelessly. No wonder if the brave spirit steps awkwardly and unbecomingly under the load she can just bear without breaking. Those who bait their fun on her must laugh and laugh again unheeding.

## Hints to Housekeepers.

BEET STINGS.—Apply mud or clay to a bee sting and it will remove the inflammation.

Sweet skim milk is better than starch for lawns and muslins. It gives just the right stiffness.

Pie crust can be kept for a week, and the last be better than the first, if put in a tight covered dish and set in the ice chest in warm weather.

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

Peach meringue pie is delicious, and is made thus: Line a deep earthen pie plate with a rich pie crust that has been rolled thin. Peel and slice enough peaches to fill the plate very full and sift sugar over them. Crack half a dozen of the peach stones and take out the meat, blanch, chop fine, and scatter among the fruit. Bake in a moderate oven. For the meringue use the white of two eggs beaten to a stiff froth and two tablespoonfuls of sugar. Spread over the peaches and return to the oven and brown lightly.

PEACH FRITTERS.—Make a batter from one quart of flour, one cup of lukewarm milk and three-quarters of a yeast cake dissolved in a little water. Set to rise in a warm place; this will take from four to five hours. When light, add to the mixture three well beaten eggs, two tablespoonfuls of sugar, a piece of butter the size of an egg, and a little salt. Mix with the hands as you would raised biscuit. Break off small pieces of the dough and spread out thin with the hand. In the centre place a peach that has been cut in half and the stone removed. Roll the dough around it to make a ball and leave on the moulding board to rise the second time. When again light fry slowly in very hot lard. The fritters are to be eaten with powdered sugar on a liquid lemon sauce.

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

A perfect fruit salad is not achieved at the first attempt. Its secret lies in the blending of sweet and sour to the exact complementary degree, with a suitable harmonizing flavouring. Good white wine is oftenest used for this purpose, but a few drops of delicate fruit essence, or a drop of the best cologne on a bit of sugar is often the missing ingredient which supplies perfection. The seasonable salad now is one made of peaches, grapes, and pears, a triad of fruit that leaves little to be desired.

SMALL PICKLES.—Wash and wipe 100 small cucumbers and place them in jars, covering with boiling brine strong enough to bear an egg. When they have stood for twenty-four hours take them out, wipe again, place in clean jars, and cover with hot vinegar, spiced with an onion, twelve whole cloves, an ounce of mustard seed and three blades of mace. They will be ready for the table in two weeks.

For immediate relief after eating use K.D.C.

A tomato salad served in cucumber shells is an attractive novelty for luncheon. Peel large, fresh cucumbers, cut them in halves, lengthwise, scoop out the centres and put them in ice-water. Chop ripe tomatoes, add to them a bunch of water cress chopped fine, and fill in the shells. Just before serving cover the contents of the shells with a French dressing. A bit of grated onion or a little onion-juice adds to the piquancy of the salad.

CHOCOLATE PUDDING.—Boil one pint of sweet milk. Add yolks of four eggs, one cup of sugar, five tablespoonfuls of grated chocolate, ten tablespoonfuls of bread crumbs, butter size of an egg. Pour into well-buttered pan, bake till solid, then spread on the whites of egg, which should be beaten with three tablespoonfuls of sugar.



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**Remember these Directions for using Cottolene**

For shortening never use more than two-thirds as much Cottolene as you would of lard. When frying with Cottolene always put it in a cold pan, heating it with the pan. Cottolene produces the best results when very hot, but as it reaches the cooking point much sooner than lard, care should be taken not to let it burn—when hot enough, it will delicately brown a bit of bread in half a minute. Follow these directions in using Cottolene and lard will never again be permitted in your kitchen or in your food. Genuine Cottolene is sold everywhere in tins with trade-marks—"Cottolene" and *steer's head in cotton-plant wreath*—on every tin.

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Wellington & Ann Sts., Montreal.

**True Service.**

"I want to do some great thing," cried Sophy Gibson, impetuously, "so that the world will revere and honour me, instead of going through my humdrum existence day by day."

"But why, my child," answered the old grandmother, tenderly, "should your life be humdrum? It seems to me that you have everything to make it the contrary—brothers and sisters, mother and father, a beautiful home, and plenty of work to interest yourself in."

"Oh, but, grannie, look at me! I do nothing, and am nothing. People round the next street, maybe, never heard of me! Look at Florence Nightingale, Grace Darling, Joan of Arc, and hundreds of other women who have made a stir in the world, while I am bound to pass a monotonous home life, with no great gifts and doing no good to anybody." And the full brown eyes filled with tears as Sophy laid her chestnut head on her grandmother's knee.

"I heard little Herbert saying last night," the old lady replied, "that he loved his Sophy because she was always so kind, and I think God

accepts such service, if done to please Him, as much as if you were a great reformer."

"But, grannie, no one can help loving Bertie, because he is such a pet; and, besides, that is a very little thing, after all."

"Well, darling," answered grannie, lovingly, "God does not require the same service from all, and He will not judge us by the quantity of work that we do, but by the quality. And if He has placed you in a quiet home, He sees that there is the place where you can best serve Him, and the service with which He will be most pleased."

"But, grannie, I don't see how doing such little things can be doing Him service!"

"Fetch the Bible, my child, and find Numbers iv., and verses 82 and 83. There you see that the service appointed for the sons of Merari was the smallest in connection with the tabernacle. It is not doing the little things only that pleases Him, but doing them well, and for Him; because He gave them to you to do."

Sophy read slowly through the verses mentioned by her grandmother, and then, looking up, said: "I see, grannie, that the sons of Merari had the 'pins and the cords' to look after; but still that was very little service. I wonder they were satisfied to do so little!"

"Was it less service, or less important, darling, because it was a small service? The tabernacle was not complete without its pins, and I suppose the sons of Merari recognized God's hand in giving them that lifework. And so it is in the temple of God which we are building. Our little niche has to be 'prepared and made ready,' and our daily life, with its duties and discipline, moulds us into His likeness."

"I understand now, grannie!" cried Sophy, eagerly. "I have 'only the pins and the cords' to take care of for a little time, but who knows what I may be later on!"

"That's right, pet. I leave you this verse: 'Thou hast been faithful over a few things, I will make thee ruler over many things.'"

And Sophy did not forget the old lady's words, and fulfilled faithfully the small services given by her Master. In after years she was looked up to and revered by hundreds of her friends and relatives.

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**Jewels of Smallest Size.**

A teacher was talking with her band of earnest girls about active service. She spoke of it as "gathering gems for the Saviour's crown."

Fervent young hearts glowed with enthusiasm and desire, as the talk went on; but at length Mrs. Ward noticed that one earnest face was clouded. By skilful management she brought the informal conversation around to this girl, and gently drew from her some expression of her fears and feelings.

"I do want to do something for my Master," Alice Gray confessed, "but it seems to me that, shut up as I am, everything I do must be so small and trifling that it cannot be for His glory at all. I don't see how the little things can shine," and the voice trembled.

"Dear girl," said the teacher tenderly, "a fragment of a diamond is not dependent upon its size for its quality. It can catch a ray of light if it is held in the right place. Never think," she added, turning to the rest, "that little things may not have the same pure motive and the same character as the larger ones and may not thus be accepted."

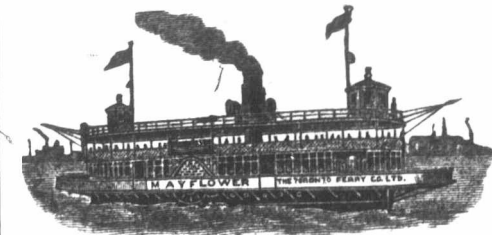
The girls went home pondering the thought. It is something for us all to remember with grateful gladness that

Like tiny clustered diamond-points  
Around a central gem,  
Our little deeds may shine at last  
In Jesus' diadem.

**A High Endorsement.**

Rev. Alfred Bareham, Chapleau, Ont.:—"While rector of St. Mary's Church, Montreal, I received, in answer to a request several months ago, a package of K.D.O. I desired it for the benefit of my wife, who had been troubled with dyspepsia for a number of years. I am glad to say that she is completely cured by its use, although she shared the one package among friends. You may be sure that we constantly recommend the remedy, which has been so effective in her case, while other remedies have failed to permanently cure."

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Do you want to be loved, children? Of course you do, for it is natural for both young and old to crave love. Now let me give you a suggestion; one that, if followed, will cause all who know you, to love you: Be unselfish. You may be a pretty child, and

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Cases after cases of Serges, Tweeds, Covert Cloths, Crepons and other New Black Dress Goods poured in upon us last week, and our buyers are positive that we have the best selection and the best value in the city. The goods certainly look very cheap.

- SERGES, 25c., 30c., 35c., 40c.
- TWEEDS, 25c., 35c., 50c., 75c.

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Black and Colored Sailor and Fedora Shape Felt Hats, ready to wear, for early fall, 75c. to \$1.50.

**FEATHER BOAS**, both short and long, in great variety. Two cases opened on Saturday will be run off this week.

**LADIES' SWEATERS** or Golfers, in black, navy cream and cardinal, in three sizes. Can be sent by mail.

This week we open the Fall Campaign. Fine goods, low prices, perfect assortment. Out-of-town residents should write for samples.

## R. WALKER & SONS

gifted too, but if you are selfish, your beauty is spoiled, and few, if any, will love you. But if you are ever so plain looking, yet possess an unselfish spirit, showing itself through all your acts, you will never lack for friends.

Near my home live two little girls, sisters. They are not as carefully cared for as some of my neighbour's children, so perhaps I have slighted them a little, but I shall do so no longer, and I will tell you why.

One morning, as I went into the garden to pick some late peaches, I heard sweet voices near me, and looking up, I saw that these two little girls had strayed into a vacant lot near by, and were playing. They did not see me, but I had not watched them long before I felt my heart go out to them. Why? Because of their unselfish ways. It was constantly, "You may have it, little sister," or "Which do you want, dearie?" spoken in sweetest tones.

Calling them to me, I gave the older of the two four peaches, two small and two large ones. When I gave them to her, I said, "What will

you do with two of them, dear?" "Why, I will give two of them to my little sister," said she sweetly. I supposed, like many children, she would keep the two largest herself. But no, she gave them both to her little sister, saying, "Here, pet, these are for you."

"But why do you give her the largest ones," I asked, "when she is smaller than you?"

"Because I love her so!" was her answer, putting her arms around her baby sister lovingly, and saying, "Isn't she sweet?"

Who can help loving such an unselfish child? No one. As I saw the sweet act of the little one, and listened to her words, to me she looked angelic, in spite of her shabby clothes and dirty face. Such a child will never lack for love.

Said a little boy, "Mamma, everybody loves me, and I love everybody." His last sentence showed why everybody loved him. He loved everybody, and of course he was loved in turn.

"I do not know why it is," said Charlie, with a frown on his face, "that Ralph has so many more friends than I have. I stand higher in my class and I have nicer clothes than he."

The reason was that Ralph, though not a brilliant scholar, and poorly clothed, was so unselfish that everyone loved him, while Charlie, though perhaps envied, was unloved by his playmates, because of his selfishness. Remember this, children: Be unselfish, and you will never lack love and friends.

#### Did You Ever Think

That you cannot be well unless you have pure, rich blood? If you are weak, tired, languid and all run down, it is because your blood is impoverished and lacks vitality. These troubles may be overcome by Hood's Sarsaparilla, because Hood's Sarsaparilla makes pure, rich blood. It is, in truth, the great blood purifier.

Hood's Pills cure liver ills, constipation, biliousness, jaundice, sick headache, indigestion.

#### May and Willie at the Show.

May and Willie asked Uncle Fred to take them for a walk.

"Where shall we go?" said Uncle Fred.

"I would like to go to the park and see the flowers," said Mary.

"O, no!" said Willie, "Let us go to the show; you told me you would take me there some day, to see the lions and monkeys."

Willie meant the menagerie, but that was such a hard word that he could not say it, so he called it the show.

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"So I did," said Uncle Fred, "and if May would like it, we will go there to-day."

They were much pleased with all they saw at the menagerie. The monkeys were full of play, and their funny tricks made all the people laugh, and Willie said he could stay and look at them all day.

When they came to the elephant, he reached out his trunk, and May gave him an apple.

The bears were all trying to get out of their big cages, and the tigers, and panthers, and wolves all kept walking back and forth, as though they would like to get out, too. The lions were fast asleep. Willie watched them a long time, in hopes they would wake up, but they did not.

#### Wounding and Healing.

Amelia had been guilty of a dishonourable thing. She had betrayed the trust of a confiding friend, so carelessly that it was culpable indeed. Her friendship had been tried and had been found wanting.

Helen was deeply hurt, and, under the circumstances, it could not be otherwise. But when Amelia realized what she had done, she went to her friend to ask her pardon, saying very sincerely, "I am sorry."

"I wonder if we shall ever feel quite the same," she said one day, in speaking of Helen. "Somehow, although I feel sure that I am forgiven, because Helen means what she says, I can't be certain that she feels toward me as before. I told her I was sorry; what more could I do?"

"Ah," said her father, who was sitting at the study-table. "I've heard it said that 'I'm sorry' is the plaster; the wound is still there. You must not think, daughter, that your plaster will work a miracle and restore sound flesh at once, where you made a cruel wound. It is not an open sore any longer, for Helen is honestly ready to forgive you, and has done it. She has taken your plaster, but the fact that that you hurt her remains, and the wound is still there. Let this be a lesson to you. Be careful about wounding, and do not imagine that the plaster will heal at once. It is always quicker work to hurt than to heal. Even the most forgiving spirit can not recover its confidence on the instant, when it has been sorely injured."

And, having preached this little sermon to his daughter, the minister returned to the sermon he was reading.

#### The Parrot and the Cat.

When Uncle John came home from sea, he brought us a large parrot. He had been a long time on the ship, and the sailors had taught him to talk. He would not only talk very well, but he would try to repeat all the noises he heard. When he heard a dog bark, he would try to bark, too. He would mock the cows, and the chickens, and everything he heard.

We had a gray cat that we called Tab. When Tab would say "Mew, mew," the parrot would say "Mew, mew," too. At first Tab did not know who it was that was mocking her, for she had never heard a bird make such a noise before.

But Tab soon found out that it was the parrot who said "Mew, mew," whenever she did. She did not like it at all, and when the people saw she did not like it, they laughed at her, and that made it harder for poor Tab to bear.

## We Take Hood's

Sarsaparilla and Hood's Pills, and we cannot praise them too highly. First, Hood's Sarsaparilla cured a swelling or bunch on my right breast, which was called a cancerous tumor. This winter we all had **The Grip**, but resorted to Hood's Sarsaparilla and Hood's Pills and were soon well again. We all take Hood's Sarsaparilla when we feel bad or our blood is poor and it **always makes us well.** Mrs. J. FALLOWFIELD, Brampton, Ontario.



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Yours faithfully,

GEO. M. INNES, D.D., Dean of Huron and Rector of St. Paul's Cathedral.

When the parrot heard the folks laugh, he would say "Ha! ha! ha!" as though he were laughing, too, and Tab would run away and hide for shame.

One day, Tab was very hungry, and she went about the house and cried "Mew, mew," and the parrot mocked her as he always did. This made Tab very angry, and she flew at him, and they had a cruel fight.

Aunt Lucy came in and made them stop fighting, or I fear Tab would have killed the hateful parrot.

Wheat,  
Wheat,  
Barley,  
Oats...  
Peas...  
Hay...  
Straw...  
Rye...

Dressed  
Beef, for  
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Wheat, red winter.....	0 00 to	0 63
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Hay.....	17 50 to	18 00
Straw.....	9 00 to	10 00
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Beef, hind.....	7 00 to	8 00
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Butter, tubs, store-pack'd.....	0 14 to	0 17
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
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Potatoes, per bag.....	0 30 to	0 40
Onions, per bas.....	0 25 to	0 40
Apples, per barrel.....	2 50 to	3 75
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