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Vol. 22.]

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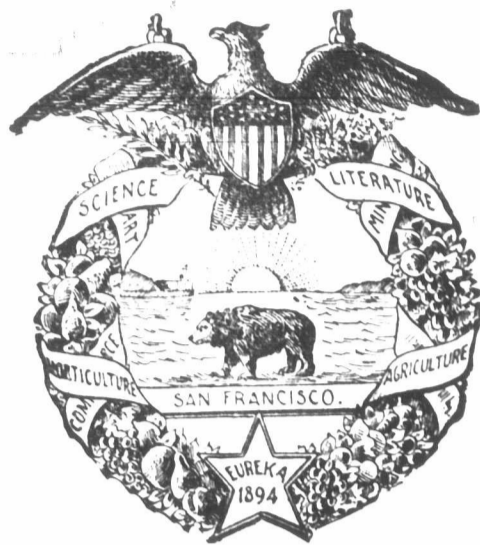
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Evening.—Gen. 2, v. 4; or Job : 8. Rev. 21, v. 9, to 22, v. 6.

PURIFICATION OF MARY THE B. V.

Morning.—Ex. 13, to v. 17.

Evening.—Haggai 2, to v. 10.

APPROPRIATE HYMNS for Septuagesima and Purification of B.V.M., and Sexagesima Sunday, 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 :

SEPTUAGESIMA AND PURIFICATION OF B.V.M.

Holy Communion : 192, 313, 316, 558.

Processional : 34, 162, 392, 407.

Offertory : 168, 213, 228, 450.

Children's Hymns : 329, 385, 341, 570.

General Hymns : 38, 83, 429, 449, 489, 611.

SEXAGESIMA SUNDAY.

Holy Communion : 260, 310, 312, 554.

Processional : 33, 281, 292, 297.

Offertory : 36, 167, 172, 298, 530.

Children's Hymns : 298, 380, 384, 573.

General Hymns : 12, 169, 170, 227, 533, 544.

FOURTH SUNDAY AFTER EPIPHANY.

THE FRAILTY OF OUR NATURE.

A person who is very weak, through illness or for any other cause, cannot "stand upright" in a rough or dangerous place—he needs strength and protection to support him; and one would think that even children would early find out for themselves that we all need strength and protection to support us in standing upright against temptation. We need it because we are weak, or, as the Collect says, "frail." But God is strong, and if we pray to Him He will give us His Holy Spirit to strengthen us, so that we may be able to resist temptation, and that we may be supported in dangers. But we must see and own that we are weak, or else we shall not really pray for strength. If the sick person did not know how weak he was, and fancied he could get on very well alone, he

would be more apt to fall than if he acknowledged his need of support; therefore, "let him that thinketh he standeth, take heed lest he fall."

GOOD WORDS.

A clergyman in Huron Diocese writes: "Allow me to congratulate you upon the marked improvement and real live tone of your paper. The illustrations of English Cathedrals are good. I look forward to getting it each week with great pleasure."

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THE SUPERANNUATION FUND, TORONTO DIOCESE.

A GRIEVANCE.

In this article we propose to point out one or two objectionable features in Canon XIV. on the Superannuation Fund of the Diocese of Toronto, and also to point out the danger of unfairness and injustice being meted out to those who are, or may be, claimants upon the fund. There is no fund, perhaps, except the Widows' and Orphans' Fund, that appeals so strongly to the sympathies of Churchmen, as this fund does; while, at the same time, a sense of justice demands that those who are worn out in the service of the Church should be liberally provided for. In fact, we almost feel that the Superannuation Fund claims a higher consideration even than the Widows' and Orphans' Fund, for the wives and children of worn-out clergymen are practically, as far as daily sustenance goes, in the same position as the actually widowed wives and their children. The means of support have been cut off, the bread-winner, if not gone, has lost his power, and without the income which is derived from this fund, they are very likely dependent upon the cold charity of a careless and indifferent world. A few words as to its history are necessary for our contention. The Superannuation Fund came into existence in the year 1887. The object of this fund was "to make provision for clergymen of the Diocese of Toronto who, through old age, or infirmity of mind or body, are now or hereafter shall be retired from the active work of the ministry." A Canon was provided for its administration, and for the present it was to be administered by the Commutation Trust Committee. In 1889, the first report was made of the Superannuation Fund Committee. They express "their satisfaction at the measure of support which has been received." The receipts on Capital Account were \$5,448.69, and on Income Account, \$965.44. The fund has grown. In 1895, the committee reported on account of capital, \$9,813.49, and on Income Account, \$1,489.16, with a balance from 1894 of \$1,091. So

much for the actual money. Now we wish to draw particular attention to the distribution of this fund. In 1887, an elaborate Canon for its administration was passed, and in the subsequent year was confirmed. The Canon provided that every clergyman disabled, and in good standing, should "receive an allowance of at least \$100 per annum, for, or in consideration of every five years' service in this diocese, up to the eighth such time of service." Since 1887, the Canon has passed through several changes, and in 1894 it provided that, "If the state of the fund permit, every clergyman on the Superannuation List shall receive an annual allowance of at least \$10, for, or in consideration of every year's active service in this diocese, up to the fortieth year of such term of service," but with this proviso in a by-law: "That until this fund shall yield sufficient income to make full grants on the scale set forth," "the available income shall be thus distributed among the claimants—first, satisfying in full (the italics are ours) those of thirty years standing or more, to the extent of three hundred dollars, and next, proceeding downwards to those of twenty-nine years, and so on, the claims of those of longer standing being first satisfied before proceeding to the next lower degree." This was section 1 of chapter iv. of the by-law, but was followed by another section we shall presently refer to. So far we note two things, first the growth of the fund, and in the second place, that there was a desire shown, as far as possible, to deal liberally with infirm and aged clergymen, who after years of service, found themselves unable to continue it. Now we draw attention to what we consider objectionable legislation. In 1891 it was resolved, "That to the Superannuation Fund, Canon I., sec. 11, be added: 'Hereafter, and until the capital of the fund shall have reached \$25,000, all interest from investments shall be added annually thereto, as well as any special donations, and any surplus of annual income; and no annual grant, on a new application, shall exceed \$200, until the capital shall have reached \$25,000.'" This resolution was confirmed in 1892, and appears as sec. 2, chapter iv., of the by-law of the Canon in 1894. It follows immediately after the section quoted above. The first section alluded to provided a poor yet reasonable allowance, but was rendered nugatory by the second section, which withheld the allowance until the \$25,000 was raised. Then in 1895, to make things worse, the first section of this chapter of the by-law quoted above, which allowed \$800 to those of thirty years standing, etc., was repealed, and the last quoted section, which followed it as section 2 of that chapter, was made to take its place. That is to say, a part of the by-law of the Canon was erased, and this new way, originating in 1892, of granting allowances, was substituted. What the Synod, and particularly the clerical part of the Synod, could have been thinking of, we cannot understand. Of course, we admit that it was of great importance that the capital fund should be increased to \$25,000, but did the Synod mean that it was right and just that that increase should be made with money taken out of the pockets of the superannuated clergy and those who had claims to superannuation? This is what it amounts to. We repeat, is it right or just to take money, or, to put it in another way, refuse money to men who can honestly claim it, and use it for building up a fund which is not of

such dimensions as it ought to be? Is it honest to allow clergymen who have laboured for years, who from its inception have regularly contributed to it, to be deprived of income, and against their will, and in spite of their poverty, compel them to take one hundred dollars instead of three hundred, to force them, whether they will or not, to contribute two hundred dollars a year to a fund the advantage of which will come to future participants. We say that, in the name of common honesty, Churchmen should never permit it. We hope that every clergyman may take it to heart. Any day he may, by God's providence, find himself unable to continue his work. Some infirmity of mind or body may come upon him. He may find himself stranded. Will he be satisfied to receive one hundred dollars a year instead of two or three hundred, and that, that he may, whether willing or unwilling, build up a fund to support other men perhaps yet unborn? But this is not the most serious aspect of the matter. There are men who from the beginning have gladly paid in full their quota; they have year after year had put before them statements of the assets of this fund; they have given their money, counting upon conditions being observed, and those conditions implied that all the interest on capital fund, and all income fund, should be used for the purpose of supporting aged and infirm clergymen. Now these conditions are changed, and money intended for them is diverted from its proper use, and they are deprived of two or three hundred dollars a year, which they had been led to count upon. This treatment is cruel and distinctly unjust, and any legislation that may have been made subsequent to the time when such men commenced to contribute should have carefully guarded their interests, and should not have been retroactive in its application. In saying this we contend that a clergyman's right and claim to consideration does not depend upon the time that he may make his request to be placed upon the fund, but upon length of service and payment of contributions. Let us state a case that is quite possible. A clergyman may have worked nobly for the Church for thirty years; he may have, from the beginning, contributed his assessments to the fund; he may have done more—he may now have become greatly afflicted, and quite incapable of any kind of clerical labour, yet, notwithstanding all his claims, he may find himself put off with a paltry allowance of one hundred dollars a year, instead of three hundred, the amount due him under original conditions. The excuse will be, of course, want of funds. But why? Because money that belongs to him and ought to come to him, is kept back in order to build up a fund out of which other men in some future day may derive an income. We object strongly to two things in the administration of this fund. We object to making poor and aged clergymen build up a fund which ought to be built up by well-to-do laymen, and this, in order to make, in years to come, other men better off than themselves. We object also to men being permitted to contribute to a fund—led on to entertain certain expectations, and then, just when they hope to realize them, having them dashed to the ground by the ill-considered resolutions of a Synod that in its carelessness accepts the suggestions of men who do not seem to understand that their manner of dealing with such questions involves other men, and those least deserving it, in poverty and misery. We sincerely hope that the next Synod will put this matter right, and that they will see that the \$25,000 shall be raised in some other and more legitimate way—a way not

involving trouble and anxiety to men who have passed on into the decline of life, and who have honestly earned whatever compensation the Church has to bestow for long and self-sacrificing toil.

OBITUARY.

Through the sudden and unexpected death of the Rev. E. J. Fessenden, B.A., rector of St. John's Church, Ancaster, on Saturday, 18th, the Diocese of Niagara has been plunged in profound grief, and the Church in Canada has lost one of her brightest and most devoted sons. Few men were better fitted than Mr. Fessenden for the life and work of an ecclesiastic—with a loving and winning disposition—deeply spiritual and devotional nature—keen, active and logical mind—physically such as might have been taken for a model for the old masters. He was a personage you would expect to meet in a cathedral close or Amen corner in the old world—not such as you would expect to find in a rural parish in Canada. He has been called away to other and higher work and better reward. His place cannot be filled. His high ideals for the advancement of the Church in her spiritual and educational life may not be attained in our generation, but it must yet come. For as Moses saw the pattern in the Mount by which the Tabernacle was to be made, so he seemed to see that Divine ideal of the Master's Kingdom which was present with those who laid the foundations of our spiritual Zion. Whatever he believed he taught with force and fullness, and now that he is no more with us, many of those who were opposed to him will shed a tear at his grave. Mr. Fessenden was born in Canada, graduated at McGill College, Montreal, and was Licentiate of Theology, Bishop's College, Lennoxville; ordained deacon in 1864, by the Metropolitan; priest in 1867, by the Bishop of Quebec. Appointed (1) Bolter; (2) Albion; (3) Incumbent of St. James', Fergus; (4) Incumbent of Clifton, now Niagara Falls; (5) rector of Chippewa; (6) rector of St. John's, Ancaster. He was buried on Friday 24th.

"Father, in Thy gracious keeping,
Leave we now Thy servant sleeping."

"THE CANADIAN CHURCHMAN" CATHEDRAL FUND.

The Cathedral of St. Alban's, Toronto, is in dire financial straits. The scheme was generally approved of and endorsed by the Synod of Toronto as a noble one, when it was started many years ago, and so much has been done that a handsome chancel has been finished, and is used as a parish church as well as the nucleus of the future cathedral. But the promised subscriptions have failed to come in, and it seems as if all that has been expended would be lost to the church by the apathy of the people. The honour of all of us is bound up in this matter, and the sweeping away of this land and building would mean everlasting shame to the Diocese of Toronto. The Bishop has appealed without avail; the conscience of the people has not been impressed. A subscription equal to one dollar from each communicant would relieve the Bishop from this anxiety, but the clergy cannot be aware of this, or they would have taken action long ago. We now appeal earnestly to all. Send us what you can, and the funds received will be duly acknowledged and handed over. Stir up your clergy, your friends and neighbours, and see that their contributions are forwarded. Organize and act. Cheques and P.O. orders to be made payable to Frank Wootten, Toronto.

SUBSCRIPTIONS RECEIVED.

Previously acknowledged.....	\$192 00
Two Communicants, Burwell Road.....	2 00
J. W. Owen, Oshawa.....	1 00
Mrs. McGill, Oakville.....	1 00
Rev. J. Hugh Jones, Streetsville.....	5 00
Mrs. Hallen, Waresley, Orillia.....	9 00
Mrs. C. Campbell, Campbelleroft.....	1 00

THE BISHOP'S APPROVAL.

MY DEAR MR. WOOTTEN,—I have read in yesterday's issue of your paper your announcement of a CANADIAN CHURCHMAN Cathedral Fund, and write to thank you very warmly for this spontaneous and unsolicited enterprise on your part to come to the assistance of St. Alban's Cathedral in its great emergency. Your earnest appeal affords me much encouragement as a proof of loyalty and a true Churchman's interest in this anxious Diocesan undertaking.

Its completion and support would impose no heavy tax upon any one if our Church people generally, throughout the Diocese, would unite in making small contributions; and I cannot but believe that if the matter were brought before them and the opportunity given, they would gladly do this to secure to our Diocese the crown of our Church of England system—a noble Cathedral—the centre and source of the spiritual activities and unifying forces of the Church; the worthy spiritual home of all her children, the pride and glory of our ancient and historic communions.

Earnestly hoping that you will receive such a response as shall be the best reward of your disinterested effort, I am, yours very truly,

ARTHUR TORONTO.

Toronto, Nov. 8th, 1895.

REVIEWS.

DUTY'S CALL. A Story. By H. N. B. Price, 3s. London: Simpkin & Co., 1896.

We have met the author of this book before in the region of fact and history, and we have learnt the value of his testimony and work in Algoma and Manitoulin. Now we are glad to meet him in the region of fiction. The story here told is slight in its parts and slight as a whole; but in days of stories which sometimes seem endless, we are not sorry to have a short one. And this is a good book for boys, and for men and women, and it is quite well written. The little Cambridge episode is quite good and helpful too, and the story of the heroine is prettily worked out. Of course there are fears and dangers and difficulties; but all ends happily—which we like in a story.

CALL TO CONFIRMATION. By Rev. C. E. Smith: New York: Longmans, 1895.

This is an excellent little volume, neither too long nor too short, and with an admirable Church tone, which may be safely recommended to be put into the hands of candidates for Confirmation. Chapter i., on the call, sets forth the obligations of the ordinance; chapter ii. answers objections; chapter iii. contains the catechism; chapter iv. a form of prayer for Confirmation classes; chapter v. gives counsel to candidates on the answering of questions. Then follow instructions on Confirmation and the Sacraments. Next comes the Confirmation Service, and finally, there are hints for the day preceding Confirmation, the day of the ordinance and the day following; a most excellent little book.

JASON OF THE GOLDEN FLEECE. By Manners Stephenson. Price, 2s. 6d. London: Simpkin & Co., 1895.

It is a very good kind of story which is told here, but it is told in a kind of poetry that is not very attractive. The lines halt and the phraseology is common-place. But many may prefer their fiction in this form, and it is not bad.

THE HAY-AITKEN MISSION.

Toronto is just now enjoying the privilege of listening to one of the foremost mission preachers of our Anglican Communion—The Rev. W. Hay-Aitken, M.A., General Superintendent of the Church Parochial Mission Society, England. At a meeting of the clergy, convened by the bishop, last November, it was decided that Mr. Aitken's offer to come to Toronto should be accepted, and the clergy asked to prepare for a two weeks' mission, from January 19th to February 1th. Rev. Canon DuMoulin placed St. James' Cathedral at the disposal of the committee for the principal services of the mission.

A finance committee was formed, with Mr. J. C. Kemp, of the Bank of Commerce, as its chairman; a committee of arrangements, with Canon Macnab at the head—and several sub-committees to take charge of the music, printing, distribution of circulars, etc. Special meetings were held with the city chapters of the Brotherhood of St. Andrew, whose members have entered heartily into the work of preparing the city for the mission. A prayer was set forth and recommended by the bishop, for private and public use, on behalf of the mission, that the results might be to the glory of God, and supplement the Church's work of establishing His Kingdom amongst us. Over a score of the city parishes gave token of their sympathy and interest, by arranging to have special celebrations of the Holy Communion during the mission. A hundred thousand circulars and hand-bills were distributed in the churches and on the streets, while the city papers published from day to day items of interest concerning the missionaries and their work.

At the introductory service in St. James' Cathedral, on Saturday evening, January 18th, words of welcome to the missionary were spoken from the pulpit by His Lordship the Bishop and Canon DuMoulin. Mr. Aitken then gave a brief sketch of the work and scope of the mission now inaugurated, emphasizing the point that he was here to "do the work of the evangelist," rather than that of a parish priest. On Sunday morning and evening there were large congregations in St. James'. Mr. Aitken preached stirring and powerful sermons on the danger of "Spiritual Torpor." At the afternoon service for men there was a good attendance, but not so large as was expected. On the following Sunday the men's meeting was held in Association Hall, which is more accessible to a large proportion of our residents.

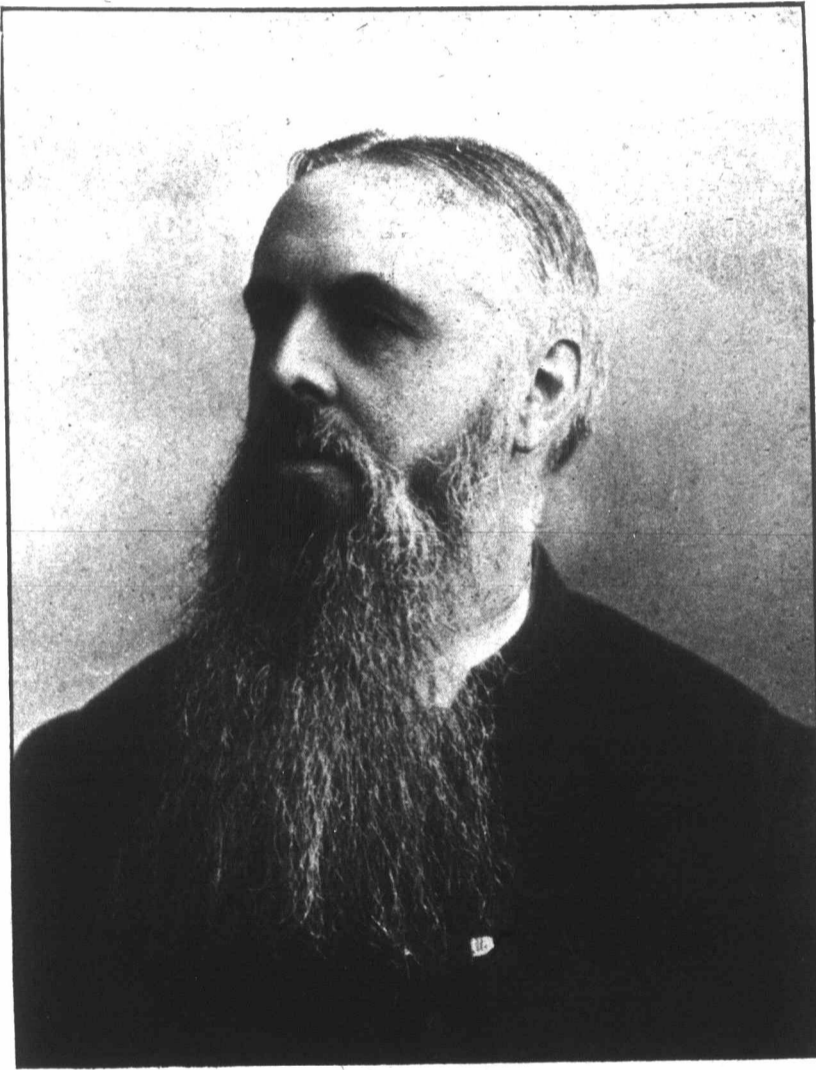
At the noon-day services in St. James' during the week, the congregations have steadily increased, and it is an inspiring sight to witness the great gatherings of busy men willing to sacrifice their lunch hour for prayer in God's House, and to listen to the missionary's earnest teaching on the "Life that is worth living."

At the afternoon services Mr. Aitken preaches on the subject of the "Spiritual Life," taking for his theme the "Epiphanies of Jesus," first as a Saviour, then as a King, Teacher, Source of Divine Power and as the Bridegroom of the Church His Bride.

At the evening mission services the attendance has increased day by day, many remaining for the after meetings, when the missionary descends from the pulpit and gives a brief instruction, gathering up the points set forth in the sermon, and aiming to bring them home to his hearers in a practical

manner. Rev. Canon Macnab, our Diocesan Missioner, has thrown himself very heartily into the work of the mission—rendering all possible assistance to Mr. Aitken in conducting the services, and with others of the clergy, helping at the after meetings to administer spiritual counsel to those who desire it.

Mr. Aitken is a most eloquent and forceful preacher, possessing to a remarkable extent the gift of sanctified common sense. He is thoroughly logical in his arguments—intensely practical—having a wide knowledge of human nature, with a comprehensive grasp of Church doctrine and Bible truth. His language is pure and cultured, and he appeals to his hearers not more by the trenchant power of his arguments than by the fervid earnestness that characterizes the man, and pervades all his utterances. For more than twenty years Mr. Aitken has been engaged in this work of conducting missions, and his talents, as well as his undoubted success in this work,



THE REV. W. HAY-AITKEN, M.A.

have made him *facile princeps* amongst the Church evangelists of our day. His coadjutor, Rev. Mr. Stephens, was unable through ill health to begin his work, as the children's missionary, last week. Mr. Aitken is also accompanied by Mrs. Crouch and Miss Evelyn Ryder, who conduct the services for women during the mission.

To the Rev. J. C. H. Mockridge, who has charge of the music, and to those who have assisted at the services, much praise is due for the zeal they have shown in furthering the good work of the mission.

OBITUARY.

We give herewith from the Belfast *News-Letter* of Dec. 24th, 1895, the account of the death and funeral of the Rev. H. W. Young, A.M., Stewartstown, Ireland, whose brother, Mr. G. G. Young, of Malvern, is well and favourably known throughout Scarborough. With Mr. Young's many Scarborough and Markham friends, the CANADIAN CHURCHMAN begs to tender the sincerest sympathy to him in the loss of his brother:—

"We regret to record the death of the Rev. H. W. Young, A.M., rector of Donaghendry, which took place on the 22nd inst., at the rectory. For the past year Mr. Young was in failing health, and after an operation last May he regained his usual vigour. On the 13th inst., while travelling to Ardee to preach a special sermon, he caught a chill, which terminated fatally. Mr. Young was over forty-five years in orders, he having been ordained in 1849 for the Irish Church Mission. He successively held the curacies of Ardee and Mullaghglass, and in 1867 he was appointed rector of Donaghendry, of which he was curate about a year previously. Mr. Young handed over his commutation money—some £3,000—to the church to help the endowment of the parish, so as to provide for a future minister. He re-organized the schools, which had gone down—both day and Sabbath—and worked up the parish. In 1875 he had the church restored at a cost of some £3,000. A year later it was accidentally destroyed by fire. Again, through his exertions, in conjunction with Mr. H. W. Chambre, J.P., and Mr. C. G. B. Kennedy, J.P., churchwardens, the church was restored. Mr. Young's parochial work was largely amongst the young people, in whom he took the greatest interest. For the last twenty-five years he was chaplain of the Tyrone County Grand Lodge, chaplain of Stewartstown District, and chaplain of Chambers' Volunteers, L.O.L. No. 171. Mr. Young was married twice—first to Miss Jane Chambre, sister of Mr. Hunt W. Chambre, J.P., and secondly, to Miss Ida French, cousin to Lord de Freyne and cousin to Lord Charlemont, C.B.

"The funeral took place in the parish churchyard. The remains of the deceased were carried shoulder high by eight Orangemen from the rectory down the avenue to the road, where the procession started from. The hearse was preceded by about 250 children of the Sunday and day schools, and in rear of the hearse, marching two deep and wearing craped colours, were about 500 of the brethren of the district under Brother G. C. Kennedy, J.P., District Master; in the rear were a long array of carriages, cars, etc. The chief mourners were: Rev. Mr. Young, brother; Mr. H. W. Chambre, J.P., brother-in-law; Rev. Mr. Green, nephew; and Mr. Charles Chambre, nephew. There were

also a large number of clergy and laity present. Passing through the town, the coffin, which was covered with wreaths, was carried to the church, where the funeral service was conducted by the Rev. Mr. Richey, assisted by the Rev. T. J. M'Endoo, A.M., Diocesan Curate, and an address was given by the Rev. Mr. Green. After the conclusion of the service at the vault, the brethren formed their circle, and under the direction of Brother Kennedy, paid the last rites to him who for 27 years had been their counsellor, friend, guide and brother."

UNTHANKFUL PEOPLE.

There are people who, if there be ever such a little bit of a fleecy film of cloud low down on their horizon, can see nothing of the sparkling blue arch above them for looking at that, and who behave as if the whole sky was one roof of doleful grey. Do not you do that! There is always enough to be thankful for. Lay hold of Christ, and be sure that you open your eyes to His gifts.

CHRISTIAN WOMANHOOD.

THE AGE OF THE MARTYRS AND THE AGE OF THE SAINTS.

BY THE VERY REV. DEAN FARRAR.

Christian women have sometimes not unjustly complained that words of encouragement and exhortation from our religious teachers are but rarely spoken with special reference to them. And yet they form the full half—perhaps the larger and more faithful half—of the world. And in the Bible the part which they play in the history of mankind—the mighty work which they can do for the amelioration of the world—is fully recognized. Everywhere their figures shine forth from the page of Scripture, since that pathetic fall and pathetic fortune of the sad mother of our race. In the Old Testament we see them, now glowing with patriotic triumph, like Miriam or Jephthah's daughter with their dances and cymbals; now in the helpful tenderness of sympathy, like Ruth and Abigail; now pouring forth the passion of prophecy, like Deborah or Huldah; now in all the sweetness of domestic duty, wearing the ornament of a meek and quiet spirit, like Sarah and Rebekah; now swaying the hearts of kings, like Esther or the mother of Agur; now as their ideal was sketched by a kingly pencil in the gracious matronhood and serene activity of the "virtuous woman." And this was even in the days when womanhood was for the most part depressed and despised. Christianity came to raise women out of this condition, to restore them to that primeval rank which they had held before the days of Moses or of Oriental despotisms. Among the Jews, and Greeks and Romans, to whom Christianity was preached, women had been kept for the most part in deep seclusion, and encouraged to regard an almost nugatory insignificance as the summit of excellence. Christianity came to raise her from the drudge of man into his helpmeet, making her not the victim of his tyranny or the toy of his caprice, but the equal sharer of all his sorrows

and all his hopes. And Christian womanhood sprang at once to the height of this new ideal. The New Testament, like the Old, is full of the names of women, admirable, not so much in the rare splendour of achievement, as in the daily beauty of holiness. They took no small part in the conversion of the world. Who was the first convert in Europe to the faith of Christ? Was it not the Lydian lady who sold purple at Thyatira? and was it not through her affection and generosity that Philippi became to St. Paul the dearest of his churches? And how many more we see whose names are written in the Book of Life? There is Priscilla, blessed by aiding in the conversion of the eloquent Apollos, nay, even in the founding and nurture of the infant Churches of Corinth and of Ephesus. There was Phebe, the humble deaconess, who once carried under the folds of her robe the letter which was the first great treatise of Christian theology. There was Eunice, and her mother Lois, to whose training in the Scriptures was due the beauty of character which made Timotheus, the gentle and timid Greek boy, the most dearly loved and helpful of the pupils of St. Paul. There were women like Tryphena and Tryphosa, slaves once, who, with names of insult and amid the infamies of heathendom, could still wear

the white flower of a blameless life. There were the mother of Rufus, and the sister of Nereus, and many another shedding the fragrance of meekness and innocence through humble homes. And as these were the successors of the Marys who were last at the cross and earliest at the tomb, and of Salome and Joanna, who had ministered to Christ of their substance, so they too became the example to long lines of successors through the Christian ages, who handed on from generation to generation the torch of life.

Let me then ask you to glance at one or two of these types of Christian womanhood, that we may see how God has linked us all together—like Christian men and Christian women—in one holy task, wherein we are all bound to help, and to encourage, and to reverence one another.

The first age of the Church was pre-eminently the age of martyrs. The blood of martyrs was the seed of the Church. They conquered, not by force or subtlety, but by heroic endurance, by a love of truth which triumphed over death and agony, until before that host of patient Scævolas, "the greatest of earthly powers, clad in the plenitude of imperial dominion," flung down the arms of its legions at the feet of a religion which relied only upon the power of the unseen. But in this victory over death,



DURHAM CATHEDRAL—NAVE EAST.

women, no less heroically than men, have borne their part. No physical weakness has prevented them handling the red fire, or playing with the bickering flames; no maiden timidity from stepping into the arena to face the tiger or the wild bull, as coolly as the modern bully into the ring. Take from the early acts of martyrdom the words of St. Perpetua: "'Have pity on thy babe,' they cried to me, 'have pity on the white hairs of thy father and the innocence of thy child.' I answered, 'I will not sacrifice.' 'Art thou then a Christian?' 'Yes,' I answered, 'I am a Christian.' Then we were condemned to the wild beasts, and with hearts full of joy went back to our prison." Was it not the same spirit, the same unbounded faith in God, the same conviction that truth and right, even with death and agony, were better than lies and vileness with all the world besides, which made the young Scotch girl, Margaret Wilson, refuse to be taken from the stake to which they had chained her, when the Solway tide was fast rising to her very lips? Let us never forget that there are women-warriors also in the glorious army of martyrs. "They were tortured, not accepting deliverance, that they might obtain a better resurrection."

Then look from the acts of martyrdom to the

annals of sainthood. If the first century of Christ had its St. Marys and its St. Thecla, and the next centuries their St. Cecilia and St. Dorothy, see whether even the Middle Ages did not keep up the holy line. The ideal may have been in part mistaken; we may have learned that, for the pure and the holy, the self-inflicted agonies of asceticism are needless, and that when the hands have been washed in innocency, and the thoughts of the heart are right, the "mossy pillow blue with violets" is as pleasing to God as the stone floor and the iron pallet. Yet absolute self-abnegation, even when its methods are mistaken, is always noble. We read, almost with a shudder, the matchless self-sacrifice of Elizabeth, of Hungary, in the thirteenth century—how she, a crowned princess and the daughter of a king, yet lived in voluntary pain and poverty, laying aside her jewelled robes and her golden coronet, and devoting her life to the hideous service of the lepers. We admire yet more, in the fourteenth century, the practical good sense, the humble devotion, the commanding energy, the loving tenderness of St. Catherine of Siena, to whom, though of mean birth insolent kings and wicked popes and corrupted cardinals, awed by the simple majesty of goodness, felt themselves compelled to listen with respect. How touching, again, in the sixteenth century, is the

mystic fervor of St. Teresa! There are few sweeter pictures in biography than that which describes how, when she was a girl of eight, she was ever reading about the martyrs with her little brother Rodrigo, a boy of seven, and how it seemed to those little guileless hearts so easy a thing to win heaven by martyrdom, that hand in hand they wandered out of their native city to find their way among the Moors, and so to die for Jesus' sake, had not their uncle met them on the bridge as they crossed the river Adaja, and led them back to their frightened mother. What insight breathes through the sigh which St. Teresa uttered even for Satan, when she said, "Poor wretch! he is miserable because he cannot love." What depth of faith, again, is revealed by her

setting about the building of a new convent with only three ducats in hand, and saying: "Teresa with three ducats can do nothing; but with three ducats and God's aid there is nothing which Teresa cannot do."

NOW.

Don't live a single hour of your life without doing exactly what is to be done in it, and going straight through with it, from beginning to end. Work, play, study, whatever it is, take hold of it at once and finish it up squarely.

It is wonderful to see how many hours prompt people contrive to make of a day. It is as if they picked up the moments the dawdlers lost. And if ever you find yourself where you have so many things pressing upon you that you hardly know how to begin, let me tell you a secret: Take hold of the very first one that comes to hand. You will find the rest will all fall into line, and follow after like a company of well-drilled soldiers.

You may have heard the anecdote of the man who was asked how he had accomplished so much in his life. "My father taught me," was the reply, "when I had anything to do, to go and do it." There is the secret—the magic word, NOW!

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QUEBEC.

ANDREW H. DUNN, D.D., BISHOP, QUEBEC.

LENNOXVILLE.—The many friends of the University and School of Bishop's College will be glad to note the various signs of hopeful activity which seem to characterize the first year of the second half century of the Institution's existence. Especially will they rejoice at the signs of public confidence shown by the affiliations detailed. They will be glad to note this proof of the public appreciation of the position of the University as an institution of the whole province. It may not be out of place to remark that affiliation with the University is also being sought by an educational institution beyond the limits of the province, and that this matter is receiving attention from the proper authorities. While the lectures and classes are in abeyance in College and school, it often happens that the life of the Institution is not altogether paralyzed. The scattering of a hundred and twenty persons broadcast over the Province and Dominion, through the relaxation of the bonds of work, gives many circles an impression of the work and training that is going on in this important educational centre. Probably your readers would note a sympathetic letter addressed to the Editor of the *Gazette*, and signed "Montreal"; this appeared a fortnight ago, and, after expressing satisfaction at the work done by the school for the country at large, went on to urge that the friends of education in this Province should aid in the endowment of the Institution.

The Robert Hamilton offer.—It was announced, last month, that Mr. R. Hamilton, D.C.L., of Quebec, had offered the sum of twenty thousand dollars, half of which should be used for the endowment of the school; the condition of receiving the twenty thousand being that a further sum of ten thousand should be raised in bona fide subscriptions before July 31st, 1896. An effort is now being made to comply with this condition. The following promises have already been received: in most cases the sums are to be payable in instalments, extending over a term of years: The Lord Bishop of Quebec, D.D., \$1,000; Mr. R. W. Heneker, D.C.L., \$500; Hon. E. J. Price, D.C.L. \$500; Mr. John Hamilton, M.A., \$250; Rev. Dr. Adams, \$250; Rev. Dr. Allnatt, \$100; Ven. Archdeacon Lindsay, D.C.L., \$50; Rev. G. G. Nicolls, M.A., \$50; Mr. A. Boyle, \$10. All the aid that can be obtained will be needed to render certain the bounty of Dr. Robert Hamilton. Every dollar given to the fund insures three in all.

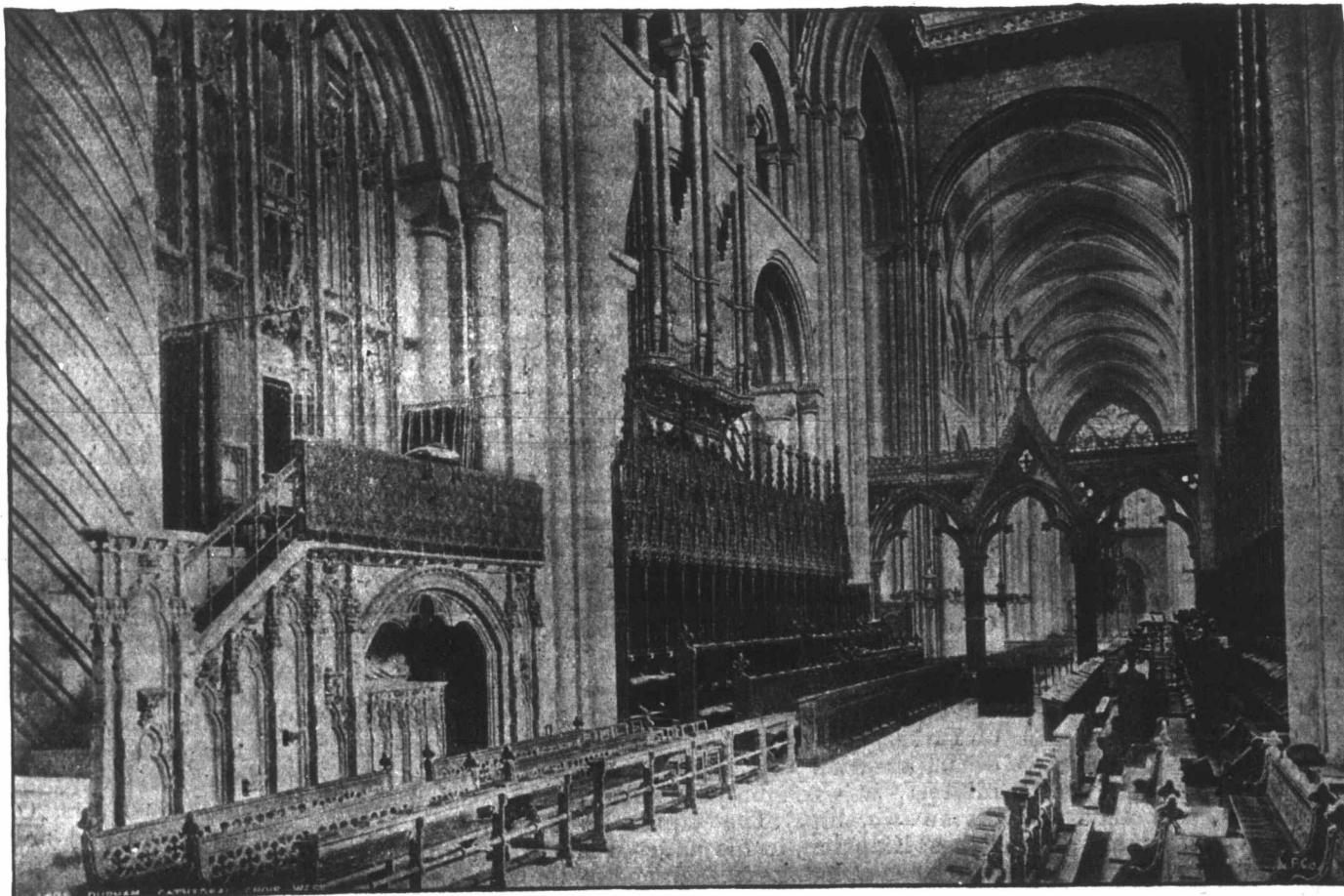
Dental College Affiliation.—Certain projects of affiliation have recently been carried through. A special meeting of Convocation was held on January 11th, at which the Chancellor (Mr. R. W. Heneker, D.C.L.) presided. The Dean of the Medical Faculty of Bishop's College, in Montreal, Mr. F. W. Campbell, D.C.L., and Dr. McConnell, attended as representing their Faculty. Dr. W. G. Beers, Dean of the Dental College of this province (Montreal) was present. The first business was the sanction of Convocation to the affiliation to the University of Bishop's College of the Dental College of the Province under the conditions then stated. The degree of D.D.S. (Doctor of Dental Surgery) will be conferred by the University on the passing of the examinations required by the Faculty of Medicine

and the Dental College. In conferring this degree, the University is following the precedent set in Ontario by two universities, Toronto and Trinity. This affiliation is likely to do great good to the dental profession, and the degree conferring power will, no doubt, attract students from beyond the bounds of this Province and even from the United States, who will come to Montreal, study in the Dental College for three years and then compete for the degree of D.D.S., to obtain which a thorough theoretical and practical knowledge of dentistry and anatomy and physiology and other branches will be required. Both Bishop's College and the Dental College are to be congratulated on the successful inception of this measure of affiliation, which has been foreshadowed in recent Provincial Legislation.

Musical Degrees.—For some years, Bishop's University has conducted examinations in music, the examiner having been G. M. Garrett, Mus. Doc., the well-known composer and organist of Cambridge University. The standard applied for these degrees is the same as that current in Cambridge University itself. A number of gentlemen interested in music, both theoretically and practically, chiefly resident in Montreal, have formed a body known as the Dominion College of Music. Mr. P. J. Illsley, Mus. Bac., is Secretary of this body,

gestive school book entitled, "Notes on English Grammar." It is the work of a true teacher, and is published by the Copp, Clark Co., Limited, of Toronto. School work was resumed on Thursday, January 16th. College lectures will be resumed for the Lent term on Tuesday, January 21st, at 9 a.m. The following books have been received recently in the Library, for which the grateful thanks of the College are due:—Life of Sir John A. Macdonald; Kingsford's History of Canada, vols. I-VII., other vols.; Parliamentary volumes, etc., per M. J. Griffin, Esq., Ottawa; Elmendorf's Moral Theology; various other volumes by the Very Rev. the Dean of Ontario, D.D.; Nicene and other Fathers, Very Rev. Dean Innes, D.D.; Cape Breton, etc., J. G. Bourinot, LL.D.; The Oxford Dictionary, Murray, two new parts (vol. III.), from the Chancellor (R. W. Heneker, Esq. D.C.L.); Gazette of Dominion and Province. Mr. John Martland, M.A. (Oxon.), for many years the well-known and justly popular senior house master of Upper Canada College, Toronto, has recently made an inspection of Bishop's College School. The result of this inspection of the school is likely to be favourable as well as useful in many ways. Mr. Martland's long experience at U.C.C., and especially his recent work in assisting the new Principal of that important institution (Dr. G. R.

Parkin) in the work e-organization, have been of the greatest value to the authorities of B.C.S. in his inspection just made.



CHOIR AND THRONE OF DURHAM CATHEDRAL.

QUEBEC.—The Bishop of Quebec has received a very grateful letter from the Bishop of Newfoundland, thanking, in behalf of the Synod of his diocese, all those who so generously helped by their aid and sympathy to repair the great disaster which befel them in the destruction by fire of their cathedral and other ecclesiastical buildings on July 8th, 1892. With this letter of thanks there is enclosed a statement of accounts showing what was contributed by different dioceses throughout the world, including \$400 from Robert Hamilton, Esq. Quebec contributed \$1,558.91.

which has, during the recent session of the Quebec Legislature, obtained an Act of Incorporation. This body has also sought and obtained affiliation with Bishop's University. The diplomas obtained from the College of Music for associate and licentiate, admit respectively to the second and third examinations for the University's Mus. Bac., the degrees of Mus. Bac. and Mus. Doc. being entirely in the hands of the University; the certificates of the College of Music being accepted as steps in the way towards the degree. The affiliation also received the sanction of Convocation on Saturday last, after the correspondence, act of Legislature and scheme had been duly submitted.

General Notes.—During the vacation a number of the professors and students have been taking mission work in different dioceses and centres. The mastership vacated by Mr. J. S. G. Barley (Cambridge University) has been filled by the appointment of Mr. C. T. Mundy, B.A. (formerly of Pembroke Coll., Cambridge). The weather has not been favourable for the formation or consolidation of open-air rinks; but both College and School are looking forward to lively contests for the hockey championship of the Eastern Townships. Mr. A. Allen Brockington, B.A. (Lond.), one of the masters in B.C.S., has brought out a very interesting and sug-

Esq. Quebec contributed \$1,558.91.

The Cathedral.—A brass eagle lectern, a memorial of the late Bishop Williams, was used for the first time on Christmas day. One of the two desks used for many years in the cathedral has been presented to St. Paul's Church, Quebec, where it serves the purpose of a pulpit. The other desk is to be sent in the spring to the new church at Mutton Bay, one of the chief stations of our Labrador Mission.

NOVA SCOTIA.

FREDERICK COURTNEY D.D., BISHOP, HALIFAX.

SPRINGHILL MINES.—The enterprising rector of this parish has had good reason to be encouraged in his work this Christmas. Springhill being a mining town, pure and simple, contains many poor and needy people to be cared for, and but few really able to help. It is not surprising, therefore, that he has been enabled to touch the hearts of not a few outsiders who are always willing to lend a helping hand where it is needed. Through the generosity of such people he was able to send round twenty-five parcels, each consisting of a goose, ten pounds of sugar, two pounds of tea, four pounds of raisins and four pounds of currants, besides distributing six large roasts of

beef and the contents of three barrels of flour. Nor was the Cottage Hospital of this parish forgotten. From the States came a barrel of "helpful things," a large box of ditto, a bundle of pillow slips; and from different places in Nova Scotia a box of tea, a barrel of magazines, and a packet of Christmas letters. But besides these the payment of \$5 each by as many associates, a thankoffering of \$50, two donations of \$100 each, a thanksgiving offertory of a church in the States of \$60, a guild offering of \$20, and the following other donations, one of \$25, two of \$10, five of \$5, one of \$3, one of \$2.50, one of \$1.25, and three of \$1. The financial charge of this worthy and eleemosynary undertaking is no small one resting upon the rector. But he is a man of large faith and dogged perseverance, and so far has been able to keep out of debt without any endowments, notwithstanding the fact that this special work alone entails an expenditure of \$5 every day. Mr. Wilson has been hoping and praying for the generous contribution of a sum sufficient to endow a bed. Should any of your readers care to undertake this noble work for God, and for the encouragement of this most blessed work of the Church in British North America, by corresponding with him no doubt all information will be afforded. Springhill is one of the few, if not the only country or small town parish in Canada, which possesses a thoroughly trained mixed surplice choir, an efficient parochial orchestra, and a cottage hospital thoroughly equipped. Its church is a veritable cathedral in miniature.

AMHERST.—This parish must now be added to the list of parishes possessing a commodious and well-planned parish-house, fitted up with every convenience for parochial and guild meetings, Sunday-school room, gymnasium, and reading and recreation rooms. It was first used on December 20th, and formally opened by the Bishop of Nova Scotia on the 30th. A beautiful and chaste memorial window, in loving memory of Mary Blair Dickey, wife of the Hon. Senator Dickey, has been placed in the parish church. It was solemnly dedicated to God on the 22nd ult.

SHELBURNE.—A new church hall has been erected and opened here as a memorial of the 60 years rectorate of Dr. White, the present rector. The erection of such a building has long been the cherished hope of this venerable clergyman. He has lived to see it accomplished, and to commemorate also the 60th year of his rectorate. This, we believe, is unique in the history of the Church in the province. The much beloved rector took part in the ceremonies connected with the opening.

WINDSOR.—The guild of this parish has just purchased a handsome new piano for its use at the numerous entertainments given in the schoolhouse for various purposes. In its two years existence the guild has put in a large hot-air furnace in the schoolhouse, electric lighting in the rectory and in the schoolhouse, besides paying a considerable portion of the expense of putting the same into the church. The Mite Society Branch of the same has this year paid for the painting of the church, schoolhouse, sexton's house and church fence. Considerable alterations and improvements to the already attractive grounds of the church property have this last year been made. No prettier group of buildings, or better laid out grounds than these, are to be seen anywhere in the province. Two of our townsmen a few weeks ago, in hunting for gold-bearing quartz in the forest about three miles from this town, came across some scarcely discernible carving upon the face of a rock. Upon clearing off the moss and dust, the accumulation of many decades of years, they found the figures 1720, and underneath them a rude cross with the outline of a hand, the first finger of which pointed to the cross. Just below this latter were some more cuttings which looked like the commencement of another hand. What does it all mean? Was here perpetrated one of those awful tragedies of which, alas, the history of this province had so many to record, when by some sudden and unlooked-for burst from an ambush an unsuspecting woodsman was cruelly killed and, doubtless scalped, by a blood-thirsty Indian warrior? It may be so; and that a companion, more fortunate than the victim, after luckily escaping the same fate, returned and gave Christian burial to the body, marking the spot in this simple, but exquisitely touching Christian manner. It may be that a name, or initial, originally formed part of the inscription, but time and weather have obliterated it. Near to the spot were found by these explorers coal of a slaty character, and quartz containing a small quantity of gold, but not in quantities large enough to pay for the working. A beautiful photograph was taken of the carving by one of our young choir men.

On New Year's day the Rev. George Monkhouse, vicar of Heatherycleugh in Weardale, and Mrs. Monkhouse, celebrated their golden wedding.

ONTARIO.

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

WOLFE ISLAND.—On Monday evening, January 6th, the children of the English church Sunday-school, with their parents, spent a very pleasant evening at the parsonage. After the children had been supplied with presents and candies the following address was read to Rev. W. T. Lipton, by Mr. Whitmarsh, on behalf of the congregation: "Rev. W. Lipton, Wolfe Island, Ont. Dear Pastor—The members of your congregation thought this a proper occasion, and grasped the opportunity, to express to you their appreciation of your earnest endeavours in their behalf. Since your inauguration here you have toiled unceasingly and have accomplished much. To matters outside of your own special duties you have given your personal attention, much to the benefit of all. This has not been forgotten and you have our sincere thanks. We ask you to accept this chair as a token of our regard, and with one voice we pray that our Heavenly Father may continue to bless your efforts, and that the present year may be one of much happiness and prosperity to you." After the reading of this address Mr. Lipton was presented with a very fine easy chair. Mr. Lipton made a very appropriate reply, thanking the congregation for the present and for the general hearty co-operation of the members of the congregation since his stay with them. After many thanks to the hostess, Mrs. Whitmarsh, the company dispersed, after having spent a very enjoyable evening.

CATARAQUI.—After the children's service at Christ Church, January 5th, a very pleasant ceremony was gone through, when the following address was presented by Miss Minnie Porter to the Rev. Henry Blacklock: "Dear Mr. Blacklock—The Sunday-school scholars of Christ Church wish to show their appreciation of your labours among them, and although it is in a feeble way, we hope you will accept these poems in the loving spirit they are given; and that we will always be kindly remembered by you, and with fervent prayers for your future welfare, believe us to remain, on behalf of the school, Minnie Porter, Emma Black, G. Northmore." After the reading of the above, Master Harold Simpson and Miss Lottie Weston presented Mr. Blacklock with beautifully bound copies of the complete works of Lord Tennyson and George Herbert. It is needless to say that Rev. Henry Blacklock was greatly taken by surprise. He was indeed thankful to think he had found a way into their hearts. They had long ago found a place in his, and the little he had been enabled to do for them he was very glad to find was appreciated. He felt that he was far overpaid, still he would ever remember them, and his happy associations with the Sunday-school of Christ Church, Cataraqui, would never be forgotten.

YARKER.—Sunday, 12th, was a red letter day in the history of the Church of England in the village of Yarker, parish of Camden. The church, which during erection this fall and winter excited deep interest, was solemnly opened and dedicated for divine worship. The edifice is a gem. As Mr. Pense, Kingston, in his address stated, the gift of a church complete to the Synod is unprecedented in this diocese, and will be told for a memorial of the givers for years, not only for the generosity of the offering, but also for its perfection. Building and furnishings are, undoubtedly, the most complete and tasteful in Eastern Ontario. The architecture is gothic, with old English tower, finished with battlements of rock-faced stone. The walls are of Deseronto pressed brick with gothic windows, rock arches and sills; the windows are of cathedral glass, each having within a text or ecclesiastical device. At the entrance is a beautiful font of white marble; the seats of elm, beautifully finished with ends of quartered oak, showing the grain of these old woods. In quiet taste are the altar and reredos, with a lovely white and gold frontal, brass cross, vases and altar desk; the massive altar rail is of brass, and in perfect keeping are the beautiful brass eagle lectern and brass prayer desk on each side of the chancel. The pulpit is of wood, with brass mountings, and lastly the eye catches the sight, upon the credence, of a beautiful brass alms basin and alms dishes. The chancel, organ chamber, vestry and font platform are laid with Brussels carpet of ecclesiastical design, and the aisle is covered with Calcutta matting. The services on Sunday were well rendered, being impressive as well as imposing. Rev. E. H. M. Baker, Rural Dean, offered the beautiful prayers of dedication, naming the church St. Anthony. The priest-in-charge, Rev. F. D. Woodcock, read morning prayer, D. A. Hughes (lay-reader) reading the lessons. After the ante-communion service the priest-in-charge welcomed the congregation and declared the church to be open to all who wished to accept the privilege of worshiping in it, all seats being declared in the deed free and unappropriated forever. The Rural Dean preached a powerful and

touching sermon from Psalm xvi. He showed how God's house was a place of worship and how beautifully the Prayer book carried out this thought. The sermon made a deep impression and will long be remembered. The Holy Communion followed, a large number receiving; the whole congregation remained to the close. The singing was very well rendered under the leadership of Dr. Oldham, the organist being Miss Gertrude Connolly. Mrs. Bascome, of Kemptville, sang a beautiful solo during the offertory. In the afternoon the church was again quite full to witness the baptism of the babies of Mrs. Dr. Vrooman and Mrs. A. W. Benjamin, and to hear a short address by Rev. Mr. Woodcock. The church was crowded, extra seats being provided, the chancel and font steps being also occupied. At the evening service the Rural Dean and E. J. B. Pense, of Kingston, made addresses on behalf of the missions of the diocese, Mrs. Bascome again singing acceptably a solo. The collections during the day were generous. The church has been erected by the sons of the late Rev. A. J. O'Loughlin, for many years a faithful priest in the Diocese of Ontario, and the son and son-in-law of Michael O'Loughlin, of Yarker. The cost was about \$3,000. The congregation and friends in the neighbourhood, outside of the two families, subscribed towards the furnace and surroundings of the church. The ground was purchased by the ladies of the congregation, and the furniture given by many friends of the above families in New York. The pulpit, altar and reredos were built and donated by Michael O'Loughlin, and are fine pieces of workmanship from interested and loving hands. To the building, Mr. O'Loughlin, besides being one of the two largest subscribers, devoted almost his whole time to it from its inception to its completion, with the aid of A. W. Benjamin, as clerk of works. To their care and sound judgment the satisfactory completion is in a great measure due. It is trusted that the liberality of the donors will be rewarded by the gathering in and building up of souls for Christ for many years to come, and that their act may be an incentive for others in the diocese and province to copy the example shown by these faithful sons and daughters of the Church. The Archbishop will be asked to visit the church and consecrate it some time in June. The altar cloth was given by Mrs. Dr. Vrooman; the font, by the daughters of the late Rev. A. J. O'Loughlin; altar front by John Q. Reed; altar cross, by G. W. Wilder; lectern, by W. H. Pollard; chancel lamps, by C. D. Wilder; paten, by E. B. Wilder; altar desk, by C. Bennett; alms basin, by Miss J. Wilder; alms dishes, by Colman O'Loughlin; pulpit lamps, by E. A. Shorter; prayer desk, by R. L. Graham; altar rail, by W. H. Hudson; bell, by A. W. Pollard, New York. The architect was Frank Darling, of Toronto, who kindly gave the plan. The stone and brick workers, Messrs. Gordon and Godwin, of Kingston; the wood workers, Edgar Bros., of Camden East. The tin work was by Mr. Noll, of Yarker; the painting by Mr. Dawson, of Yarker. The building committee were B. S. O'Loughlin, J. C. Connolly, John Ewart, A. Baxter, A. W. Benjamin, Drs. Vrooman and Oldham, whose watchful eyes were ever alert. The Rev. A. J. O'Loughlin and Mrs. O'Loughlin, for whom their sons, daughters and brother's family have erected this loving memorial, were Kingstonians. In the early history of St. James' congregation, forty-five years ago, the services were held in the shop of Mr. O'Loughlin, who was a student as well as mechanic. While he was at work on the reredos of St. Peter's Church, Brockville, for the present Archbishop of Ontario, then priest of that parish, he was led through the personal efforts of Dr. Lewis to take holy orders, and there never was a more zealous or popular priest in the diocese. It is related of him that when he held his meetings in North Gower the fences for long distances were lined with teams of farmers' families gathering to hear him. At one time he was stationed at Yarker, and therefore it is appropriate that the memorial should be erected there. His sons have prospered in New York and Winnipeg as a result of the ability, energy and integrity they have inherited from their zealous father. Mrs. O'Loughlin is remembered by many in Kingston and several missions in the diocese for great kindness of character and generosity of disposition. Several members of the family were able to be present at the opening services, and hosts of their friends gathered to join them in their first devotions in the new church. The new church is in form of a cross and occupies a commanding position in the centre of the village. It was called St. Anthony's out of respect to the name of the priest for whom it is a memorial. The Rev. Mr. Woodcock is to be congratulated upon the singular success of his labours, seeing that the erection of this beautiful and well-appointed church has followed closely upon the erection of another beautiful edifice, that of St. Jude, Napanee Mills, which was opened by Archdeacon Jones last August, and which as well as St. Anthony at Yarker, is out of debt. The erection of two such churches in the same parish within twelve months is an achievement not often accomplished.

St. A has been U. and Maria I in St. cross w of Toro enriched fully e Arthurs

St. A church Qu'App held ea eight o' celebra a.m., I women praye at 5 o'c an addi letter b bishop promi ary 2nd wish in the obj help it. of souls sider t that th after y life wh while v may de votion more o 'not qu object in hear to the l help to 2. How which it had Perhaps some o find af been c tunities To all each I by con very be get sor will co those l and ab it. Pr ple in as I an speak God ar friends

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TORONTO.

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

St. Alban's Cathedral.—A handsome brass cross has been presented to the cathedral by the Rev. A. U. and Mrs. DePencier, in memory of Miss Anna Maria Ingall Dartnell, a member and active worker in St. Alban's, who died 28th October last. The cross was manufactured by Keith and Fitzsimons of Toronto. The altar furnishings have been further enriched by a burse and veil of satin brocade, beautifully embroidered, the gift and work of Miss Elma Arthurs, a member of the altar chapter.

St. Stephen's.—A mission will be held in this church from February 2nd to 10th, by the Bishop of Qu'Appelle. The mission service proper will be held each evening on weekdays (except Saturday) at eight o'clock. But besides this there will be a daily celebration of the Holy Communion, probably at 7 a.m., morning prayer at 10 o'clock, service for women at 3 p.m., followed by special intercessory prayer and children's service at 4.15 p.m., evensong at 5 o'clock. On each Sunday afternoon there will be an address to men only at 3 o'clock. The following letter has been addressed to the parishioners by the bishop: "On the invitation of your rector I have promised to preach a mission in your church, February 2nd to February 10th. Before coming to you I wish in this letter to ask you to remember what is the object of a mission, and what you may do to help it. 1. The object of a mission is the conversion of souls. We shall have time in the mission to consider together what conversion is—but the fact is that there are many who are still, perhaps, even after years of church going, unconverted, living a life which has in it no rest, no power, no joy. Now while we hope it may please God that our mission may do much else in the way of quickening the devotion and earnestness of God's people, and still more of making things more clear to many who are 'not quite sure'—I do want you to keep in view the object of this special effort, that of converting men in heart and life from the love of sin and the world to the love of God. To keep this object in view will help to give definiteness to our prayers and work. 2. How you may help. St. Stephen's is a church which can, I think, hardly remember the day when it had not its band of willing and devoted workers. Perhaps this mission time some of you may find some of the fruits of your labours in the past, and find after the many days some of the bread you have been casting on the waters. I shall have opportunities of speaking to and I hope with many of you. To all people to whom this letter may come, and to each I would say, will you not help? Help not only by coming yourself to the mission right from the very beginning, but talk about it to others, try and get some one to come. There may be some one who will come with you or not at all; make it easier for those living with you and working for you to come; and above all pray that God's blessing may rest on it. Pray for your clergy, for the visitors, for the people in the parish, and pray, let me ask you, stranger as I am but hope not to be, pray for me that I may speak bravely, tenderly and clearly for the love of God and the souls of His people. Believe me, dear friends, yours in our Lord, W. J. QU'APPELLE."

The Rev. R. W. B. Webster, a retired clergyman, died at his residence, North Toronto, last Saturday week, in the 64th year of his age. The reverend gentleman had seen much of the world. He went early out to South Africa during Chinese Gordon's Mission in the Basuto difficulty. In 1881, he was chaplain of the forces there. Later, he had parishes in the Quebec Diocese and in Algoma, and from the latter place came to Toronto. For some time the deceased gentleman had suffered from heart trouble, so that his death was not unexpected. He leaves a daughter to mourn his loss. The funeral was conducted from Christ Church, where the deceased had assisted the rector but a short time ago.

Trinity University.—A meeting was held at Trinity on the evening of January 20th, to which all members of Trinity Convocation residing in and near Toronto were summoned, for the purpose of organizing as the Toronto Local Association. Mr. J. A. Worrell, Chairman of the Whole of Convocation, presided, and there was a large number of graduates and friends of Trinity present. The chief business of the meeting was the election of officers, as follows: president of the Local Branch, Mr. G. S. Holmstead; vice presidents, Mr. J. K. Osborne and Mr. L. Baldwin; secretary-treasurer, Mr. E. G. Osler; committee—Dr. Pepler, Messrs. John Catto, A. F. Martin, W. R. Wadsworth, J. D. McMurrich and Rev. A. U. DePencier; representative on the General Executive of Convocation, Dr. Pepler. Among the speakers to the various motions were the Provost of Trinity, Professor Clark, Mr. Worrell, Mr. N. F. Davidson and Mr. Barlow Cumberland.

British and Foreign.

Last Tuesday was the birthday of Dean Lake, Canon Body, and the Hon. and Rev. A. Lyttleton.

The curfew was first tolled at Winchester. The custom is still continued, the hour being 8 o'clock.

The Paris Bible Society printed during 1895, 3,690 Old Testaments and 4,890 New Testaments.

The tower of the parish church of Llanover, Wales, was damaged in a recent gale by a huge tree falling against it.

The Marquis of Londonderry, chairman of the London School Board, has become a patron of the *Guild of St. Edmund*.

The total amount from legacies, contributions and offertories received for the Mission to Seamen for the past year is £23,830.

Chiefly owing to the generosity of the Bishop of Truro, a new Mission-church is being erected at Par, the foundation-stone of which was laid by his son.

The Bishop of Lincoln, owing to stress of work in the diocese, has obtained the assistance of Bishop Anson for confirmation services during the spring.

Sir William Agnew has just presented a beautiful altar-piece to St. Philip's, Salford. It is a large copy in oils of Leonardo da Vinci's "Last Supper."

Ripon Cathedral has at last two candlesticks on the altar, and is to have a jewelled altar-cross in memory of Mrs. Bickersteth, wife of the late bishop.

The See of Chichester was offered to another ecclesiastic after the Bishop of Ripon had declined it, before it was placed at the disposal of the Bishop of Newcastle.

The Bishop of St. Asaph recently dedicated a new clock and bells at Abergele. His lordship preached in the afternoon in English, and Canon Owen at night in Welsh.

The Church Lads' Brigade, of which the Duke of Connaught is president, enrolled no less than 230 new companies in the year 1895, as against 192 new companies in 1894.

The Church of St. Agnes', Kennington-park, was crowded recently, when Father Black preached a very fine, magnificently-reasoned sermon on the Christian verities.

We are glad to learn on authority that the Dean of Edinburgh, who has been suffering from an attack of inflammation of the lungs, is now gradually and steadily recovering.

TURRIFF.—*St. Congan's.*—A very generous friend, who wishes to remain *incognito*, has just presented a solid silver chalice and paten of most beautiful design and workmanship.

From the returns of Church work during the past year in the Diocese of Peterborough, it appears that in 104 parishes a sum of £62,248 has been expended, or an average of about £600 in each.

The Bishop of Glasgow and Galloway has offered the incumbency of St. John the Evangelist, Baillieston, to the Rev. George Crane (formerly of Newfoundland), by whom it has been accepted.

EDINBURGH.—*St. James'.*—The new organ, by Messrs. Brindley & Forster of Sheffield, now in course of building, will be a three-manual one, and will probably cost something less than £550.

The *Athenæum* remarks that the elevation of Sir Frederick Leighton to the House of Lords is intended as an act of homage to art of the most cultured kind, the highest aims, and purest technique.

Bishop Royston, formerly of Mauritius (1872-90), and Assistant-Bishop of Liverpool since 1891, has been appointed by his diocesan to the vicarage of Chidwall, in succession to the late Canon Warr.

Sir John Willoughby, who is a prisoner with the Boers, has led an adventurous life. He fought with his regiment, the Blues, in Egypt, and took part in the cavalry charges of Kassassin and Tel-el-Kebir.

The Rev. E. M. Farrar, vicar of St. Thomas', Coventry, has been appointed by the Colonial and Continental Church Society to the chaplaincy of Pallanza, Italy, until the close of the winter season.

EDINBURGH.—*Old St. Paul's.*—A valuable addition to the work of this church has been obtained in the person of a lady-nurse, who has come to give her services in ministering to the sick of the congregation.

The Dean Payne Smith Memorial Committee have requested Mr. Bodley, the architect, to prepare designs for a pulpit in the nave of Canterbury Cathedral for their approval, the cost being limited to £650.

On the Epiphany the Bishop of Lichfield opened new Church schools at Wednesbury. The Dean and Chapter of Lichfield are going to place a stained-glass window in the cathedral in memory of Canon Curteis.

At the consecration of Canon Jacob to the Bishopric of Newcastle on the 25th inst., at York Minster, the Archbishop of York will be assisted by the Bishops of Durham, Chichester, Wakefield and Carlisle.

The London correspondent of the *Irish Times* states that the solemn nature of the pause in many churches after the words "prisoners and captives" in the Litany; was, in present circumstances, quite pathetic.

Notice of the death of the Rev. J. C. Stewart has just been received by St. Barnard's Church, Glasgow, which church was built by the Sabbath-school Association expressly for the work of Dr. Stewart, in 1868.

All Saints' Church, Maidenhead, was broken into by a person breaking one of the stained-glass windows. An unsuccessful attempt was made to force open the almsbox. Much damage was done, but nothing was taken away.

The Marquis of Salisbury has invited the Bishop of Dover to serve as his chaplain in his office of Lord Warden of the Cinque Ports. The bishop acted in the same capacity during the Lord Wardenship of the Marquis of Dufferin and Ava.

The Bishop of Wakefield recently dedicated the Mission Church of the Good Shepherd, which has been erected in Lister street, Halifax. The church is another offshoot of the parish church, being the second dedicated within twelve months.

Very hopeful and encouraging were the services at St. Margaret's Mission, Glasgow, on Sunday, January 5, which witnessed the commencement of the pastorate of Rev. A. C. Laughlin (late supernumerary of the diocese), the newly appointed priest in-charge.

A scheme is being organized by some of the members of the Inns of Court, with the view of establishing a settlement or mission in one of the poorer districts of London, within easy distance of the Inns of Court, which should be supported by its members.

The Rev. Blomfield Jackson, clerical secretary of the London Diocesan Home Mission, writes that there are now twenty-six clergymen working under this Mission in various parts of the diocese, their sphere being in the widening fringe of the poor suburban population.

The Earl of Derby has given £250 towards the present improvements at Manchester Cathedral. This, with other donations, will be sufficient to clear off the whole of the existing contracts entered into by the churchwardens. Further extensions have been decided upon.

The Bishop of Winchester has subscribed £100 to the fund which is being raised for the re-opening of the voluntary principle of the Farnham National School, which ceased to be a voluntary school on the establishment of a School Board for the district nearly three years ago.

The St. Asaph lectures for 1896 will be delivered by Canon Mason, Lady Margaret Professor of Divinity, in the University of Cambridge; the subject will be "the Principles of Ecclesiastical Unity." The lectures will be delivered in June, but the exact date has not been decided upon.

Prince Charles of Denmark has been exercising his art in casting the horoscope of the Czar's infant daughter. The Grand Duchess Olga, if her life is spared, will be of medium height. Her hair will be brown, and slightly curled, and her eyes dark. The rest of her horoscope is less satisfactory.

At an ordination held at St. Anne's Church, Wandsworth, on the festival of Epiphany, by the Bishop of Southwark acting under a commission from the Bishop of Rochester, Mr. Noel Currey

Marsh, B.A., of Trinity College, Cambridge, was admitted to deacon's orders, and was afterwards licensed to the curacy of St. Anne's, Wandsworth.

On the occasion of the Advent Ordination in Salisbury Cathedral, on St. Thomas' Day, the two Eastern ecclesiastics, the Very Rev. the Archimandrite Dr. Antonius Paraschis, of the Greek Church, Bayswater; and the Very Rev. the Archpriest Smirnof, of the Russian Embassy, Welbeck street, were present at the invitation of the Bishop of that diocese.

On his appointment to the Lady Margaret Professorship of Divinity at Cambridge, Canon Mason placed his resignation of the canonry of Canterbury Cathedral in the hands of the Archbishop. At the unanimous request of the cathedral clergy and others, and after consultation with the Primate, he has, however, been induced to withdraw his resignation, at any rate, until Michaelmas.

The late Bishop Hills was the cause of wit in others. One bright Monday morning he was standing talking to Mr. Pearson, the vicar of Darlington, when a Mr. Maughan came up and handed him some sovereigns, saying, "That, my lord, is our yesterday's collection for your fund." At once the vicar took off his hat, and bowing, said, "Hail, smiling morn, that tips the hills with gold."

A working man writes: "I only wish both Bishops of Winton and Durham could have been present at St. Agatha's on Sunday week. It was truly a marvellous sight. What early communion! What crowds of men in the afternoon! What throngs in the evening! Never can the scenes of that Sunday fade from my sight." Dr. Dolling would seem to have greatly affected his followers at Portsea.

A mass meeting was held at the Free-Trade Hall, Manchester, under the presidency of Bishop Bilborough, to demand additional aid from the public funds for the Roman Catholic schools. The following resolution was adopted: "That in the interests of peace and justice, and for the preservation of parental rights and religious freedom, it is essential that Roman Catholic schools should, as regards their maintenance, be put on a footing of the fullest equality with board schools."

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,—Will you kindly allow me to return our most sincere thanks for the following sums on behalf of our new church: Collected by Miss K. Watson and Mabel Stanley, and forwarded by J. F. Roberts, Parkhill, Ont., \$2; Collected by Miss M. Lennon, Clayton, Ont., \$2.75. Are there not a few earnest Church people who would help us, a struggling congregation, to finish our church? Any help sent to Mrs. Hutton, 1013 Sherbrooke street, Montreal, or myself, will be gratefully acknowledged.

REV. A. TANSEY.

Somerset, Man.

The Teachers' Assistant.

SIR,—In the *Teachers' Assistant* for the 2nd Sunday after Epiphany, the following sentences occur: "Whenever we are getting careless about praying to God, and try to please Him, we may be sure our souls are getting cold and dead. Then is the time to cry to our great Friend in heaven for His help, and His word of power to raise us to newness of life." (Rom. vi. 4). This is the first resurrection." Now as the only mention of the first resurrection, in Holy Scripture, is in Rev. xx. 5, it is well to compare this new idea of the first resurrection with the text, and see how they agree together. St. John, in his prophetic vision of the 2nd coming of our Lord, and the destruction of Antichrist and his army, tells us of the resurrection of the martyrs of Christ, and that then they live and reign with Him 1,000 years. But the rest of the dead live not again until the 1,000 years are finished. This, St. John says, is the *First Resurrection*. Surely it is not right to teach our Sunday-school scholars that something else, of quite a different nature, is the first resurrection. Of course, in a very highly figurative sense, the turning from sin and being raised to newness of life, at

any time, may be called a resurrection from spiritual death to life; but this is certainly not what is meant in Holy Scripture by the "First Resurrection," and must therefore tend to obscure the meaning of the passage I have quoted.

A PRIEST

The Toronto Cathedral.

We take the following from *The Times*, Orillia: "SIR,—I read in several papers, more especially the *CANADIAN CHURCHMAN*, that the Bishop of Toronto is in dire financial straits on account of requiring means to complete the handsome cathedral commenced some years ago in the city. A special appeal has lately been made to every clergyman in the diocese to assist in the work and to get all the laymen they can to contribute at least one dollar. How is it that in our village churches the matter is never mentioned? I do not by any means desire to interfere with our respected rector, but I would suggest that an offertory should be taken up on behalf of this good cause in every church in our mission, and we are sure that the congregations will gladly give what they can to help to remove this standing reproach against our Church. Let the Coldwater Mission make a start and numbers of other congregations will follow.

A CHURCHMAN.

"Coldwater, January 1st."

BRIEF MENTION.

February this year begins and ends on Saturday. The different countries of the world now use 13,400 different kinds of postage stamps.

The best paid official in the British service is the Lord-Lieutenant of Ireland, who receives \$100,000 a year.

The only eclipse visible in North America in 1896 will occur August 22-23, a partial eclipse of the moon.

Rural Dean Carey and R. V. Rogers, Q.C., spoke at missionary meetings at Lyn on Sunday last.

James I., 1610, sent silk worms to Virginia and offered a silk bounty.

The Japanese have adopted English as their diplomatic language.

There were 11,890 persons in penal servitude in Great Britain and Australia in 1870, and only 4,845 in 1895.

It is calculated that 195,000 women are employed as dressmakers in Paris.

The highest inhabited building in Europe is the Alpine clubhouse on Mount Rosa—12,000 feet above sea level.

The peat bogs in Great Britain and Ireland are estimated to be the heat equivalent of nearly 4,000,000,000 tons of coal.

Wheeled vehicles were in use long before the beginning of the Christian era.

At the Budapest Millennial Exhibition next year there will be another steel tower like the Eiffel tower, but 1,625 feet high, instead of 975.

Queen Victoria's New Year's gifts to the poor of Windsor, Holy Trinity, and Cleiver, amounted to \$1,500. The beef distributed weighed a ton and a half.

The Rev. J. W. Ross, late curate of St. George's church, Guelph, has removed to Galt. We are very pleased to hear he is improving in health.

We have in Alaska one of the greatest rivers of the world, the Kwichpak. It is believed to be more than 1,800 miles long.

In bidding for the new first-class cruisers for the British navy, there was but one per cent. difference between the bids of the three competing firms. About \$2,150,000 will be paid for each 11,000 ton vessel.

Mrs. Anna Aspinwall has left an estate estimated at \$8,000,000 to the Protestant Episcopal Church Hospital of Philadelphia, to maintain an Orphan Girls' Hospital.

There are more than twenty species of fur-bearing animals known to inhabit the Hudson Bay country, ranging in size all the way from the meadow mouse and sand rat to the cariboo, musk ox, bison, and Polar bear.

Lord Wolseley, who may have to face the whole German army as commander-in-chief of the British forces, cannot enter a room where a cat is without uncomfortable sensations.

A 634-karat diamond, the finest ever found in Africa, was discovered at Jagersfontein in the Transvaal on the day after Christmas. When cut it is expected that it will be worth \$1,500,000.

River water purifies itself. A few miles below a large city no trace of impure matter can be found in the waters of a river into which its sewers empty.

Parrots are put to a practical use in Germany. They have been introduced into the railway stations and trained to call out the name while the train stands there, and thus save people the trouble of making enquiries.

K.D.C. Pills cure chronic constipation.

In Antwerp cathedral there are seventy bells, some of them of great antiquity. One, the Carolus, given by Charles V., King of Spain, Emperor of Germany, and Archduke of Austria, is only rung twice in each year, when it is said to take sixteen men to ring it. The amalgam of which it is made consists of gold, silver and copper, and the bell, with the metal it contains, is said to be worth \$100,000.

Family Reading.

Waiting for the Angels.

Waiting through days of fever,
Waiting through nights of pain,
For the waft of wings at the portal,
For the sound of songs immortal
And the breaking of life's long chain.

There is little to do for our dear one—
Only to watch and pray—
As the tide is outward drifting,
As the gates of heaven are lifting,
And its gleam is on her way.

The tasks that so often taxed her,
The children she held so dear,
The strain of the coming and going,
The stress of the mending and sewing,
The burden of many a year.

Trouble her now no longer;
She is past the fret and care!
On her brow is the angel's token,
The look of a peace unbroken,
She was never before so fair.

You see, she is waiting the angels,
And we—we are standing apart:
For us there are loss and sorrow,
For her is the endless morrow,
And the reaping time of the heart.

—*Harper's Bazar.*

Short Views.

Too long outlooks are bad. They are depressing—disheartening. We have not the faith or the energy necessary to cope with them. Many a possible result has never been attained, because the way to it seemed so long. An aged woman said to a little child, "If you look at the whole length of your seam, you will never get it sewn: look only at the little bit between your thumb and finger." Our life is mercifully cut up into "littles." God knows that the "whole" of many things cannot be presented to us at once. And so, our Lord taught us to pray for our daily bread, and said that sufficient unto the day was the evil thereof. God does not will His children to be crushed with anything too heavy for them. Let us be content to do each "little" as it is presented to us, and then the "great" will be attained. The great is always the aggregate of littles. While we are doing only some one "little," we are making progress, we are on our way to the end. There are many attainments, both spiritual and temporal, which we could never have arrived at but by a progress of littles. It is not God's measures which crush us, it is our own; we will not become small enough—simple enough. We want to have to do with years, when God only means us to have to do with days. God's years are made of days.

K.D.C. the mightycurer for indigestion.

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The Story of an Egret's Plume.

IN TWO ACTS.

Act 1. Deep down in the shadows of the woods—enlivened by little patches of sunlight glancing and glimmering through the foliage of the trees and upon the greensward—the river ran merrily on toward the sea. The air was fragrant with all delicious odours of the woods, and musical with the sweet songs of birds. Hidden amid a tangle of reeds and vines was an egret's nest, from which four baby birds peeped out, watching for their mother, who was busying herself on that sweet, sunlit day in bringing them food; and as she hovered over the nest her looks and tones denoted a heart full of happiness. Bending over them, her long, white, feathery plumes brushed them gently like a caress, and as she lifted her head to utter forth her thanksgivings, she seemed proud of this new adornment [the distinguishing badge of her motherhood]. Suddenly her song ceased, and her heart beat with fear and trepidation, as she saw a hunter slowly but surely approaching. She crouched down over her helpless little ones and spread out her wings to protect them. His hand was stretched towards her, but she loved her babies with a mother's love and would not leave them—and so he snatched her from her nest, tore the plumes from her bleeding body, and threw her to the ground. She died within sight of her helpless young. The shades of night hushed the songs of the birds, but plaintive cries fell upon the silence. They were the cries of those four little birds—crying for their mother's love and protection.

Act 2. Within the dim light of a cathedral sits a large and fashionable congregation. The organ peals forth its notes upon the reverberating air. The white-robed priest and choristers march forth in solemn procession. Moving slowly and gracefully up the aisle is a woman richly dressed and fair to look upon. In her delicately gloved hand she carries a prayer book, with little gold crosses dangling from the ribbon markers. Upon her head is a hat of velvet and lace surmounted by an egret's plume. She makes a graceful genuflection in the direction of the holy altar, and as she sinks upon her soft cassock in silent prayer, the priest in sonorous voice chants the litany—and as the words "From all evil and mischief—from sin—from the crafts and assaults of the devil—from battle and murder, and from sudden death"—fall from his lips—she lifts up her voice and chants "Good Lord deliver us!" The music rolls on—and a mist comes before my eyes; for out through the window—amid the shadow of the grasses and reeds—I seem to see the nest of those four little birds, their throats forever stilled—their eyes staring up at the heaven that would not answer them—the mother lying upon the blood-soaked ground—her glazed eyes turned toward the nest from which no sound comes.—Mrs. O. B. Champion.

Restfulness.

Restfulness is an attribute of the best sort of religion. In a certain sanitarium, not long since, we noticed on an invalid's door in the early afternoon, a printed card, which said, "Resting. Please do not knock." At once the thought came—there are some faces which bear upon them, very plainly stamped by long years of quiet trust, the words, "Resting so securely that you may knock as loud as you please without disturbing." Angry words, like stones, may dash against this door, but the inward peace abides unbroken. The furious rain of affliction may beat upon the panel, but still the repose is not destroyed. The rest remaineth in spite of all that men or devils can do. From out the tumult of the storm, where the whirl of clashing wills and the contention of divergent thoughts fill the air with discord, the steadfast testimony stands: "None of these things move me." Souls like these, which are "ever bright as noon," and "calm as summer evenings be," diffuse about them an atmosphere of heaven, and bear loud witness, even when no syllable is spoken, to the overwhelming reality of divine grace.

"The day glides sweetly o'er their heads,
Made up of innocence and love,
And soft and silent as the shades
Their nightly minutes gently move."

Nor is there any lack of efficiency and vigour in such spirits, as is sometimes calumniously charged. At least there need not be. When the serenity is of grace rather than nature, or of principle rather than mere passive acquiescence, the efficiency is doubled rather than diminished. With no rattle or clatter of machinery, and without the waste or frustration of friction, swiftly, noiselessly the work is done, with so little apparent effort that it seems to do itself. This is the perfection of activity combined with the perfection of peace. The Church needs more Christians of this ideal sort.

The Forerunner.

When a monarch makes a royal progress, a forerunner or harbinger or courier goes before him to give notice, that everything may be duly prepared for his coming; so John the Baptist goes before the Lord Jesus, "to prepare the way of the Lord." Usually the harbinger goes on his way, no one looks at him a second time, or remembers him after he is gone; but John is a remarkable person; the functions he fulfils are important; for a little while he and his ministry occupy the foreground of the history, and claim our attentive consideration.

John is so important a person in the history of the Christ, that he himself was the subject of more than one ancient prophecy; for he is the "Voice" of Isaiah proclaiming "Prepare ye the way of the Lord, make straight in the desert a highway for our God;" he is the "Messenger" who Malachi foretold, "should prepare the world for Him;" and the "Elijah" of the same prophet, who was to be sent before the Advent of the Lord.

As the preparation for the coming of this kingdom John preached repentance; a national revival of spiritual holiness. So in former times in preparation for the giving of the law, Moses had bidden the people to sanctify themselves. So at this time when the Jews admitted Gentiles into the covenant of Abraham, they first baptized them with water to purify and fit them for admission among the people of God. And so John baptized the Jews unto repentance to purify and fit them for admission into the higher dispensation of the Kingdom of God.

Profounder minds might have seen that the character of the Forerunner and the mode of his announcement of the kingdom foreshadowed the nature of the Christ and of His kingdom. The royal herald was not a warrior, but an ascetic, and the note of preparation was not "He that hath no sword let him sell his coat and buy one," but "Repent."

Self-Improvement.

There are many young working men who are anxious to improve their minds by reading and study out of business hours. But too many grow discouraged and fail in their efforts at self-improvement, although they begin with the best intentions. A want of thoroughness in whatever is undertaken is, perhaps, one great cause of such failures. A practical writer on that topic gives the following good directions: "Never leave what you undertake to learn until you can reach your arms around it, and clinch your arms on the other side." It is not the amount of reading you run over that will make you learned; it is the amount that you retain. Dr. Abernethy maintained that "there was a point of saturation in his mind" beyond which it is not capable of taking in more. Whatever was pressed upon it crowded out something else. It is probable that few of us have minds more sponge-like than that of the great doctor.

Every young man should endeavour to perfect himself in the science of the business he has chosen. Without this, he must always content himself in the lower walks of his calling. The cost of a few cigars will buy all the books he requires, and his own diligence may be made to well supply the place of a tutor. Without such diligence, the best teacher in the world could not manufacture him into a scholar. If once going over a point will not master it he must tackle it

again. Better give a week's study to a page than conclude that you cannot comprehend it.

But though it is wise to give your main strength to your own specialty, you should not confine yourself to such studies exclusively. The perfection of all your powers should be your aspiration. Those who can only think or talk on one subject may be efficient in their line, but they are not agreeable members of society in any of its departments. Neither have they made the most of themselves. They become one-sided and narrow in their views, and are reduced to a humiliating dependence on one branch of industry. It costs nothing to carry knowledge; and in times like these, to be able to put his hand to more than one branch of industry often serves a man a good turn. Do not attempt too much in the way of study to begin with; you will surely lose heart if you do. Be humble and modest in your aspirations, and if you are diligent, never fear but that you will hear a voice saying: "Come up higher." Be content to gather the precious gold of learning grain by grain; you will be able to see the pile growing, and will learn from it the wonderful power of the littles, which is shown in mental as well as golden grains.

Speak Kindly.

A kind word costs little, but it may bless all day the one to whom it is spoken. Have not kind words been spoken to you which have lived in your heart through years, and borne fruit of joy and hope? Let us speak kindly to one another. We have burdens and worries, but let us not, therefore, rasp and irritate those near us, those we love, those Christ would have us save. Speak kindly in the morning; it lightens the cares of the day, and makes the household and all its affairs move along smoothly. Speak kindly at night, for it may be that before dawn some loved one may finish his or her span of life for this world, and it will be too late to ask forgiveness.

Pleasure in Work Well Done.

Duty and pleasure may be antagonistic, or they may harmonize and coincide. If we look upon duty as a hard task, we are not likely to find pleasure in the doing of duty. But if we look at duty as our privilege and opportunity, we shall find that the doing of duty brings pleasure as an inseparable incident. What gives more pleasure to a loving heart than the doing of a duty toward a loved one? All duty ought to be prompted by love—by love to God or by love to God's dear ones. And thus prompted, every duty is an added pleasure; for love is the fulfilment of the law. Good Dr. Hilprecht, the eminent Oriental scholar, who is one of the hardest workers living, is at present in Constantinople, pursuing his Assyriological investigations under the strain of the nerve-taxing earthquake shocks, day after day for successive weeks. Writing of his trying experiences there, and of the occasional longing of his tired body for rest, which he must not seek, he says: "But first duty and then pleasure; and duty faithfully done is always the greatest pleasure."

Do not Be a Slave.

Why will you keep caring for what the world says? Try, oh try, to be no longer a slave of it! You can have but little idea of the comfort of freedom from it—it is bliss! All this caring for what people will say is from pride. Hoist your flag and abide by it. In an infinitely short space of time all secrets will be divulged. Therefore, if you are misjudged, why trouble to put yourself right? You have no idea what a great deal of trouble it will save you. Roll your burden on Him, and He will make straight your mistakes. He will set you right with those with whom you have set yourself wrong. Here am I, a lump of clay; Thou art the potter. Mould me as Thou in Thy wisdom wilt. Never mind my cries. Cut my life off—so be it; prolong it—so be it. Just as Thou wilt, but I rely on Thy unchanging guidance during the trial. O the comfort that comes from this!—Gen. Garden.

Small Things.

I shaped a marble statue, the image of a thought—
A thought so pure and perfect, it thrilled me as I
wrought;
And when I saw my task complete, and joyed it was
so fair,
Alas! alas! when next I looked an ugly rent was
there.

In strains of music, then, I told of sweetest joy and
love;
And, out and in, the harmony in rich, soft chords I
wove;
When, lo! a wild, weird discord that would not die
away;
I'll hear it evermore, through life, unto my dying day.

Aweary of my failures, I sought the haunts of song;
Essayed to cull sweet flowers wherewith to charm
the listening throng.
Anon a warning voice I heard that stayed my eager
hand:
No soul but one by sorrow tried may join the min-
strel band."

I found a weary traveller, at noontide, by the way;
His brow was deeply furrowed, his locks were thin
and grey.
"Can I do aught for you?" I asked. "I am athirst,"
He said,
I gave a cup of water; He drank and raised his head.

A strange and wondrous change I saw, transfigured
was His face,
His form was full of majesty, His eyes of love and
grace.
"Well have ye done; well have ye spent that gift of
charity,
Albeit ye knew it not," He said, "ye did it unto Me."

Great works are for great souls; high thoughts for
those whose minds can soar;
Sweet music for the ears that catch the notes from
Heaven's bright shore.

Strong words that move the multitude are not, my
child, for thee;
Thine are the hidden ways of love and quiet charity.

The Hidden Treasure.

CHAPTER XXIV.—CONTINUED.

"He gave me his blessing at parting, and though sad, he is not angry with me. I left him with old Father John, who rode all the way from Holford to give me warning, though he was too late. But how were you taken, dear uncle?"

"Even as I could have desired—on my knees!" replied the old man smiling. "I was in the little thicket whither I have long resorted to pray and read as my father did before me, when a band of men headed by Brother Joseph the sacristan broke in upon me. I told them it was a fair compliment to an old man-at-arms, that at ninety odd years, he should need six men to secure him."

"But surely Sir Thomas will take your part!" said Jack.

"I believe he can do nothing!" said Thomas Speat. "They have raked up the old matter of Lollardie, and Father Barnaby assures me that as a relapsed heretic, I have no chance of being admitted to mercy, though if I will recant my errors I may perhaps be allowed to enter Purgatory instead of going further and faring worse!"

"Many thanks to him!" said Jack. "He has been profuse in his promises to me, even hinting at Church advancement, if I will but recant. But do you know aught of Arthur Peckham?"

"They have not laid hands on him as yet, but more than that I do not know!" replied the shepherd. Here comes our jailor with our bread and water."

"Methinks on a feast day they might offer us better fare!" said Jack. "It is scarce canonical to fast on St. Michael's day."

"Don't cry out before you are hurt, young sir!" said the jailor, depositing a jug of broth on the table. "I have so far stretched my orders as to bring you the same fare as the other prisoners who are only confined for highway robbery and the like."

"Many thanks for your courtesy, good Master David!" said Jack. "When I am again at liberty I will do as much for you."

"I would you were at liberty to do it!" said the jailor bluntly. "This turning the key on old friends and neighbours is no pleasure to me, I can tell you. What then! A man must do his duty

be he jailor or mayor, but he need not have a heart as hard as his own walls. I judged you and the old man would like to be together; so I even clapped you in here, but do not tell yonder monk so!"

"Never fear!" said Jack. "I do not love him so well as all that. Again do I thank you, Master David, and so will my father. Be assured you shall be no loser. Come, we are better than we might be!" he added, after the man had closed the door. "I am heartily glad we have fallen into such good hands. Shall we awake our companion? He sleeps soundly."

"He hath not slept all night!" said Thomas Speat. "I fear he will not stand the trial. The goods and riches of this world are over near his heart, poor man. What, brother! Now you are awake, will you break your fast?"

"Where am I?" asked Master Dennett, sitting up and gazing around him with a bewildered look. "What has happened? Alas, I know too well!" he added, sinking back again. "That I should ever live to find myself here in Bridgewater jail. And who is this new companion in misery? Surely it is young Lucas! Alas, young man, what has brought you here?"

"The fear of God and the love of His word!" said Jack. "But come, sir, arise and eat, that you may be strengthened for the day's trial!"

"And what will strength avail?" asked the ship-owner, somewhat peevishly. "Can we break out of this dungeon by dint of strength, or can we bend the hard hearts of our enemies?"

"The God we serve can do both, brother!" said the old shepherd; "or failing that He can give us strength to confess that truth which shall minister to us an abundant entrance into His eternal kingdom. But come, rise and eat at all events. There is no use in refusing such good things as we have."

Master Dennett essayed to eat, but desisted after a few mouthfuls, and threw himself again on his bed. Jack made a tolerable meal, and then bestirred himself to make the place as comfortable as might be. The rest of the day was spent in conversation, prayer, and the repeating of passages of Scripture with which Jack's mind especially was well stored. He had a quick and tenacious memory, and he had taken the precaution to learn by heart a good portion of the New Testament every day.

Toward evening the jailor again entered the room, bringing a large bundle which he gave to Jack.

"Your father hath obtained leave to send you some food and bedding, so here it is!" said he. "Make the most of it, for there is talk of removing the heretical prisoners to the priory, and there you will find matters very different."

Jack thanked the man, who, surly as he was, seemed inclined to be as kind as his duty allowed. The bundle contained bedding and linen, food, and, carefully concealed in the interior of a great loaf of bread, some paper, a pen, and wax tapers, with the means of striking a light. There was also a Psalter in which Jack perceived a leaf doubled down. He opened the book, and found underlined the passage, "Be of good courage," and in another place "Wait." He turned to the first page and perceived that the book belonged to Father John. There were tears in his eyes as he showed the book to his uncle.

"The good, kind old man!" said Thomas Speat. "I know not what he can do, and yet I thank him with all my heart for his good feeling. For myself I hope naught from this world save a speedy passage out of it, and that my age gives me a right to expect; but I would rather have you, my son, saved from the fiery trial if it might be done without denying the faith!"

"Better a hundred deaths in one than that!" said Jack.

"Be not confident overmuch, young man!" said Master Dennett, apparently somewhat displaced. "Better bethink yourself how you will answer when you are called before the council."

"I am not confident overmuch, I trust!" replied Jack; "but my trust is in Him who says, 'I will never leave thee nor forsake thee!' and therefore I dare to say, 'the Lord is my helper, I need not fear what man may do to me.' As to meditating how I shall answer, I make bold to refer you to the words of our Lord, 'When they

take you up, take no thought how or what ye shall speak, for it shall be given you in that day what ye shall say. For it is not you that speak, but the Spirit of your Father which speaketh in you!"

"Aye, but those words were not spoken to men like us!" said Master Dennett, "but to apostles and saints."

"And what were the apostles and saints, but common, simple men like us?" asked Thomas Speat. "Are not all God's children called to be saints, and does not He promise the same grace freely to all the faithful?"

"Alack, my faith is not like yours!" said Master Dennett. "You are, besides, an old man and must die soon at any rate; but I cannot but bethink me of my young wife and her babes, and the happy fireside I left but yesterday, with my old mother sitting in the chimney corner with my youngest born on her knees. Little did I think as I bade them farewell and went out to my business that the evening would find me here." And the poor man threw himself on his bed again in an agony of grief.

(To be continued.)

Hints to Housekeepers.

A nice lobster sandwich is made by chopping the lobster meat fine, mixing it with mayonnaise and spreading the bread, upon which has been laid strips of lettuce, with it. Before the upper slice of bread is laid on, place between it and the lobster another layer of lettuce.

RICE MILANAISE.—A very savoury preparation of rice is made by frying two minced onions in two ounces of good butter until yellow; add a cupful of rice and three minced mushrooms; stir for a minute or two and cover with a quart of boiling broth; cook until the rice is tender, when the broth will all be absorbed; season with salt, pepper and grated cheese, and pass more of the latter with it.

K.D.C. the household remedy for stomach troubles.

SOUP NAPOLITAINE.—Cut into dice two ounces each of raw chicken and ham, and brown them in butter; add half of a green pepper and half of an onion, and stew for ten minutes; cover with a quart and a pint of white broth; add two tablespoonfuls of cooked rice, the same quantity of macaroni, broken up, and a spoonful of tomato sauce; simmer five minutes.

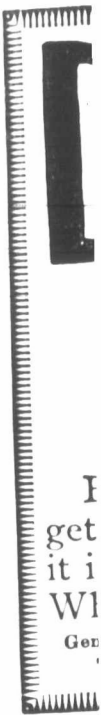
RAISED FLANNEL CAKES.—Boil a pint and a half of sweet milk and let it stand till luke-warm. Add two large tablespoonfuls yeast and pour upon one pint flour, add one-half pint cornmeal, one teaspoonful salt and one tablespoonful sugar, mixed well together. Cover closely, and put in a warm place. In the morning add two eggs beaten separately. Let the batter stand fifteen minutes, if convenient, after adding the eggs. Bake on a hot griddle.

K.D.C. cures dyspepsia.

ANCHOVIES WITH OLIVES.—Stone nine olives; wash and fillet five anchovies, and mince them finely together with parsley, an onion, and a little cayenne; pound well in a mortar; fill the olives with a little of the mixture in place of the stones; cut nine small rounds of bread, fry them in lard to a light golden brown, drain them, and when cold put an olive on each; arrange them on a dish, and put a little mayonnaise dressing on each olive and on the toast.

GRAHAM WHEATLETS.—Scald a pint of graham flour salted with a teaspoonful of salt with a quart of boiling milk or water. It should be as soft a dough as can be handled. Roll out half an inch thick, cut in round cakes, lay on a buttered tin, and bake in the hottest of ovens. Everything depends upon the heat, which must be intense. They should be as light as puffs, but if not rightly scalded and baked will be leathery and tough.

RAISED HOMINY WAFFLES.—The small hominy is best for these. To a coffee cup of boiled hominy add one pint of boiled milk and one tablespoonful of butter, one pint flour, one teaspoonful salt, one tablespoonful sugar; set in a warm place over night. In the morning add two well-beaten eggs, yolks and whites separately. Bake in waffle irons. This recipe answers as well for muffins if it is not convenient to make waffles.



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Do you make doughnuts this way?

Sift 1 quart flour, 1 saltspoonful salt, 1 saltspoonful ground nutmeg or cinnamon, 2 rounding teaspoonfuls baking powder, together. Beat 2 eggs; add 1 cup sugar, 1 cup milk, 2 teaspoonfuls melted Cottolene. Stir these into the flour, roll and cut into shape. Have kettle $\frac{3}{4}$ full of Cottolene—at just the right heat—and fry the doughnuts in it for 8 minutes.

For frying, Cottolene must be hot, but don't let it get hot enough to smoke or it will burn. To find if it is hot enough, throw into it a single drop of water. When at just the right heat, the water will pop.

Genuine has trade marks—"Cottolene" and steer's head in cotton-plant wreath—on every tin.
THE N. K. FAIRBANK COMPANY, Wellington and Ann Sts., MONTREAL.

Children's Department.

Lesson of the Flowers.

"There's not a yellow buttercup,
Returning with the spring,
But it can boast a golden crown
As bright as any king.

"The red rose and the lily fair
That charm our summer's day—
There's not a lady in the land
As finely dressed as they.

"They feel no proud, no foolish thought,
Because they are so fair,
They wish for nothing, quite content
With sunshine and sweet air.

"God gave to them their colours bright,
To us faith, hope and love,
And bade us fear the things of earth
And seek the things above."

Show Your Love 'Now.'

"I have a little story to tell you,
Boys," our old neighbour said to the
young people the other evening. "One
day—a long, hot day it had been too—
I met my father on the road to town.

"I wish you would take this package to the village for me, Jim," he said, hesitating.

"Now, I was a boy of twelve, not fond of work, and just out of the hay-field, where I had been at work since daybreak. I was tired, dusty and hungry. It was two miles into town. I wanted to get my supper and dress for the singing class. My first impulse was to excuse myself, and to do it harshly, for I was vexed that he should ask me, after my long day's work. If I did refuse he would go himself. He was a gentle, patient old man. But something stopped me—one of God's good angels, I think.

"Of course, father, I'll take it," I said, heartily, giving my scythe to one of the men. He gave me the package. "Thank you, Jim," he said, "I was going myself, but somehow I don't feel very strong to-day."

"He walked with me to the road that turned off to the town; and as he left he put his hand on my arm, saying again, 'Thank you, my son. You've always been a good boy to me, Jim.'

"I hurried into town and back again. When I came near the house I saw a crowd of the farm hands at the door. One of them came to me, the tears rolling down his face.

"Your father," he said, "fell dead just as he reached the house. The last words that he spoke were to you."

"I am an old man now; but I have thanked God over and over again, in all the years that have passed since that hour, that those last words were: 'You've always been a good boy to me.'"

No human being ever was sorry for love or kindness shown to others; but there is no pang of remorse so keen as the bitterness with which we remember neglect or coldness which we have shown to loved ones gone.

From the Terrors of Dyspepsia.

Rev. L. E. Roy, St. Jovite P. O.: "When I commenced using K. D. C. I had been suffering several years from dyspepsia; I tried several remedies which gave me little or no relief. I got relief almost as soon as I commenced the K. D. C., and now I am well and feel like a new man. I can highly recommend K. D. C. to sufferers from that terrible disease, dyspepsia."

Not only is K. D. C. a prompt reliever, but it cures indigestion. Try a free sample of K. D. C. and Pills. K. D. C. Co., Ltd., New Glasgow, N. S., and 127 State street, Boston, Mass.

The Way it Happened.

Said Toddlekens to Woddlekens,
A very homely pup,
"See, there's a sleeping pussy cat;
Suppose we eat her up."
They ne'er had seen the like, I ween,
But, then, they thought, you see,
That such a soft and sleepy thing
No fearful foe could be.
But something strange, an awful change
Came o'er that furry ball,
And what it was that happened next
They never knew at all.
Ah! how they flew, those noble two,
That most heroic pair,
Said Toddlekens to Woddlekens,
"It must have been a bear."

Little Corners.

Georgia Willis, who helped in the kitchen, was rubbing the knives. Sombdody had been careless and let one get rusty, but Georgia rubbed with all her might; rubbed and sang softly a little song. "In the world is darkness, so we must shine, you in your little corner, and I in mine."

"What do you rub at them knives forever for?" Mary said. Mary was the cook.

"Because they are in my corner," Georgia said, brightly. "You in your little corner, you know, and I in mine. I'll do the best I can, that's all I can do."

"I wouldn't waste my strength," said Mary. "I know that no one will notice."

"Jesus will," said Georgia, and then she sang again. "You in your little corner, and I in mine."

"This steak is in my corner, I suppose," said Mary to herself. "If that child must do what she can, I s'pose I must. If He knows about knives, it's likely He does about steak," and she broiled it beautifully.

"Mary, the steak was very nicely done to-day," Miss Emma said.

"That's all along of Georgia," said Mary, with a pleased red face, and then she told about the knives.

Miss Emma was ironing ruffles; she was tired and warm. "Helen will not care whether they are fluted nicely or not," she said; "I'll hurry them over;" but after she heard about the knives she did her best.

"How beautifully my dress is done," Helen said, and Emma, laughing, answered, "that is owing to Georgia;" then she told about the knives.

"No," said Helen to her friend who urged, "I really cannot go this evening. I am going to prayer-meeting; my corner is there."

"Your corner! what do you mean?" Then Helen told about the knives.

"Well," the friend said, "if you will not go with me, perhaps I will go with you," and they went to the prayer-meeting.

"You helped us ever so much with

Nervous

Troubles are caused by impure and impoverished blood because the nerves, being fed by the blood, are not properly nourished. The true way to cure nervousness is to purify the blood by taking Hood's Sarsaparilla. Read this: "I have taken Hood's Sarsaparilla and it has built me up, increased my appetite and accomplished what I desired. My oldest daughter was nervous and not very rugged, but her health is good since she began using Hood's Sarsaparilla." JOHN L. PINGREE, 172 Hayden Row, Hopkinton, Mass. Get Hood's and only

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You are weak, "run-down," health is frail, strength gone. Doctors call your case anæmia—there is a fat-famine in your blood. **Scott's Emulsion** of cod-liver oil, with hypophosphites, is the best food-means of getting your strength back—your doctor will tell you that.

He knows also that when the digestion is weak it is better to break up cod-liver oil out of the body than to burden your tired digestion with it. Scott's Emulsion does that.

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the singing this evening." That was what their pastor said to them as they were going home. "I was afraid you wouldn't be there."
"It was owing to our Georgia," said Helen; "she seemed to think she must do what she could, if it were only knives." Then she told him the story.

Headache

Horsford's Acid Phosphate.

This preparation, by its action in promoting digestion, and as a nerve food, tends to prevent and alleviate the headache arising from a disordered stomach, or that of a nervous origin.

DR. F. A. ROBERTS, Waterville, Maine, says: "Have found it of great benefit in nervous headache, nervous dyspepsia and neuralgia; and think it is giving great satisfaction when it is thoroughly tried."

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CANADIAN HOUSE, 6 Hospital St., Montreal.

"I believe I will go in here again," said the minister, stopping before a poor little house. "I said yesterday there was no use, but I must do what I can." In the house a sick man was lying; again and again the minister had called, but he wouldn't listen to him; but to night he said, "I have come to tell you a little story." Then he told him about Georgia Willis, about her knives and her little corner, and her "doing what she could," and the sick man wiped the tears from his eyes and said, "I'll find my corner, too; I'll try to shine for Him." And the sick man was Georgia's father. Jesus, looking down at her that day, said, "She hath done what she could," and He gave the blessing.

"I believe I won't go to walk," said Helen, hesitating. "I'll finish that dress of mother's; I suppose I can if I think so."

"Why, child, are you here sewing?" her mother said; "I thought you had gone to walk?"

"No ma'am; this dress seemed to be in my corner, so I thought I would finish it."

"In your corner?" her mother repeated in surprise, and then Helen told about the knives. The door-bell rang, and the mother went thoughtfully to receive her pastor. "I suppose I could give more," she said to herself, as she slowly took out the ten dollars that she had laid aside for missions. "If that poor child in the kitchen is trying to do what she can, I wonder if I am? I'll make it twenty-five."

And Georgia's guardian angel said to another angel, "Georgia Willis gave twenty-five dollars to our dear people in India to day."

"Twenty-five dollars?" said the other angel. "Why, I thought she was poor?"

"Oh, well, she thinks she is, but her Father in heaven isn't, you know. She did what she could and He did the rest."

But Georgia knew nothing about all this, and the next morning she brightened her knives and sang cheerily:

In the world is darkness,
So we must shine,
You in your little corner,
And I in mine.

You Can Believe

The testimonials published in behalf of Hood's Sarsaparilla. They are written by honest people, who have actually found in their own experience that Hood's Sarsaparilla purifies the blood, creates an appetite, strengthens the system and absolutely and permanently cures all diseases caused by impure or deficient blood.

Hood's Pills for the liver and bowels act promptly, easily and effectively.

A Paper Shipwreck.

BY HELEN MARSHALL NORTH.

Among Dorothy's Christmas presents last year was a birch-bark canoe, which looked very simple and plain among all the grand dolls and pretty tea-sets and gay picture-books, and Dorothy thought to herself that, even if the Indians did make it, as her Uncle Rob said, it was not really a very interesting present for a little girl to play with.

But one rainy afternoon Dorothy and her friend Kitty sat in the play-house cutting out paper ladies and children from a great pile of fashion-books. This was always fun for them when everything else failed, and they had boxes and boxes and boxes full of these paper people, some in gay-coloured gowns with very stylish bonnets, some in party dress with long trains, and some in neat traveling-dresses with traveling-bags and umbrellas. They were all arranged in packages by themselves, so that when the children were going to have a party or a picnic they knew just which lot of ladies to put their hands on; and as they had been busily cutting for months, I should think there might have been very nearly a thousand in all.

Suddenly Dorothy happened to see the canoe on the shelf, and she jumped up and dropped her scissors in great excitement.

"Let's have a shipwreck, Kitty, out in the bath-tub, and take all the traveling ladies to it. Come!"

"But I don't know what a shipwreck is," said Kitty.

"Doesn't your uncle tell you about such things?" asked Dorothy, rather severely. "You have to have an ocean and a niland and a ship and people, and there comes up a great storm, and the ship tips over, and some of the people swim to the niland, and some of them are drowned, and they die."

"Shall we take the children?" asked Kitty.

Dorothy glanced for a moment at the box of pretty little paper boys and girls looking so sweet and dear, and said, "No, they would just take the travelling ladies—about a hundred."

In a few minutes the bath-tub was well filled with water, and mamma's great sponge crowded into a bowl made an island, when they stood the bowl on a scrap-jar. On the island they planted a small flag, and in the canoe they seated a great many of the traveling ladies, who did not seem to mind being crowded, and very obligingly sat three and four deep. Some had parasols and some had umbrellas, and all looked very gay and pleased, without a suspicion of the dreadful fate that awaited them, as the canoe, guided by a string in Dorothy's hand, went sailing around the tub in a way that would have made the dear ladies very

seasick had their digestive organs been made of anything but paper.

"Now we must have a big storm," said Dorothy.

"It takes big waves to make a storm," said Kitty. "How can we make them?"

Dorothy thought a minute, and then went to her mamma's room and asked for four big palm-leaf fans. Then each girl took two fans, and they fanned and fanned, and fanned up quite big waves on the bath-tub ocean. It was great fun. At last, when Dorothy gave the signal, they made one tremendous gale sweep down on the canoe by using the four fans at once, and, sure enough, over went the little ship.

The poor ladies tumbled out, but as they had been bent to sit in the boat, and were dressed in snug tailor costumes, they didn't seem to be able to swim. The little girls fanned them about on the waves and laughed at their distress for a while; then they dragged a few of those that had the prettiest dresses up on the island, where they sat with their parasols under the flag, and looked very stylish in spite of their drenching.

The floating ladies had a hard time of it, for the waves began to blow up again, and they were dashed against the sides of the bath-tub, and some of them clung fast and refused to move their weary bodies.

When I went in to see what they were doing, a dreadful sight met my eyes. Heads and arms and bodies were floating about on the waves, or else stuck up in rows on the shores of the ocean, while the pretty ladies on the sponge island were looking on with their usual smiles.

The children explained to me that one side of the tub was Africa and the other side was Pigeon Cove, and the ladies had drifted to these places, and had their heads and arms taken off by sharks. The canoe was tied up to the hot-water faucet, and that, they said, was Bar Harbour.

"But I am almost sorry," said Dorothy, "that we let Mary Rose May drown: she had such a sweet bonnet!"

Look out for colds at this season. Keep yourself well and strong by taking Hood's Sarsaparilla, the great tonic and blood purifier.

The Pet Lamb.

Poor little lamb: it was born one cold, wintry day in February, when the snow was still lying in patches on the hill-side, and everything looked raw and dull. There the shepherd found it, shivering with the cold. He wrapped it up in his plaid, and brought it to the warm kitchen at the farmhouse, where Molly, the maid, gave it some warm milk, and stroked it gently by the fire, till the poor little thing stretched out its legs, and gave a faint "ba-a."



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The children were delighted, and got their mother to give them a basket, which they filled with clean, warm hay, and where the little lamb soon grew stronger. When it was able to leave the basket, it ran about after the children up and down the kitchen, and was a delightful companion to them.

Then, as the snow went away and the grass began to appear and the weather grew warmer, the lamb ran about out of doors, but it still came to the farm kitchen to sleep. The children tied a coloured ribbon round its neck, and led the lamb about like a pet dog. I think as it grew older it would have liked to be in the fields with the rest of the flock; but the children were so kind, and fed it so well, it never showed any discontent.

At last the sweet summer time came, the days were long and bright, and the hedges and fields were gay with flowers. Then the farmer said the lamb must go with the rest of the flock. It was too big, he said, to be kept indoors any longer.

Poor Sally and Joe cried sadly when their pet was turned out, but they constantly went to see it; and the lamb did not forget them, for it ran to meet them, and played with them gladly, as if grateful for their care in the cold weather.

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Hay . . .
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