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AND DOMINION CHURCHMAN.

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Vol. 17.]

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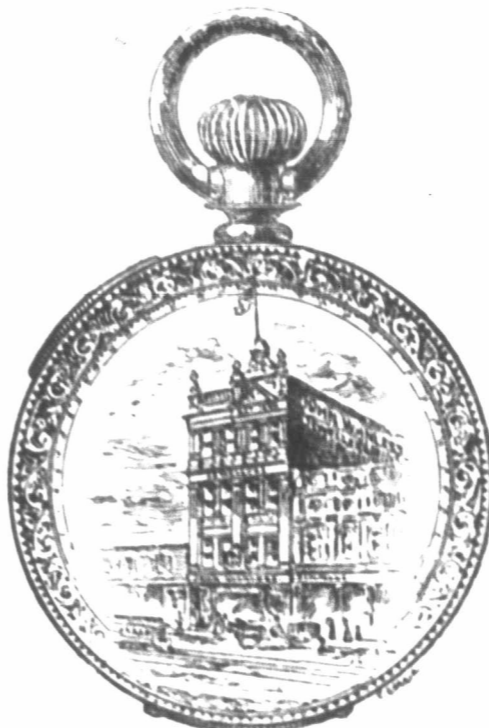
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Canadian Churchman.

TORONTO, THURSDAY, JUNE 11th, 1891.

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A JUDGE'S PENSION.—It is with peculiar pleasure that one reads that the Queen has granted a pension of £3,500 per annum to Sir James Fitzjames Stephens, who lately retired after long and eminent services from the Bench of the High Court of Justice. This is as it should be.

THE POPE AND THE LABOURERS.—A synopsis of the views of the Bishop of Rome on the questions of labour and socialism has reached the public eye through the pages of the *Observatore Romano*. There does not appear to be anything specially brilliant or original in the matter of the Encyclical.

GETTING COLDER.—Vegetation in the Alps has every year to seek lower levels. Roses which once grew at an altitude of 7,600 feet, now are stunted in growth at 6,500. Beech trees have gone down 1,200 ft., berries about 2,000 ft. lower than formerly. This gradual change of climate has its parallel in many other countries.

ECCLESIOLOGIA IN ECCLESIA.—*Church Bells* has a warning against guilds, &c., distracting the attention of their members too much from the Church's own claims. It says, "We are not imagining a possible danger, but pointing out one which experience only too clearly proves to us is constantly at our doors."

THE POWER OF KINDNESS cannot be traced. Moody the evangelist was once a ragged, ignorant lad in the streets of Chicago. He sauntered into a Sunday school. The teacher found the place in the Bible for him, saving him from the repelling sneers or laughter of his class mates. That decided him to stay, and turned him into the path of religious zeal.

PAPAL DICTATION.—Archbishop Logue, in reply to an invective from Sir Henry James, asserted the right of Roman pastors to "interfere, advise, direct and even command" the people in political matters—a sphere which has a very wide range, for such purposes. And yet the authorities of the Church of Rome can—occasionally—talk of liberty.

THE MOLOKAI SISTER.—"Sister Rose Gertrude" whose departure for the leper island caused such a sensation last year—seems to have found second thoughts best for some reason. There were rumors almost immediately of something wrong after her arrival—some dissatisfaction. Now her marriage at Bath to Dr. Carl Lutz is chronicled.

THE WHITEHALL ORGAN lately removed from the Chapel Royal (by the Queen's order) to the church of "St. Peter ad vincula" in London Tower, is a splendid instrument with an interesting history. It was built in England by Father Schmidt by order of Charles II.; rebuilt in 1877. It contains 39 stops, 1,968 pipes, 3 manuals, 6 couplers and 6 composition pedals.

THE CHURCH ARMY lately had a notable meeting, presided over by no less a personage than the Lord Chancellor. The chairman spoke wholesome words about the work of uplifting the lower classes. He considered that the Church Army had struck the right note . . . while it had not started with any glowing words or exaggerated statements.

HERESY CASES continue to occupy the attention of the Republic. Having disposed of MacQueary, attention is now turned to Dr. Newton of New York. Meantime, the Presbyterians have been condemning Dr. Briggs. It is claimed that Bishop Potter's condemnation of Dr. Newton is a foregone conclusion, since he publicly denounced MacQueary—a smaller sinner.

THE AMERICAN SABBATH.—It is averred by the *New York Recorder* that "what is known as the American Sabbath is the one day in which ordinary people do not make money, but spend it." This is one way of putting it! The writer then goes on to explain that the average American takes Sunday for enjoyment—in Church, Central Park, picture museums, &c., Truly American!

BETTING AND GAMBLING seems to be one of those subjects upon which Churchmen and other Christians can unite their voices harmoniously enough—if not quite in unison. The inhabitants of Middlesborough (even to the Roman Catholic Bishop) have united in a strong protest against these vices, which are spreading like an epidemic, from horse-racing to boat-racing, football, cricket, &c.

ONE THOUSAND A DAY is the rate at which the population of England increases; and the increase is greater and more rapid among the lower than among the higher classes. What will the end be? That depends upon what the higher classes are doing for the lower classes—making them intelligent pure and happy; or leaving them to their downward path of ignorance, vice and misery.

RUSSIAN MISSIONS IN JAPAN.—The number of Japanese proselytes has so increased that a church has had to be erected in Tokyo, and this edifice is

erected on a hill commanding the town. What provokes the Buddhist priests most about it is that the service is performed in Japanese language, and the lower clergy of the mission are all recruited from Japanese proselytes. The bishop is Nicolai.

IS NONCONFORMITY NEEDED?—Such is the question which the Baptist ministers of Liverpool think it worth their while to consider, together with the proposition that "That portion of the Church which we found asleep has been fully aroused, is fully in evidence, it is indeed ahead of us now in work for the good of the people." Earl Nelson notes this down as in favour of Home Reunion.

WONDERFUL TAPESTRIES.—The authorities of St. John's Cathedral, New York are rejoicing over a princely gift of these precious articles for the decoration of the new cathedral. Their value is so singular as to place them practically beyond valuation. The *New York Churchman* has a long historical essay on the whole subject of church tapestries. They are in fact illustrated scripture and church histories.

PHILLIPS BROOKS continues to be a bone of contention among our fellow Churchmen in the United States. The confirmation or rejection of his appointment is being worked out by the voices of the several diocesan standing committees. The Diocese of Newark was the first heard from, and, by a unanimous vote, refused to confirm. Other dioceses have decided differently for themselves.

THE DEATH OF EARL POWIS leaves—especially for the brave little Church of Wales—a very serious gap in the ranks of energetic lay "pillars" of which the Church of England has so many. Following so close upon the death of Earl Beauchamp, the loss is especially severe. Earl Powis made his Catholic zeal felt about St. Peter's, London Docks, and similar poor parishes, as well as among Welshmen.

GENTLEMAN FARMERS.—Dr. Armstrong, rural dean of Lambton (diocese Huron), has joined issue with the rector of Regina on the subject of English gentlemen's sons learning farming in Canada. The latter had written to English papers denouncing the farm pupil system; the latter defends it—as being most beneficial to the untrained youths who come out to try their hands. The system requires safeguards.

"AND EARLY RISE."—A good example is afforded by the brick-makers of a parish in Kent who, to the number of 70, came to their parish church at 4 a.m. on Ascension Day, to receive the Holy Communion. In a poor mission church at Newcastle on Tyne there was a choral service with 30 communicants at 5 a.m. These cases are by no means exceptional. The fact speaks volumes for the depth of Church work.

THE COWLEY EVANGELISTS.—Some curiosity has been excited by the recall of the Philadelphia contingent of the Cowley Fathers. The sensation produced by the preaching of Father Maturin—one of these—lately in Brighton, Kensington, and St. Paul's, London, may serve as a hint of the reason. They feel that these very clever and elo-

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quent men are needed at home more than abroad—at least for a while.

THE SACRAMENT OF PENANCE.—It is not often that Bishop Huntington lays himself open to a rejoinder on any subject which he treats with his wonderful genius of brain, tongue and pen. We see, however, that he is severely taken to task for saying that "the Church only recognizes the sacrament of penance to disallow and disown it." The language used in this case might be judiciously modified by the Bishop.

A SENSIBLE PLAN.—In the diocese of Colorado it is the rule that "parishes can only be erected from missions." As soon as the bishop is satisfied with the strength of the movement as a mission, he erects it into a full fledged parish. So says the *Pueblo Sunday Opinion*, apropos of the appointment of Rev. Reginald Radcliffe to the new Ascension mission in that place. He begins with 80 communicants—150 members in all.

USE OF AN EPISCOPAL JOKE.—It is reported that a certain Essex town held a meeting to discuss the custom of some clergymen who like to "kiss their stoles" before putting them on. The Bishop of Colchester was the chairman, and seems to have cut the Gordian knot by remarking, "I have heard of a fine being imposed for *stealing a kiss*, but never a fine for kissing a stole." The meeting accepted the solution with laughter.

TURNING POINTS.—Archdeacon Farrar, preaching in St. Paul's at the Anniversary of the Sunday School Institute, dwelt on the importance of a sympathetic treatment of children. He illustrated this by reference to a Court House roof in a certain American town, where a breath of air or the flutter of a bird's wing would decide whether a certain drop of rain should flow north to the St. Lawrence, or south to the Gulf of Mexico.

NIPPON SEIKAKWAI.—"The Holy Church of Japan"—held its 3rd Synod in April. The English and American (including several Canadian) clergy combine under the presidency of the two bishops. There seems to have been an increase from 1,500 to 4,000 adherents between 1887 and 1891, catechists from 51 to 110, missionaries from 34 to 93. An attempt was made to change the name of the Church and abolish the surplice!

INDIGNATION AND SURPRISE are what the Wesleyan circuit of Hayle (Cornwall, Eng.) expressed to the Bishop of Truro because he had ventured to confirm a Mrs. Symons, who had been a devout member of the Wesleyan Society for 57 years. In a high and mighty tone the Wesleyan superintendent demanded from the vicar a promise not to interfere any more. The answer of bishop and vicar was to the effect that it was never too late to mend: and the old lady had a right to be mended.

THE WIESBADEN CONFERENCE of the Anglican chaplains on the continent of Europe, presided over by their bishop (Wilkinson), opened on 12th May. Many interesting subjects were discussed, such as Marriages in Church, and Black Letter Days. The bishop referred to Archbishop Magee's defence of Canon Mason on the subject of prayers for the dead, and also to the valuable treatise of the late Dean of Wells and Canon Luckock on this point.

THE WELSH PARSON comes in for some rather stiff criticism from a correspondent of the *Anti-Jacobin*. He describes the average parson as

coming from the peasant class, ill prepared to change his social status, toned down to quietude and commonplace manners. The dissenting brother, of substantially the same class, keeps his native fire and roughness and is a very formidable rival in the field. . . . Some change seems necessary in their training.

THE STONES OF EGYPT.—A paper on this subject by Sir Wm. Dawson was lately read at a meeting of the Victoria Institute in London. It contained much which threw light upon the period of the Israelitish bondage in Egypt. In the course of the discussion, it was made clear that the stones of the Akkadean sculptures in the Louvre originally came from *Sinai*. The net result of the paper and discussion was strong confirmation of Bible history against sceptical critics.

ARROGANT AND EXCLUSIVE is the epithet hurled at the head of the Episcopal Church by the president of the English Congregational Union. On this the *Guardian* remarks, "The Church of England only claims for the Episcopate what the Roman Catholic Church and the Eastern Church claim for it. She may be wrong, of course, but as she is at least wrong in company with the *great majority of Christians*, why shall she be singled out for censure?"

THE MOST REASONABLE OF REASONERS.—Bishop King of Lincoln has been paying his tribute to the memory of Archbishop Magee, whose sermons he heard at Oxford 30 years ago with much profit. He says, "It was not the perfect rhythm of the sentences, nor the fitness and beauty of illustration, nor any persuasiveness of voice and look that impressed . . . but he left the impression of being the most reasonable of reasoners"—on account of his evident sympathy with intellectual difficulties.

HONOUR TO AN ORGAN BLOWER was shown with great liberality and heartiness at Frampton-Cotterel, near Bristol lately. Rector, churchwardens, lay clerks, choristers, ringers—all combined to show respect for the memory of old John Tovey. For nearly a century this venerable and pious (though poor and utterly illiterate) man had clung to his parish church—"walking in all the commandments and ordinances, blameless." It is well that the Church should so honour her humblest servants.

CHURCH HYMNS V. MOODY AND SANKEY SONGS.—A writer in *Church Bells* lately heard "The Church's one Foundation," "Art Thou Weary?" &c., sung heartily in the open air of Holborn. He says that though strikingly dignified and stately, these melodies "were by no means less effective, less seductive or inspiring (than Moody and Sankey), but they had a certain fitting composure about them that was most remarkable and impressive, they had a genuinely religious ring." It is a mistake to lower Church music.

SIR JOHN A. MACDONALD.

At last the *fiat* has gone forth from the Almighty Arbitrer of Life and Death. The great brain and heart which have guided the destinies and won the affections of all Canada have received the summons to "rest from their labours." The public conscience, without political bias, glances back through half a century, and sees everywhere the traces of the influence of that master mind. The very lingering and painfully gradual dying of the flame of this grand life have been the occasion for calling

forth a degree of sympathy in all quarters which a month ago seemed quite impossible. Opponents and rivals, with scarcely any exception, have come forward to add their wreaths of *immortelles* (typical of undying thoughts) to the united public testimony to his worth.

HIS WORKS DO FOLLOW HIM.

If there be any virtue in pure patriotism, any value in wholesome devotion to the "common weal," few men have possessed and exercised such qualities to so large an extent, so constantly and invariably. Truly, he has not only left his "footprints on the sands of time," but they have been such that others seeing may well take heart of grace and decide to follow in some such pathway. There is an inscription cut in the stone of St. Paul's Cathedral in reference to Sir Christopher Wren (the great architect of that splendid structure), in Latin, "*Si monumentum requiris, circumspice*"—"if you desire to see his monument gaze about you." So in many a great city of Canada hereafter—though no block of marble bear the semblance of his face—man will learn to look upon the prosperity and permanence of Canadian life and institutions as a memorial of that great name which now becomes a thing of the past.

THE PREMIER OF CANADA

is a title far from empty as applied to him. If any one were asked to-day (in Canada, United States, Great Britain or the European continent) to name the *foremost man in Canada*, he would answer—not knowing of his death—Sir John Macdonald. Men may quarrel with the details of his policy, may pick flaws in his life work here and there; but he would be a churl indeed who would not say, "Take him all in all, he was a great man." The very features of destiny which to other men would have proved insuperable obstacles to their progress, he was accustomed to make into stepping stones—still keeping his course steadily with staunch conservatism.

A SCOTCH CANADIAN

as a matter of fact—born in Scotland, and emigrating to Canada as a little "bairn"—he has been made common property by Canadians of every race. He very soon took the measure of himself and his surroundings, discovered the bent of his natural abilities, put aside work for which he was not well suited, selected his tools, learned his trade *con amore*—became a thorough politician in the best sense, a famous statesman in the eyes at last of all the world. A great deal of his success was no doubt due to the possession of natural genius of a very high order—for some time a "diamond in the rough"; but a great deal more, perhaps, was due to the free play which he gave to a

SYMPATHETIC HEART.

This was how he won, so irresistibly upon the prejudices of his rivals and enemies. "I hate his policy, but I love the man," was a very frequent saying among those opposed to him. He had the faculty—and yet so natural as to be almost worthy of a more expressive name—of entering sympathetically and kindly into the little troubles of the most unimportant persons who came in his way. There was always foremost in his aspect and manner the *wish to help*, which impelled him to resolve to try, and even to make a sort of promise. If he failed, it was sweet consolation to many a one to see how pained and sorry he was at his own failure. It was seldom, however, that he did fail—entirely. He almost invariably managed to bring about, near or far, soon or late, some beneficial result to the waiting one.

HE DESERVED SUCCESS.

A man who perseveres in such a course for half a century forms an accretion of clinging and grateful friendships practically innumerable. So about the deathbed of Sir John there seemed to hover a cloud of sympathetic spirits, drawn from far and near, watching every breath. From the Queen on her throne across the sea, to the little urchin on the streets—every one seemed to have some tie of sympathy there, for him and those who tried to serve him in the last dread hour of fate. The whole heart of the nation—founded and fashioned by his genius—went forth in accord with Lady Macdonald, one of the grandest help-meets that a leader of men ever was blessed with. No one can estimate how much of his life's vigour and success, in later years, were due to the support and comfort derived to him from the partner of his joys and sorrows.

OBEY.

We fear that the *Zeitgeist*—the *Spirit of the Age*—is drifting just now far away from the old moorings in regard to the necessity of authority on one hand and obedience on the other. The popular idea seems to be to level down all prominence of personal and individual and official distinction, and reduce all persons and things to one dead level of sameness and equality, without regard to need or qualification or the eternal fitness of things. There are some places in which this spirit of confusion, lawlessness, anarchy, is more evident than others; the offences against hitherto recognized *law and order*, more glaring.

PARENTAL AUTHORITY

is in many places at a discount; the whole stratum of youth is in a chronic state of rebellion against the upper strata of fathers, mothers, spiritual pastors and masters, &c. This of course arises partly from the injudicious, and indeed irreligious, exaltation of the younger generation by the superior advantages which they enjoy over those who have preceded them in the arena of earthly life. Boys and girls of 12 are to-day better informed in regard to a great many subjects than their grown up brothers and sisters—to say nothing of their fathers and mothers, parents and guardians, uncles and aunts, elders and betters generally, according to the old way of looking at things. A great deal, however, of the impetus given to the downward course of the disobedient in Church and State is due to

THE CORRUPTION OF THE MARRIAGE TIE

in the conscience of the people. It does not appear to be so important an ordinance as it used to be considered—deserving to be carefully considered and adjusted beforehand, religiously observed and studied, regarded as sacred and indissoluble except by the fiat of that divine agent, death. Men have come to challenge the propriety or indeed the utility at all of placing one of the wedded pair in any degree of subordination to the other—that the husband should be recognized as the *head of the wife*. The question is sometimes asked in a serio-comic way—and yet it has a sacrilegious and blasphemous ring about it—the married couple are made one, but which one? Yet the matter is one which can be determined by purely

PHILOSOPHICAL CONSIDERATIONS.

It is quite possible—when it becomes advisable to take that line for the nonce—to prove that the tradition of Divine arrangement which has descended to us from the Garden of Eden, through sa-

cerdotal, prophetic, and apostolic channels, is the only possible solution of an inherent and inevitable difficulty of life—the only one open to us by the dictates of common sense. It is no argument against the tradition to say: "But some husbands are quite unfit to rule thus," any more than it is to say in the kindred case, "But some parents are unsuited to command." It remains true, and practically indisputable, that the course which has the fewest difficulties in general and largest advantages all round is the traditional one, which indicates the elder, the stronger, as the one to whom those less gifted in that way (though it may be, much more gifted in other ways) should give way, and manifest *subordination*. This principle cannot be too early impressed upon children, too firmly emphasized in the service of matrimony. It is enough—in order to obviate difficulties of a serious character—to remember as a safety valve of conscience that there is One higher still than parent or husband; that all such human obedience is relative and comparative. It must be "*only in the Lord*."

RELIGIOUS EDUCATION.

The fierce struggle now being waged in some parts of the empire—notably in England and Manitoba—on the subject of education without religion, is one of more importance to the empire at large than many persons are apt to realize. The fact is that even where there happens to be comparative quiet and silence as to this subject, the calm is only temporary. It is a struggle in which the Church can never be conquered entirely; it is, therefore, a question which must come up again and again. The comparative quietude which sets in occasionally here and there is only a truce between wearied combatants. Each army has retired for rest, meditation on the chances of renewing the struggle, counting gains and losses, concerting measures for

THE NEXT BATTLE.

The impossibility of the Church ever admitting that education can be carried on without religious teaching lies in the fact that some essential parts of secular knowledge are inseparably interwoven with the religious matter. It is all very well to say you can teach arithmetic or writing, for instance, without interfering at all with religious ideas; but it is only puerile sophistry to assume thus that such subjects as arithmetic and writing form the whole or the most important part of education. Such things lie at the foundation, but that is all. The whole superstructure, as it advances, becomes more and more connected with religious ideas. Take history as one of the earliest points of education, when the connection with religion begins to appear. There is absolutely no nation and no age whose history can be written without some reference to religious ideas. An account has to be given of religious thoughts, differences and controversies. It is impossible to describe without colour. So a bias is given one way or another.

THE SOUL DEMANDS RELIGION.

All the higher part of human nature—above the low level of mere bodily activities—deals with religious questions, inevitably, as it grows, is brought out, developed, educated. Science has to be treated; how is it possible to exclude from that subject, in any department, thoughts about the God of science, the originator of the fields in which the sciences have play? The thing is absurd. A little higher in the scale of educational subjects comes philosophy, moral science. The

two subjects now becomes so interlaced as to be almost in fact identical. Their spheres are practically the same.

From the moment the State begins to teach a child to read, up to the moment when the same pupil is discharged as a graduate from a university, religion is in contact with education all along the line, and at continually multiplying points of contact. If an attempt be made to limit the subjects of reading and study to the three or four subjects with which religious ideas have least association, education becomes reduced to an utter absurdity. To exclude is to ignore,

TO IGNORE IS TO CONTEMN!

There is no such thing possible as education in history, science, philosophy, &c., without a mixture of some phase of religion. What religious people therefore feel is that so-called secular schools are not really so, but throw the balance of their influence against religion, history becomes misrepresented, science becomes mutilated, philosophy becomes emasculated: the pupil is to all intents and purposes taught by the State to regard religion as of little or no importance, if not positively an impertinence in human life. No wonder, then, that there is a deadly and undying antagonism between Church schools—or religious schools of any kind—and so-called unsectarian education.

THE TENTATIVE CONSOLIDATION.

The Winnipeg Conference, after long and careful consideration, accompanied by a varied and spirited debate of all orders of Churchmen present, formulated a provisional constitutional basis for submission to the several diocesan synods. It could not be expected that a few days spent in consultation upon so large a subject would eventuate in the production of a constitution absolutely perfect—*teres atque rotundus*. As a matter of fact some points were carried by a rather narrow majority, after a good deal of animated difference among the speakers *pro* and *con*. We may therefore look upon the basis of agreement and corporate union as really

PROVISIONAL,

and yet forming a sufficiently representative focus of Church opinion to ensure a careful gradual polishing of the rough creation of the Winnipeg Conference. When the General Synod "settles down to business" in Toronto in 1893—as we may safely assume it will—its first work will naturally be to consider—*itself*. Both framework and finishing will need to be well gone over before we can imagine the organized body proceeding to deal with extraneous (though very important) matters relating to doctrine, worship and education.

REPRESENTATION BY POPULATION

lies at the root of the provisional arrangement, and could not very well be ignored as an essential principle for wholesome representation of the mass of Church sentiment. The unit of representation is taken to be *one member of each order* to each 25 clergy; this limited at the second stage, providing that under 100 clergy in diocese shall not have more than three such sets of representatives, and that in no case shall a diocese have more than four sets of representatives. At the first glance this seems scarcely a fair or perfect adjustment of the scheme; but the limitation has the wholesome effect of stimulating diocesan sub-division. The tendency will be, as soon as a diocese reaches the maximum for representation of 100 clergy, to take measures to break the diocese into two. In any case, the defect of formation—if it be one—can be remedied

in due course; and the great Synod proceed ere long to pronounce with all the dignity and force of a continental voice from ocean to ocean.

HOME REUNION NOTES.

The Rev. Joseph A. Brown, whose return to what he affectionately calls "the dear old Church" was duly chronicled in this paper a short time ago, thinks that the papers on "Church Reunion" published by the Church Review Co., New York, and those published by the Church Unity Society, "cannot fail to have a very great effect upon the religious thought in the various denominations, and that the accessions to the Church from the ministry of other communions during the present ecclesiastical year are likely to exceed in number those of last year."

In reply to a request from us he gives his reasons for returning to the Church as follows:

I was brought up in the English Church, spent my boyhood in it. At fourteen years old I was thrown among English nonconformists; and at eighteen became an Independent or Congregationalist.

The following are the reasons which led me to seek again the Church of my childhood:

1. I grew dissatisfied with the attitude of the sectarian bodies toward the children. The children of the Church members are not regarded as Christian children except in a nominal way. Even if baptized they are not regarded as members of the Church, but are left to grow to maturity, when efforts are made to convert them. Meanwhile the tendency of the teaching they receive is such as to lead them to regard themselves as not the children of God until they are converted. The result of this is, that a large proportion of such children, as they grow up, drift away from the churches and become churchless men and women.

2. The loose or indefinite teaching of sectarian bodies concerning the sacraments. I am persuaded that Baptism and the Lord's Supper, as held by many Christians, are practically meaningless ceremonies.

Baptism is simply "dedicating a child to God," or, "fulfilling the commands of Christ." It is "not a saving ordinance," it is, therefore, not indispensable. Indeed, in the case of a man who has been converted and enjoys the assurance that he is saved, it is almost superfluous.

The same might be said concerning the Lord's Supper.

3. The decay of the idea of worship among the sects. People go to church to hear sermons; the services are preaching services, the idea of entertainment, not worship, predominating.

4. The lack of authority in matters of faith. Sectarianism ends practically in individualism and religious anarchy. It makes every man his own authority in religion, makes him stand up for his own opinions, teaching him that he has "the right to interpret the Bible according to his own ideas." In fact it would logically lead every one to make a Christianity to suit himself.

5. And finally the persuasion that sectarianism is radically wrong, destructive of the Church, and finally of the Christian Faith. It breaks up the Church, which its Divine Founder meant to be one and undivided, into a host of conflicting bodies, thus dissipating the forces of Christianity and courting the assaults of infidelity. By its multitudinous statements of faith and creeds it tends to weaken faith, and by making every man his own authoritative religious guide opens a wide road to naturalism.

Having become convinced of the existence of these evils, I began to look for a communion in which I would escape them, and found it in—and only in—the Episcopal Church.

(These are my reasons for coming into the Church. If you think that what I have written would be helpful to any one, you are at liberty to use it.)

—Hold fast to God with one hand, an open wide the other to your neighbour. That is religion, that is the law and the prophets, and the true way to all better things that are yet to come.

REVIEWS.

CATHEDRAL AND UNIVERSITY SERMONS, by Charles Parsons Beichel, D.D., D. Litt., Bishop of Meath. Price \$1.75. London and New York: Macmillan & Co.

These are rather philosophical and scriptural disquisitions than theological sermons, and in the composing of them the writer has a tantalising prolixity, so that the same amount of solid matter would have been better presented in half the bulk. The sermons were delivered from 1883 to 1890, and for the most part in St. Patrick's Cathedral, Dublin. The Bishop seems to be most at home in disentangling philosophical points and the questions that appear in German circles; there is a sad lack of spirituality of tone and of the ability to grasp a real Christian doctrine. At the outset we are startled with the assertion that "the tree of the knowledge of good and evil, the tree of life, the menace of death, the serpent, are all symbolic" (p. 13). But how must the University of Oxford have appreciated receiving the information from their right reverend preacher that "the second gospel is brief and full of action and very pictorial. . . . The grass is green; the multitudes sit down on it looking like leek beds" (p. 248); and that "He shows that on points of natural philosophy He was not beyond the level of His age, inasmuch as He speaks as though salt could lose its savor, which we know it cannot do" (p. 131). The first half of the sermon on confession, preached before the University of Cambridge in 1883, is a loose and unacknowledged abridgement of Marshall's *Penitential Discipline*, and the second is meant to prove that there is nothing particular in the Power of the Keys. We could have wished to handle a better sample of Irish work in literature and theology.

WHAT'S THE USE OF GOING TO CHURCH, by R. A. Holland, S. T. D., rector of St. George's Church, St. Louis, Mo. Price 10 cents. New York: Thomas Whittaker; Toronto: Rowsell and Hutchison.

This is excellent for the wealthier classes, where devotion may have become a lost art. At the beginning there is a vivid picture of the Sunday morning in too many houses, and the bulk of the paper is devoted to most sober reasoning. The newspaper "bill of fare" for the Sunday reading is alone worth the ten cents for study.

Home & Foreign Church News

FROM OUR OWN CORRESPONDENTS

MONTREAL.

MONTREAL.—In accordance with Section 10 of the Constitution, the Thirty-second Annual Session of the Synod of the diocese of Montreal will be held in the Synod Hall, on Tuesday, the 16th of June.

The proceedings will commence with a celebration of the Holy Communion in the cathedral at half-past ten o'clock, when the Lord Bishop will deliver his charge to the Synod.

Evening service will be held in the Cathedral at eight o'clock. Preacher, Rev. Charles Bancroft, M.A., rector of Sutton.

The Synod will meet for business on the first day at two o'clock in the afternoon, and on succeeding days at ten o'clock each forenoon, unless it be otherwise ordered by the Synod.

On Wednesday evening there will be a meeting in the Synod Hall at eight o'clock, for the consideration of Mission work generally.

Notices of Motion.—The Chancellor will move the confirmation of the Canon on the further sub-division of the parish of Montreal, printed on page 76 of the proceedings of 30th Session of the Synod. See motion on page 33 of the Proceedings of the 31st Session.

Rev. H. W. Nye will move:

That the Committee on Canons be instructed to frame a Canon for the compulsory retirement of a clergyman who may fail, through age, or infirmity, or excusable inability, to perform his duties; said committee to report to this Synod.

Rev. Canon Davidson will move:

1. That all direct contributors to parish support, not otherwise represented, as in case of minors, children at home and wives, shall, without distinction of sex, be qualified members of any vestry of this diocese, and that any existing Resolutions,

Canons or Enactments contrary thereto be modified in accordance with this resolution.

2. That it be an instruction of this Synod to the Executive Committee that a sum of not more than \$1,200 annually be devoted to the use of the Diocesan Theological College, in return for which the students thereof, of requisite standing and advancement in their theological course, under the direction of the Principal, sanctioned by the Bishop, shall be ready to fulfil any service for the diocese during terms of vacations to which they may be assigned, and that any parishes or missions benefited by such services shall contribute such amounts direct to the College as the Bishop may, in writing, indicate to the authorities of such parishes or missions.

Father Huntington.—Father Huntington preached in the church of St. James the Apostle Sunday morning, 31st ult., and addressed a meeting composed of the order of Knights of Labour in their hall, on Chaboillez square, in the afternoon. He first dwelt on the aims and objects of the order. The object was to educate its members and put them on a higher elevation. The present political system, he said, was largely run in the interests of the monopolists, and he hoped that the labouring classes would educate themselves so as to elect members to represent the masses, and not the classes. He also spoke for some time in favour of the single tax. He favoured co-operation, and in questions of labour troubles he urged a course of conciliation in preference to a course of arbitration. He was greatly opposed to strikes in every respect as detrimental to both parties. He spoke for a few minutes on the education of children in the schools, and referred to defects in the system. In the evening he preached in the church of St. John the Evangelist, and in speaking on the brotherhood of man referred to the universal sympathy for Sir John Macdonald. The church was crowded.

At a meeting composed of representative members of the Knights of Labour of Montreal the following resolution was passed:—That we express our heartfelt thanks to our Rev. Brother Father Huntington for his eloquent address on the Aims and Objects of the Knights of Labour and the duties of the members thereof, and we trust that before long we shall have the pleasure of having our worthy brother amongst us again.

ONTARIO.

KINGSTON.—The synod of the Diocese began on Tuesday the 2nd, in St. George's Hall. The election resulted:—Clerical secretary, Rev. A. Spencer; lay secretary, R. V. Rogers, Q.C.; treasurer, F. J. B. Pense. Memorials were presented praying for permission to carry out the schemes for the advancement of the diocese. They were referred to committees. A resolution of regret at the retirement of Canon White of Iroquois, through ill health, was passed. In his charge the bishop referred to the death of the late Chancellor Henderson, appointed 30 years ago. The bishop desired to place on record his highest estimation of him. During the year there had been 1,033 confirmed, of whom 1,024 received their first communion. Three churches were consecrated during the year, and two clergymen died and three were received from other dioceses.

In reference to the Winnipeg Conference the bishop said: I have received the official report of the Winnipeg Conference on the Anglican Church in British North America. This report reached me so recently that I have been unable to give adequate attention to its proposals, and as the report has been presented to this synod during our session, I feel that it would be trifling with a momentous subject to ask you (as I have been requested to do), "to pass resolutions for its adoption or otherwise" by this synod.

Fortunately another Diocesan Synod must be held before the next session of the Provincial Synod, and in the meantime I commend the resolutions of the Winnipeg Conference to your prayerful and solemn consideration, so that if God pleases that we should meet in this place next year, we may be able to give an intelligent vote on a subject of the utmost gravity.

I suggest that a strong committee be appointed by this synod to take the whole subject into consideration and report to us at the next session, and that such committee meet in two sessions at least, so as to secure the fullest discussion. As I may not be a member of the proposed committee, and as I think it right that the committee should not only be in possession of my views, but also have adequate time to deliberate upon them, I shall briefly state why I dissent from the decisions of the Winnipeg Conference.

The object of creating the Conference was to consolidate, that is to unify, the isolated provinces in the Dominion, and "to prevent the possibility of their drifting asunder in the course of time, not only in minor practices, but in fundamental truth."

To accomplish this desirable end, the Conference proposes a method which seems to me unprecedented and unnecessary. It is proposed that there shall be a General Synod, revising and superseding in many respects the Provincial Synods. I know of no precedent for such legislation. It is an innovation, one too of a most serious kind. The novelty of the proposal is not of necessity an objection, but I do distrust all modern systems of Church government. If a committee of this synod is appointed, I wish them to consider whether there is any instance or anything that makes it probable that the Provincial system can be worked harmoniously with a General Synod. Let me refer you to a few instances: In our mother Church of England there are two Provinces and two metropolitans. They need unification as much as we do. How then is it effected? Divergence in doctrine and discipline is prevented by the union of Church and State. The action of Parliament and of the Judicial Committee of the Privy Council secures it. I am not saying that that is by any means the best mode, but it is the present mode. When the Archbishop of Canterbury gave his recent judgment in the case of the Bishop of Lincoln, the first question on all sides was, does the judgment bind the Province of York? If an appeal to the Judicial Committee had not been made against the Archbishop's judgment, the question could not be answered, but as an appeal has been lodged, the ultimate judgment will bind, that is unify, the Provinces of Canterbury and York. In the Church of Ireland there were before disestablishment and are still two provinces and two metropolitans, but no Provincial Synods, as it was felt that the provincial system could not be worked under a General Synod, which the Irish Church preferred. In the Scottish Church there is a General Synod, but no Provincial Synods. In the American Church there is a General Synod, but no Provincial ones, although there is a strong desire for the Provincial system, as there is, I believe, a unanimity of feeling that there is an incompatibility between the two systems. For these reasons, I would prefer that this new system of a General Synod overriding the Provincial Synods should be tried elsewhere than in Canada. It is satisfactory to note that the Conference affirmed "the necessity of a retention of Provinces," but they have proposed to deprive the Provinces of all authority or dignity. At present the Provincial Synod meets under an Act of Parliament which declares that it may meet, and in general assembly "may frame a constitution and regulations for the general management and good government of the said Church in the Province." This covers a wide field of legislation, and the Provincial Synod has acted upon it and passed canons on doctrine and discipline, but the proposal now is that the General Synod shall have jurisdiction "in matters of doctrine, worship and discipline." In fact the Provincial Synod is shorn of all real power. And yet it cannot be said the Provincial system has been a failure. Why then interfere with its present prerogatives? The proposed substitution for it is a most ponderous one. If it assumes the most important items of legislation now enjoyed by the Provincial Synod, the latter will die of inanition, and by and by fall into contempt, because when the class of subjects suggested by the conference "as properly coming within the jurisdiction of the General Synod" is withdrawn from the Provincial Synod, then the occupation of the latter is gone.

Another point must be considered. Is it wise to withdraw this most momentous class of subjects for legislation from the Provincial Synod, which has a coercive jurisdiction, to the General Synod, which is not to have coercive jurisdiction? Would it not be an anomaly that the Supreme Synod should have no power to enforce its legislation, while the Diocesan and Provincial (inferior Synods) possess it? And again if the Provincial and General Synods are to legislate on a distinct class of subjects respectively, then the General Synod can be in no sense an Appellate Tribunal, as each must keep within its own sphere, and if the object of the conference was to unify the Church, and prevent the possibility of divergent legislation on the part of Provinces, the object is not likely to be obtained by permitting the Provinces to accept or reject the interference of the General Synod. There are several other matters in "the scheme for consolidation" to which I take exception. I shall, however, mention only one, that is the proposed Representation of Dioceses in the General Synod, according to the clerical population. In the mother Church, Dioceses differing much in clerical population send all alike two Proctors to Convocation. In the United States, dioceses differing as much as Rhode Island and New York send the same number of delegates to the General Convention; and that such is sound policy is acknowledged by civil legislation, which enacts that two such widely differing States as those mentioned shall have the same number of representatives in the Senate.

I do not like to conclude these remarks without suggesting a scheme of Church consolidation which

I think would accomplish the object desired and which would be free from the objections I have made against that of the Conference. Bearing in mind that the main, indeed the only, *raison d'être* for the existence of a General Synod is as a precaution against a possible conflicting legislation by Provinces, it seems to me that the object we have in view can be best attained by the formation of a Synod or High Court of Appellate Jurisdiction, the Synod to consist of all the Bishops of the Dominion, and a number of priests and laymen elected not by the Diocesan, but by the Provincial Synods, because we should hope that ere long we shall have in the Dominion four or five Provincial Synods instead of two as at present. The Synod I propose should not be a regular stated Synod, but an emergent one, and the reason for this is the fact that, so far as I know, all Synods superior to a Provincial one, whether they have been National or Ecumenical, have never been summoned except in cases of emergency. It might be called together whenever in the opinion of its presiding officer, who would be Primate, the legislation of a Provincial Synod was wrong, or on a requisition from (blank) number of Bishops, or (blank) number of Provincial Delegates. There would be thus an analogy between the working of this Synod and that of a Supreme Court of secular jurisdiction. As the Supreme Court unifies States and civil Provinces by keeping local legislatures within the lines of the Constitution and thus secures the unity of the nation, so our Supreme Synod of Appellate Jurisdiction might so control the legislation of the Provincial Synods as to prevent conflicting canons being enacted by different Provinces, and thus prevent deviations from the Constitution of the Church of England—thereby securing the unity in faith and discipline which is the great object we have in hand. Moreover it should be competent for the Synod, though debarred from exercising coercive legislative powers, to recommend to Provincial Synods such legislation as may seem expedient and as emergencies may require. These emergencies would be (we should hope) but few, and the enormous expense incident to the gathering together so large a number of representatives in a general stated synod from all parts of a country as large as Europe, would be avoided. That the great expense and labour attendant on the proposed General Synod are no imaginary evils may be inferred from the following resolution of the General Convention of the Church in the United States, passed at its last session: "Resolved, that a committee consisting of members of this house including the presiding Bishop with five Clerical members and five Lay members of the House of Deputies, be appointed to consider and report to the Convention of 1893, whether a territorial division of the whole Church in the United States and the Territories is expedient, by what changes in the Constitution and Canons of the Church a system of Provincial legislation and discipline could be established, and on what general plan such a division might be effected."

Wednesday.—E. J. B. Pense reported securities on hand to be:—Municipal debentures, \$287,050; Provincial bonds, \$22,448; mortgages, principal, \$278,126; stock, \$5,900; in all, \$593,524. This year \$116,000 of 6 per cent. debentures mature, and conversion is being made to other securities as offered by effecting sales in advance. Mortgage securities have not been affected to the extent dreaded by the decline in land values. There were only two foreclosures, and in these little or no loss will occur. The report was adopted. Some gentlemen reported for the See House Committee. Receipts, \$1,751.66; disbursements, \$2,083.89. In addition a mortgage is being reduced by periodical payments on \$1,508 of subscriptions; upon parish assessments, \$586 was received; from confirmation collections, \$232. Approval was asked for a canvass by Rev. W. Y. Daykin to clear off \$3,000 more. Ontario is sixth out of eight dioceses to raise a see house fund, and, in an unusually lengthy episcopate (30 years), it has not been asked for any but trifling endowment, and that was, like this fund, for lasting benefit. Adopted.

Canon O'Meara delivered an address in the evening on Manitoba mission work. At Wednesday morning session Rural Dean Loucks presented a resolution fervently wishing for improvement in Sir John Macdonald's condition and of sympathy for his family, which was carried by a standing vote. E. H. Smythe, Q.C., reported for the Committee on Statistics, given a mass of returns from 106 parishes. Ten parishes failed to report. The summing up of returns showed these total diocesan statistics:—49,558 Church people, a decrease of 300; 15,724 communicants, an increase of 1,002; 9,486 Sunday School pupils, an increase of 198; churches, an increase of six; value \$840,000, an increase of over \$50,000; 83 parsonages valued at \$164,200, an increase of \$17,650; \$509,694 is the total of insurances; \$136,919 were the contributions in parishes, an increase of \$8,751; average \$2.76 per person.

The elections for the Mission Board and Provincial Synod resulted as follows:—Mission Board, Rev. R.

L. M. Houston, M.A., Rural Dean Bogert, Canon Burke, Rural Deans Nesbitt, Baker, Groat, Bliss and Prof. Worrell, Judge Macdonald, Judge Senkler, Col. A. J. Matthewson, Dr. E. H. Smythe, Judge Carman, Hon. G. A. Kirkpatrick, James Shannon and Judge Wilkinson. Provincial Synod clergy, Ven. Archdeacons Lauder and Jones, Rev. J. Bogert, A. Spencer, Canon Burke, Nesbitt, Barker, Muckleston, Worrell, B. B. Smith, Grant, Pollard. Substitutes—Revs. Hannington, Low, Lewin, H. Austin, Loucks, Canon Pettit, Hon. G. A. Kirkpatrick, R. V. Rogers, Matheson, Senkler, Judge MacDonald, Shannon, Sumner, Walkem, Preston, Carman, Dr. Smythe, Judge Wilkinson. Substitutes—Messrs. Pense, Mayne, Reynolds, Jackson, C. F. Smith, E. Elliott.

The noon hour was occupied in considering the report of the Mission Board. His lordship the bishop retired on account of illness. This was the first time he had done this during his episcopate of 30 years. A telegram was received from Lady Macdonald, thanking the synod for the resolution of sympathy passed with reference to her husband's illness.

Thursday.—The synod of the Diocese of Ontario closed to-day. Matters regarding Winnipeg conference on union of the ecclesiastical Provinces were referred to elected delegates to the Provincial Synod, to report next year, after at least two sessions.

Archdeacon Jones presented the report of the Committee on Domestic and Foreign Missions, showing receipts of \$3,400. Kingston archdeaconry had increased its contribution, and Ottawa archdeaconry had decreased theirs; net decrease, \$300.

Rev. E. A. W. Hannington moved a resolution of regret for the bishop's illness, of appreciation of his 30 years' episcopate, and assuring his lordship that, if it be advisable to take a long trip and longer rest, the synod will consider his absence a necessary relief and will pray that thereby the bishop may be restored to good health and great usefulness. The resolution was unanimously passed by a standing vote. His lordship thanked the Synod, and said he felt that if his strength did not return he would resign.

Rev. F. W. Armstrong moved to act with the Diocese of Toronto, by committee, in reviewing Public School text books and pointing out inaccuracies of educational authorities. He entertained the Synod with illustrations of Ontario text book historical blunders, as already discussed in Trenton. Carried.

Rural Dean Pollard moved a suggestion to the Provincial Synod to assimilate Church rule to civil law by calling for one calling of marriage banns instead of three. It was withdrawn in deference to a storm of protests.

After the session of the Synod on Wednesday morning, a meeting was held of friends and supporters of Trinity College, Archdeacon Jones presiding. There were present between 50 and 60 clerical and lay delegates. Addresses were made by Archdeacons Revs. G. J. Low, Worrell, A. Elliott, Daw and Foster. The subject of the remarks was a letter from Provost Body announcing the amount required for the university in order to obtain a grant of \$10,000 from the S. P. C. K. There was enough to secure the S. P. C. K. grant, except \$2,600. Forms for special appeals were distributed, asking all members of the Church to contribute certain sums annually for five years in order to make up the supplemental endowment of \$100,000. Of this sum the S. P. C. K. promised \$10,000. It was moved by Rev. C. L. Worrell, seconded by Rev. G. J. Low, "That members of the Synod of the Diocese of Ontario here present pledge themselves to support the University of Trinity College as the Church university of this Province, and that they will use every means within their power to extend its influence and promote its work." Carried.

BELLEVILLE.—Christ Church.—The Rev. S. Daw has secured the services of the Rev. Mr. Bate, late of St. Augustine College, Canterbury, to act as curate. The work has increased so rapidly that the rector cannot possibly carry it on alone.

TORONTO.

St. Stephen's.—Through the exertions of the Young People's Association of this church, a sufficient sum has been subscribed by the congregation, and presented to the rector, Rev. A. J. Broughall, on Monday evening, to enable him and Mrs. Broughall to make a trip to England this summer. Mr. Broughall is greatly esteemed by his parishioners, and as it had been previously arranged that he was to take a holiday this summer, during which his duties will be taken by the Rev. Prof. Clark, it was felt by the association that he should have an opportunity of spending it in England.

RUPERT'S LAND.

HOLLAND.—The Most Rev. Dr. Machray, Metropolitan and Lord Bishop of Rupert's Land, visited

thennited parishes of Treherne, Holland and Cypress River on Sunday, May 10th. His Lordship preached in Treherne, and baptised three infants at morning prayer. The Church in Holland was crowded, many standing in the porch. The service began by singing, "The Church's One Foundation." Evening Prayer was said by Mr. Dransfield, who after reading preface to the confirmation service, presented eight candidates for the Apostolic "Laying on of Hands." The Bishop in his address commended the action of the vestry in building the vicarage and stable, urging them not to rest until a church is erected. At Cypress River the Bishop baptised an adult; Mr. Dransfield said Evening Prayer; the Bishop baptised three children, then Mr. Dransfield presented twelve candidates for confirmation. The visit of our chief pastor will long be remembered by all who heard his words of loving counsel and good cheer. The Bishop travelled over twenty miles, preached once, delivered four addresses, baptised one adult and six children, confirmed twenty persons on Sunday, and on Monday at 7.30 a.m., married Miss Douglass, Sec. of Cypress River Ladies' Guild, to Mr. Fred Young. In his address, His Lordship said the mission was much too large for one man, but the mission board were already helping forty new missions, and could not add to the number; besides, the great want is men. There are many places in Manitoba calling for Church services. In this mission alone three men are needed, but our fellow Churchmen in the East cannot realise our needs, for if they did, they would see that the most important of all the mission fields at present is Rupert's Land. I would that the many delegates to the Winnipeg Convention, who there met our truly apostolic Bishop, would plead on behalf of the needs of the Church of Manitoba, and use all their influence to send the sorely needed men and money.

CYPRESS RIVER.—We have begun the work on our new church; but unless we receive more aid from outside, we cannot go beyond laying the foundation. We have sent out many appeals for aid, and are very much discouraged because of the want of interest. Mr. Hingston (Warden), Cypress River P.O., Man., begs to acknowledge \$20 received with thanks from Miss Magrath, Toronto. Who will follow her example?

British and Foreign.

The Rev. Dr. C. DeW. Bridgman, who recently resigned the pastorate of the Madison Avenue Baptist Church, was last Sunday confirmed by Bishop Potter, in the Seamen's chapel, which is moored at Pike street, in N. Y. city.

On Wednesday afternoon the diocesan branch of the Woman's Auxiliary held a most interesting meeting, at which the bishop presided and a most earnest and effective address was delivered by the Rev. A. W. Macnab, of St. Matthias's Church, Omaha. The attendance was large and the report of work done most encouraging.

Including the recent gift of \$500,000 by Mr. Hilton, the Long Island cathedral endowment fund now amounts to about \$2,600,000. It is rumored that a fine gift of land for the Episcopal cathedral in New York will shortly be forthcoming, and in that case, as a partial endowment for the future cathedral is already secured, all that hereafter will be necessary is further gifts of money to build the cathedral and increase the endowment.

St. Bartholomew's Church, New York City, had a most remarkable class presented to the Bishop for confirmation this year. It included every grade of men, high and low, rich and poor. There were eighty in all, forty-four of them men, and all of mature age—many of them well advanced in years. A Rescue Mission sent twelve, there were three Jews, six or seven Syrians and Armenians, five or six Chinese, and Germans and Irish beside.

The Rev. William M. Carter, Pembroke College, Oxford, Head of the Eton Mission, Hackney-wick, has been appointed Missionary Bishop for Zululand.

CALIFORNIA.—At a meeting of the southern convocation, held in the hall of St. Paul's church, Los Angeles, on Tuesday, April 28, the Rev. A. G. L. Trew, D.D., was elected dean and the Rev. B. W. R. Tayler was elected secretary of convocation. A committee was appointed to move in the matter of securing a missionary for the convocation.

The date for hearing the appeal to the Privy Council against the judgment of the Archbishop of

Canterbury in the suit of "Read v. the Bishop of Lincoln," is now fixed for the 10th June, a week later than that announced by Captain Cobham at the meeting of the Church Association. The prelates on the *petita* to serve as Assessors are the Bishops of London, Chichester, Lichfield, Liverpool, and St. David's. The Bishop of London, however, cannot sit, as he was an Assessor in the Archbishop's court.

Both the cases relative to the reredos in St. Paul's cathedral will, it is probable, be decided by the House of Lords adversely to the representatives of the Church Association. After hearing counsel for the appellants, their lordships did not call upon the Bishop's counsel, and have reserved their judgment for consideration.

The celebration of the Church of England Sunday-school Institute's forty-eighth anniversary began on Monday week, when there was a large attendance of clergy and teachers at the festival service in St. Paul's. The Anthem, "O be Joyful," was rendered by the choir of the Lay-Helpers' Association who attended, and Archdeacon Farrar preached from Eph. vi. 4. On Tuesday afternoon a largely attended conference of clergy and teachers was held in the theatre of King's College, under the presidency of Bishop Barry.

Canadian emigration literature has been enriched by a series of reports presented by the Tenant-Farmer Delegates who visited Canada last year at the invitation of the Canadian Government. The range of country examined by the Delegates during their visit was very great, and the results of their observations and of their experiences cannot fail to be of value to intending settlers who wish to arrive at the true condition of agriculture in Canada, and as to the prospects offered in the different provinces. Copies of the report are to be had, free of charge, on application to the office of the High Commissioner for Canada, 17 Victoria Street, S. W.

Mgr. Magar, Catholicos of all the Armenians, who died on the 29th ult. and was buried on the following Sunday, was born in 1813 in the village of Teyoud, in Upper Armenia. He was educated at the Theological College of Etchmiadzin, and, after occupying all the grades of the ecclesiastical hierarchy, became spiritual chief of the national Armenian Church in 1885. The Catholicos is elected by the Armenians of all lands, who send delegates to Etchmiadzin, where the election takes place, and is supreme over the whole Gregorian Armenian Church.

Rome.—Visitors to Rome will be glad to hear that the Rev. F. N. Oxenham, Examining Chaplain to the Bishop of Argyll, and formerly incumbent of Innellan, has just accepted the English Chaplaincy at All Saints' Church in the Eternal City. This church is the largest, or nearly the largest, Anglican church on the Continent. It was designed by the late Mr. Street, and combines with Gothic forms the marble and mosaic enrichments characteristic of Italy. A low screen of elaborate design has just been added to the memory of the late Mr. Walpole, who was a liberal contributor to the church. Mr. Oxenham has had experience of the special duties of a foreign chaplain, and about two years ago he was assisting Canon Wasse—the late Chaplain—in the charge to which he has been appointed. He is well known in Scotland. It may be added that the chaplain is presented by the S.P.G.

The Year-Book and Register of the parish of Trinity Church (New York City) has been just issued. It contains the tale of a great work done during the year. Connected with the parish there are seven churches, seventeen clergy, eleven organists and assistants, nine choirs, aggregating 227 voices, men and boys, eight daily parish schools, and a hospital with eight physicians attached. The seven churches will soon be joined by an eighth, St. Agnes's, now building. St. Chrysostom's, St. Augustine's, and St. Cornelius's chapels are free; St. Paul's and St. John's are also free, with the exception of a few pews. No pews are sold in any of the churches, and those now rented can be claimed only on Sunday mornings and afternoons and on certain festival days. Twenty other churches receive aid from Trinity parish. The following are some of the more striking statistics:—The baptisms throughout the parish numbered 1,114; confirmations, 504; communicants, 6,000. Sunday school teachers and officers, 290; scholars 3,457. Daily parish schools, teachers, 21; scholars, 692. Night schools, teachers, 10; scholars, 352. Industrial schools, teachers, 111; scholars, 1,187. Collections and contributions amount to over £12,000

Wisely, and yet not until after deliberation, the promoters of the Church Congress resolve to adhere to their original date for the gathering of this popular and very useful—even if not altogether ecclesiastically regular—assembly. Rumors had been flying that in consequence of other meetings, and especially of the meeting of the Birmingham Festival, the days of assembling at Rhyd must be changed. But no change is to take place, and experience frequently teaches that a change from the usual or from the announced days of meeting is very disastrous. Oxford and Cambridge require many an able Congress speaker to be within their walls before October 13th. Conferences are rife in many dioceses about the same period, and then, too, many to whom Congress looks for aid will not have returned from the continent, or, it may be, from America, much before the 6th of October. Altogether, it seems to be quite certain that the committee has come to a wise determination to adhere to October 6th, 7th, 8th, and 9th for the assembling of the Church Congress at Rhyd.

The annual meeting of the Society for the Propagation of the Gospel in Foreign Parts was held last month. The Archbishop of Canterbury presided. The annual report for the year 1890 stated that the gross income of the society was £164,382 15s. 8d., exceeding that of any previous year by £26,000. The great increase was under the item of legacies, but there had been an increase of nearly £1,000 in the subscriptions, collections and donations to the general fund; twenty-seven out of the thirty-three dioceses in England and Wales showed an increase in their remittances of £3,727, being an average of £138 each, while the six which had receded came short of the previous year by only £446, being an average of £74 each. It was a noteworthy fact that the four Welsh dioceses had increased their offerings by £437, or nearly thirty per cent. The number of ordained missionaries, including eight Bishops, on the society's lists was 660—viz., 200 in Asia, 142 in Africa, 17 in Australia and the Pacific, 215 in North America, 34 in the West Indies, and 32 in Europe. Of these 127 were natives labouring in Asia, and 29 in Africa. There were also in the various missions about 2,300 lay teachers, 2,600 students in the society's colleges, and 38,000 children in the mission schools in Asia and Africa. The chairman congratulated the society upon the increase in its income, and also upon the spread of its work. The Bishop of Calcutta gave a sketch of the position of the Church in India. The position of India, he said, was such that she might, and ought to, become a great evangelising power. The speakers who followed included the Bishop of Minnesota, and the Rev. Bernard Wilson, vicar of the Pro-Cathedral, Brisbane.

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.

An Appeal.

SIR.—Allow me to ask for help towards renovating my church in this town (Tilsonburg). I have a miserably dilapidated wooden building, which, however, by bricking in, re-roofing and raising, so as to make a basement underneath, could be made a pretty commodious church. My people will do all they can, but are weak in means and numbers. I have daily matins, weekly Eucharist and surpliced choir, and the work is full of promise. About \$1,500 is required. Who will help? All contributions will be promptly acknowledged.

Yours truly,

R. F. DIXON.

Rector St. John's Church, Tilsonburg, Ont.

Itinerancy.

SIR.—Your correspondents on this subject seem to have nearly all lost sight of the fact that the Methodists in England are endeavouring to break loose from the itinerant system, which they have found a burden too heavy to be borne. It has been claimed by them lately, that while it is necessary for their preachers to be appointed every three years, it does not follow that they must be appointed to a different circuit from that just before held by them. If they succeed in establishing this claim, itinerancy will probably have received its death blow. Now, why should we introduce a system into the Church which

the Methodists after a long and fair trial have found to be a failure? If there be defects in our present system, had we not better "bear those ills we have, than fly to others that we know not of?"

I. H. F.

Cottage Hospital for Springhill Mines.

SIR, I very gratefully acknowledge the receipt of the following subscriptions:—Messrs. Sills and Bros., Frankford, Ont., \$5.45; offertory, St. James Church, Ingersoll, Ont., \$14.00; a friend, Ottawa, \$1; total, \$20.45. Full total from Canada, \$705.37; amount required, \$4000.

The young man of whom I wrote in my last letter died after a few days illness at the hotel. The subscriptions are now gradually ceasing, and yet I still dare to hope that our Canadian brothers will give to us at least one-fourth of the required amount. We are most sincerely grateful to the friends who have helped us, and we earnestly solicit a continuance of their interest in this work for Christ and His suffering ones.

Will not some of our wealthy brothers come to the rescue?

W. CHAS. WILSON.

The Rectory Springhill Mines, Nova Scotia, May 27th.

Support Home Missions First.

SIR,—At a concert held in this village in aid of the Algoma missions, the sum of \$27 was the proceeds, including \$5 subscribed by our beloved Bishop. Why should we be neglected and so much sent to China and Japan and other foreign countries? This settlement is over twenty-four years in existence; about ten years ago they got their first visit from our clergyman; now the services will scarcely average over one in the month. This I think is no isolated case. Charity commences at home. It may be thought that I am selfish, but calmly consider: how is it that we lose so many families in the backwoods? Is it not a fact that we will not move until we are compelled to do so, or go over to the Presbyterians or Methodists? People are not to be blinded now-a-days by the cry "be true to the Church." This is all right, but I say be true to Christ and yourself. Other clergymen are ever on the alert to gain a convert, no matter how it is done. Oh! I wish to tell your readers that where'er the name of Christ is preached there the thirsty soul will go. Who will help our Bishop?

EMMA A. SCARLETT.

Nipissing.

The Parish System.

SIR,—May we not hope that something will be done at the next Synods to amend and improve the present parish system? There is great need for a division of some of our large city parishes. Take a parish, for instance, that was formed some twenty-five, or thirty years since, when the population was sparse, and the same parish now containing from four hundred to six hundred families, with only one clergyman, and they are constantly complaining that they are not visited, even the sick are greatly neglected. The hungry sheep look up and are not fed. It is impossible for any one clergyman to attend properly to the spiritual needs of such a large number of people, and yet no other clergyman would be allowed to preach to them. Under these circumstances it sometimes happens that another denomination sees the opportunity and places a church in the parish, and takes away our people, and thus occupies the ground that should have been covered by our own Church, and perhaps would have been had the incumbent or the system allowed it. Often the dog in the manger again, with the addition that some other dog is allowed to snatch a large portion of the bone. While the parish system has undoubted advantages, it often very seriously militates against the prosperity and extension of our Church in large cities, in several different ways. For example, I know a case where a clergyman could raise a congregation and church in almost any part of a certain large city without expense to the Church, but he is prevented from doing so by the present system, which gives the rector even more authority than the bishop, while it is well known that a large proportion of the "common people" and the poor do not attend church, and are entirely neglected. Does it not then seem, for these and other reasons, that some change is called for? Hoping that attention will be given to it.

Montreal.

CHURCHMAN.

Prison Reform.

SIR,—About two years ago the Prisoners' Aid Association of Canada made their first appeal to the Churches in behalf of Prison Reform, and largely as a result of this appeal a commission was appointed by the Ontario Government to enquire into our

penal and reformatory institutions, and also as to the causes of crime in the Province. The report of this commission was presented to the local house the last day of the session, but too late, unfortunately, to admit of its being dealt with this year. All friends of prison reform in the Province will be gratified to learn that the practical recommendations of these commissioners are in full accord with the platform of prison reform principles adopted at the Prison Reform Conference held in Toronto in November, 1889, at which the different Churches of the province were represented. We find, however, that full effect can not be given to these proposed reforms without the co-operation of the Dominion Government. The commissioners recommend, *inter alia*, the adoption of the indeterminate sentence system combined with conditional liberation or the parole system, especially in dealing with the young inmates of industrial schools and reformatories, believing this to be a *sine qua non* to the successful treatment of youthful offenders. This will require special legislation on the part of the Dominion Government. Again, the commissioners strongly recommend the adoption of the Elmira Reformatory system in dealing with young men, first offenders between the ages of 17 and 30. This also will require special legislation on the part of the Federal Government, and, moreover, the commissioners point out that the establishment and maintenance of such an institution is properly the work of the Dominion Government. Under these circumstances, we appeal again to the Churches for sympathy and co-operation. We propose to hold another prison reform conference next autumn, and we wish every Church of the province to be represented at this conference. In the meantime, in addition to the appointment of a co-operating committee, the cause of prison reform can be promoted by the endorsement of the Ontario Prison Commissioners, and by commending them to the favourable consideration of the Dominion Government and to all our legislators. Copies of these recommendations will be freely distributed at the approaching meetings of synods, conferences, &c., and they may be obtained from any of the officers of the Prisoners' Aid Association and at their rooms, No. 150 Simcoe St.

A. M. ROSEBRUGH.

Cor. Secretary.

Church of Canada.

SIR,—When the work of consolidating the Church in Canada has once been taken in hand, and the date is fixed for holding the first representative council in Toronto to make the more definite arrangements regarding it, there is at least one question that ought to be resolutely faced and settled. When the dioceses and provinces are united into one corporate body from the Pacific to the Atlantic, it should be a Church of no mean dimensions, population or influence. A Church with three metropolitan prelates should stand before the Church and before the world as occupying a distinct individual place. It has passed beyond the condition of pupillage, and is mistress of her own home. It is therefore far more than time now to lay aside the name that may have had a certain amount of propriety a century ago, when the clergy and bishops for Canada had to be imported from England, and the Church in Canada was a humble dependent of the Mother Church. But the name is now in every respect a misnomer and misleading, except as an antiquarian survival. No English Bishop or Archbishop has the trace of jurisdiction in Canada, and no member of the Church in Canada has ground or hope of appeal to any English ecclesiastical tribunal. The Church of England in Canada is as independent and separate from the English Church as she is from the Church of Japan. The title of the Church of England makes a feeble attempt to transfer the *prestige* of the old Mother Church to us, but it weakens our hands in giving us the sense of dependence, and also the conscious unreality of claiming what we never can be. Now is the time for asserting our position and rights, and what we require the leave of none to affirm. It will be a fatal mistake if we enter upon our new constitution under the old and untrue designation, because everyone knows that to friends and to foes there is a very great deal in a name. Boldly and resolutely, at synods diocesan and provincial, the question should be taken up and well considered. Are we to take up our proper designation, the Church of Canada? We have nothing to do with what others may say or do: they never consult us as to what they should do to please us. We must stand by ourselves and decide for our own interests. We should gain nothing by watering down the distinctiveness of our title, as was thought necessary in the States a century ago. Our country is free, and there is a great future before the Church if we lay hold of our opportunities and trust to ourselves. Crutches are required for the lame, but we should be healthy, vigorous, and independent. We can never now be the Church of England, but we are the Church of Canada when the Church so declares herself.

JAMES GAMMACK, L.L.D.

East Toronto, June 4th, 1891.

The Name of the Domestic and Foreign Mission Society.

SIR,—While I have been visiting the Dioceses of Niagara and Ontario on behalf of the Domestic and Foreign Mission Society of the Province of Canada, I have frequently found that there is very considerable confusion in the minds of many people as to the sphere of work of that society, and I have had reason to feel very strongly that the *name* of that society is largely responsible for such confusion of thought.

It is hard to make people realize, and perhaps one can scarcely wonder at the difficulties, that "Domestic" includes the vast and far distant Dioceses of Moosonee, Mackenzie River, and Athabasca, to say nothing of the more southern dioceses of the great district usually known as the Northwest. To the imagination of most people the work, especially the work amongst the Indians, in those dioceses, is as distinctly "Foreign" as the work in Japan or in India. It may be wrong that it should be so considered, since those dioceses are all comprehended in one great Dominion. But the fact remains that it is so. And it is for this reason, I believe, to a very great extent, that the work there is left to be done by England rather than considered as part of the responsibility of the Church in this country, to be taken away from England as quickly as our Church here has the power to undertake the responsibility. Each diocese, also, has its own "mission fund," and people when they contribute to that fund think that they have done sufficient for what seems to them strictly "Domestic" work.

Moreover, the name is *not strictly accurate*. The society is not the Mission Society of the Church in the Dominion of Canada (would it not be better if it could be so?), but in that Ecclesiastical Province that is called the Province of Canada; hence "Domestic" work would *strictly* be confined to work within that Province, the home and sphere of the society, and not include work outside thereof, even though in the Dominion.

Again, the name of the society in no way emphasizes or even directs attention to the two great branches of work to which the Church is bound beyond that which is merely parochial and diocesan: (1) The evangelization of the heathen; (2) the maintenance of religious ministrations amongst settlers in the early years of the settlement of new portions of the country. If the distinction is recognized at all, Foreign Missions are regarded as synonymous with the former, and Domestic with the latter. And thus the enormous work that we, in this country, have still to do in the former branch of the work, or that is being done for us by England, is almost entirely (practically) lost sight of.

Would it not be at once a simpler and more duly descriptive title to call the society, "The Mission Society of the Church in Canada (or Province of Canada), for (1) The evangelization of heathen; (2) the maintenance of religious ministrations in new settlements"?

The brief title, "The Mission Society of the Church," or "The Mission Society," would be ample for all ordinary purposes of designation, while in all printed documents and appeals the full title would certainly remind people of the two-fold character of its work.

One appeal in the year would then be made for work amongst the heathen, and the other for work amongst settlers, and thus both would be more thoroughly distinguished and emphasized.

It may be said that this would involve a withdrawal, at least for a time, from work beyond our own Dominion, and that many think that, however great and pressing may be the work within our own country, we ought not entirely to forget or neglect those beyond. I do not think that it would *necessarily* involve this, for the society might resolve to give a portion (say a tenth, or whatever other proportion the Board might think well) to such entirely foreign work, while of course any parish or individual might apportion offerings to special work.

But I must confess that, personally, I do not see the necessity for going beyond our own country for missionary work when we have such a vast amount of such work still within our own borders, for which we are, therefore, specially responsible, and while, moreover, so much is *being done for us* by those outside, in England and elsewhere. Surely our first duty is to our own people, and to those heathen who still dwell among us, and for whose evangelization we are specially responsible to God. When we have done all that is necessary for them, and when we have taken all the responsibility of the work that is now being done for our heathen by others upon ourselves, then we may go elsewhere. But at present every diocese in the Northwest needs more men and more means for work amongst those who are yet untouched by missionaries, and England is expending some \$100,000 in doing work for us. It seems to me almost childish to send a few thousand dollars for work in other countries when we ourselves are needing for work that *ought to be done* so many tens of thousands of dollars, merely for the sake of being able to say that we are engaged in "Foreign" work.

Moreover, I believe very greatly in the benefit of concentration of work, and I am certain that if our Church would act with greater force amongst the Indians in the Northwest, especially in the country that is now being settled with white men and where the work amongst the Indians is very greatly in arrears, it would have a far greater reflex power for good on our Church than if we leave that work to other religious bodies and go and seek other fields. It is very certain that we are not rich enough to attempt to do both adequately and effectually.

Last year, I see, there was collected through the agency of the Domestic and Foreign Missionary Society, for "Foreign" Missions, no less a sum than \$15,190. It is almost impossible to say what might not have been done amongst our heathen population if that sum, or even a considerable proportion of it, had been spent on our Indian work. It is true that about \$800 was given to societies in England that help us. But this is not only to credit England with a considerable proportion of what is really given by our Church in Canada, for it comes back as a gift from England. I fully recognize the principle of duty of helping societies that have helped us. But to pay with one hand, while we receive back with the other from the same person, seems to me rather a round about way of doing things, and certainly it prevents our Church people in Canada being credited with doing as much for their own work as they really do. And in this world, where so many motives are at work, it is a good thing for a Church to have all the credit it can properly claim for what it does.

Even with the utmost showing our people have need to be roused very greatly to an adequate measure of self-denial in giving especially for missions.

I trust that you will excuse the length of this letter, which I wish to be placed before the Board at its next meeting, and that neither you nor the members of the Board will think that I am intruding, by what I have said, into a matter out of my province. My visit, in answer to the invitation I received from the Board, has pressed the matter upon my attention; and the more I have considered it, the more I have been convinced of its importance. I may say also that having mentioned the subject, upon which I have been writing to several clergymen of influence during my visit, I have found that, almost universally, they agreed with the opinions I have herein expressed. I cannot help taking this opportunity to add that I have very much enjoyed my visit, and I am exceedingly obliged for the most kind welcome and hospitality with which I was everywhere received.

Adelbert.

BISHOP OF QU'APPELLE.

Notes and Queries.

SIR.—In the *Tersanctus* of the communion office where should the people join in with the priest, or the choir take up its part?

RITUAL.

Ans.—There is no little diversity of opinion and usage on this point, so that one in replying has to go back upon first principles, and argue from the rubric. The *sursum corda*, the *contestation* with the angelic choirs, and the *Tersanctus*, are with very slight variations, to be found in all liturgies and seem to have come down to us from apostolic times. They are probably so many pillars in the framework of Catholic worship, and are rolling on with the accumulated force of eighteen hundred years. In the West the *contestation* was at times slightly expanded so as to embrace the "thrones," &c., as in present Roman missal. This missal is most particular as to the postures of the celebrant, but is wholly unobservant of the actions of the people: yet the stress of the choir and priest is thrown upon the *Sanctus*, so that the Western usage would induce us to commence with the "Holy, Holy, Holy." Blunt is unusually dogmatic, that the laity are not to say "therefore," &c. He gives his reason: "It has been the constant practice of the Church from the earliest times for the priest alone to say the preface, which, in our liturgy ends with the words 'and saying,' and then for the people to take up the words, 'Holy, Holy, Holy,' with a solemn outburst of devout song, in which an act of divine worship is performed by them as a part of the whole communion of saints." In giving the same decision Wheatley adds—"So it was used in our own Church during the time of King Edward's first liturgy." Heale is equally definite with regard to ancient usage and our duty respecting it.

But the question really before us is as to how we must follow the English rubrics, if we have any, and give to them the English interpretation. If we are in fault, it is our mother Church that is leading us astray. There are two rubrics relating to it. The first remains unchanged in all our prayer books: "Here shall follow the Proper Preface, according to the time, if there be any specially appointed; or else immediately shall follow, 'therefore,' &c., in one section. But after the Proper Prefaces there is the

rubric, "After each of which Prefaces will be sung or said, 'therefore,' &c., in one section as before. In the second rubric there is the noticeable insertion of the last revision "sung or said," which may refer to the festive character of the Prefaces. In 1549 and 1551 the *contestation* is in two sections, but in King Charles' book of 1637 it is in one section, which is called "this Doxology," as it usually is in all the later Scotch offices. In the Nonjurors' office of 1718, it is broken again into two sections, and the rubric intervenes, "Here the people shall join with the priest, and say, Holy," &c. The American office of 1786 returns to the single section, and throws the two rubrics into one: "Here shall follow the Proper Preface, according to the time, if there be any specially appointed; or else immediately shall be said or sung by the priest and people, 'therefore,' &c." The conclusion we must come to is that the office, as it now stands, favours the people's or choir's commencing with "therefore," but the feeling has always been that it would be best at the *Holy*. There thus appears to be no hard and fast rule, and the commencing early or late belongs to no special school or form of doctrine.

SIR.—What is meant by the orientation of churches?

Ans.—Orientation, from the Latin word *oriens*, rising, or the place of the rising sun, that is, the East, points to the principle that from the outset the East has been the direction in which Christian worship is offered, and hope reposed. In conformity with this feeling of sacredness, our dead from time immemorial have been buried with their feet to the eastward and our churches have been placed east and west, so as to have the worshippers with their faces to the east. These are our Christian customs and have always been recognized as such. The first great innovators were the Romanists, when they began to make the altar with its relics, pyx, &c., the centre of worship. Protestant bodies, in their spurious notions of spirituality, have lost sight of the Christian tradition, and suit their meeting-houses to the exigencies of the site; internally the pulpit is their centre of attraction, while with us it is the altar which occupies a place in the chancel or east end. In the old country it is often observed that the orientation of the church is not always due east and west, but slightly diverted to the northward or southward. Various reasons have been imagined for this, as that the Church points to the place on the horizon where the sun rises on the patron-day, but the site has usually as much as anything else to do with the point of orientation. We ought at least to respect the sentiment which dictated the ancient custom, and make some effort to give expression to it.

Sunday School Lesson.

3rd Sunday after Trinity. June 14, 1891.

OCCASIONAL PRAYERS AND THANKSGIVINGS.

After Litany we find a collection of prayers and thanksgivings for certain special occasions.

These occasional prayers include prayers for rain, for fair weather, a prayer to be used in time of dearth and famine, and prayers for deliverance and help in time of war and tumults, and in time of sickness; also prayers for those to be admitted to Holy Orders, and a prayer for Parliament. In the text to be learned to-day (Phil. iv. 6), the Apostle exhorts the Philippians "in everything" by prayer and supplication with thanksgiving to make their requests known unto God. We can therefore see that in providing prayers for the above-mentioned special occasions the Church is teaching us to follow out in practice this Apostolic direction.

We need not trouble ourselves with speculations as to whether God will or can answer prayer, or whether He who has given laws to the universe will be pleased to interfere with the ordinary course of those laws in answer to prayers. We may be sure that when He exhorts us by the mouth of His Apostle to pray, we shall not pray in vain, if we pray aright. See St. James v. 16.

Prayers for rain and thanksgiving. When the Apostle exhorts us in "everything" to make our requests known to God, it is only reasonable that the Church should provide prayers for rain or fair weather, when we remember how much our temporal happiness depends on such things. Solomon's prayer at the dedication of the temple shows that it was customary then to offer such prayers. (See 2 Chron. vi. 26, and see St. James v. 17).

Deliverance from War and Tumults. Only those who have experienced the horrors and miseries of war are able properly to appreciate the blessings of peace. When God is pleased to visit us with such a calamity as war or tumults, the Church has here provided suitable prayers. Of the way in which

God is pleased to answer the prayers of his servants to be delivered from their enemies we have a memorable instance in the case of Hezekiah. (2 Kings xix. 14-19, 35-37). We cannot reasonably expect God's help to wage unjust and oppressive wars against our neighbors; but when we are engaged in the defence of right, we may confidently appeal to Him for help.

Deliverance from Sickness. Another great misfortune which may happen to a nation or community is the prevalence of plague or sickness. We have all read of the horrors of the Great Plague of London, 1665. Such calamities are sometimes the results of habits of filthiness and inattention to those things which are necessary for the preservation of health. While we are bound to use all the means which God has been pleased to place within our reach for preserving health and preventing disease, we ought ourselves also in time of sickness to beseech Him to help us, and to bless all human efforts to abate the disorder.

Prayer in the Ember Weeks. The Ember days are the Wednesday, Friday and Saturday after each of the following days: (1) The first Sunday in Lent; (2) Whitsunday; (3) September 14th; (4) December 13th. See table in beginning of Prayer Book.

The meaning of "Ember" is not very clear, but it is supposed to be derived from the old English words *gem. ren.*—which mean a periodical course, and therefore an "Ember fast" meant a fast which came round periodically in the course of the year. (See S.P.C.K.P.B. Commentary). The propriety of offering prayer for those who are to be admitted to holy orders, is obvious. See Acts xiii. 3. How much our spiritual welfare depends on a zealous, God-fearing ministry! If, instead of finding fault with the clergy, we prayed more earnestly for them, it might prove all the better, both for them and ourselves. At the Ember seasons ordinations are usually held.

The prayer that may be said after any of the former is of very ancient origin, and is traced to the Sacramentary of Pope Gregory. It may well be used not only as appointed, but in our private devotions after any confession of sin.

The prayer for Parliament. Although men can be made neither good nor bad by Act of Parliament, yet we ought as a Christian people, earnestly to strive that the legislation of the country is in accordance with Christian principles. For through unwise laws restraints against evil doing may be removed, and facilities given for wrong-doing; that our legislators may be wisely governed in their important work, is, therefore, a very fitting subject for our prayers.

Thanksgivings. When God has been pleased to answer our prayers, common gratitude demands that we should offer Him thanks. The first of the thanksgivings is called "a General Thanksgiving," because it is a thanksgiving for God's mercies in general as distinguished from the subsequent thanksgivings which are for special mercies.

The propriety of the practice which has of late been adopted in some congregations, of the people joining audibly with the minister in the saying of the General Thanksgiving, was discussed at the last General Convention of the Church in the United States, and the conclusion arrived at was that it was contrary to the intention of the Prayer Book. It will be observed that the "Amen" is printed in italics in the same way as in other cases where a prayer is to be said by the minister alone; but in the General Confession and Lord's Prayer in the Morning and Evening Services, in which the people are expressly directed to join, the "Amen" is printed in Roman letters. The other thanksgivings correspond with the previous prayers for rain, fair weather, etc., etc.

Family Reading.

Third Sunday After Trinity.

PRAISE.

Did it ever strike you that when you go to church on Sunday, it isn't only to "get good," as people call it.

To be sure you do get good in more ways than one, as we have seen already; but still that isn't all. No; there's something besides this—something that you yourself give.

It isn't all getting; but there's a good deal of that far more noble and beautiful thing—giving.

How is that? you ask. Think a moment. Why, do you not offer to God something that He delights to receive? And that is Praise.

We bring God what we can, which is not much after all. But bringing Him anything shows that we love Him.

A master of a school is pleased when his scholars bring him little offerings of flowers. It isn't the

value of the flowers that he cares about, but they show he has the children's hearts, and they love him.

It is something like this with God. In the 50th Psalm you may find these words, "Whoso offereth Me thanks and Praise, he honoureth Me."

That is the reason that a great part of the service when we meet God in His own house is Praise. Just notice how many times Praise comes in the Morning Service.

"O come let us sing unto the Lord," is our first burst of Praise; and very joyful it sounds on a bright Sunday morning.

Then there are the Psalms, many of which are Psalms of Praise. There is the *Te Deum*, which is a most glorious hymn of Praise; and after the second lesson, the soft beautiful hymn beginning, "Blessed be the Lord God of Israel."

Even that is not all; for after we have prayed a little while we are bidden praise God again, and a hymn is sung out of the hymn book. And in the course of the service there are one or two more hymns, and there is music to help us; the organ bursts out, and people sing, and all this makes Praise easier to us.

Did you ever go to a service in a splendid cathedral, with its fine sweeping arches and high-pitched roof, which looks quite a long way off as you gaze upwards?

Perhaps you went with your choir when there was a choral festival, and instead of only a few voices, there were several hundred all singing together. Didn't the grand building and the beautiful music help you to realize what Praise was, and give you a faint idea of how the angels and archangels adore before the Throne of God?

"Thou art the King of Glory, O Christ."

Those words are so glorious, that if they are only said in a little village church, it seems as if they must go straight up to Heaven, and as if a little of the glory and beauty must come down to us!

And yet, how is it with most people when they "go to church"?

Take an ordinary Sunday morning. I wonder how many enter into the spirit of Praise.

The clergyman gives out the Psalms, say for the twentieth morning of the month. One of them is the 103rd Psalm, beginning, "Praise the Lord, O my soul, and all that is within me, praise His holy name."

How full of joy and thanksgiving the words are! And how forcibly they *might* bring to us the sense that God, though so wonderful and glorious, is not far away in His glory, but is a personal Lord, a real Presence, and that He is in truth very near each soul!

But how is it with those who, arranged in orderly rows, are joining in the service?

It is all right as far as outward behaviour goes. Everybody stands up, everybody has a grave face, for I don't think you often see very bad behaviour at church now-a-days (I hope it is thought stupid, and "bad form"). And most people have a prayer-book in their hands, which is really used, or at any rate is open at the right place.

But how about the real meaning of the words? Is anybody's heart *really* going up to God in this wonderful 103rd Psalm? Is anybody overpowered by the sense of the presence and glory that is very close to him?

I am afraid not. The lips are singing or saying the right words, which come glibly enough, But the *minds* are chattering something like this—

"What a funny-looking person that is! How oddly dressed! Why, surely that's the man at Harris's! He's rather like George Brown. . . . The side seats are rather empty this morning—three, no, four, quite empty. . . . When we get out of church it won't be long till dinner. The morning slips by quick when one goes to church. . . . Shall try and get to the end of the row next Sunday, it is so hot here! Glad to sit down!"

This last thought come as the words echo through the church for the last time, "Praise the Lord, O my soul."

Now think a minute about yourself; never mind other people. How was it with you last Sunday—*this* Sunday if you like? Wasn't the outside all right, and the inside nearly a blank?

Yet, my dear lad, do remember it is 'the inside that really matters to God. What your mind thinks and your heart feels that's the thing. God is a Spirit, and it is through our spirits and minds that we meet Him.

"Yes," you answer, "but you can't *make* yourself feel. I can't feel very strongly about God and His mercy and glory, so what am I to do? Is it all mockery, my *seeming* to enter into Praise when I don't really?"

My dear lad, I want to tell you something that will encourage you. But first of all, just let me say, that because a thing is hard it is no reason that it can't be done. The lad who said that we sing out loud in church because God is so good to us, had got an idea of Praise, hadn't he? It might have been rather a childish one; but then sometimes children get a better idea of things than grown-up people, because they don't think *too much*, but get one idea into their heads at a time.

And this brings me to what I am going to tell you.

Once, when Jesus was upon earth, He allowed Praise to be offered Him. And whom did He allow to praise Him? Why, little Jewish children—the children of those hard-hearted fathers and mothers who had rejected our Lord, and would not listen to Him. So we cannot suppose that the children's Praise was such particularly good Praise (certainly not perfect), when they cried in the temple, "Hosanna to the Son of David."

I dare say some were loud and rough, and others had only a little idea—not very clear perhaps—about the meaning of the words.

But still it was simple, hearty Praise, and so Jesus was pleased. We know that He was, for He quoted some words that contain an encouraging thought for us—"Out of the mouths of babes and sucklings Thou hast perfected Praise."

Perfect! What does that mean, but making good what is poor and feeble? Surely, if God would do that in the old past days (for the words come in the Psalms), He will do the same *now*.

Perfect our poor efforts, that is, take them just as they are, full of faults, and purify and sweeten and carry them upwards to the Land of beauty and Praise.

A Prayer.

Behold me, Lord, in all my sin,
My wretchedness without, within.
My faltering faith, my trembling prayer,
My turning from the cross I bear.

Look on my sorrowing, heartshed tears;
Calm thou my mind, relieve my fears,
Send praise when murmurs fill my heart;
To all my thoughts sweet faith impart.

My shrinking from the life to live;
My poverty, my fears forgive;
My need is great; Thy help divine;
Receive me, Lord, and seal me thine.

A Sundial.

Two hundred years ago, in the first quadrangle at All Souls' College, Oxford, a grand sundial was reared to the top story, the largest and noblest dial in all England, or in the entire kingdom. It was placed in the face of the quadrangle, and over the long pointer were written in large letters of gold these words, "*Pereunt et imputantur*," which refer to the hours, meaning literally, "They perish, and are set down to our account," or we may amplify it into something which implies more: "They are wasted, and are added to our debt."

Wonderfully significant are these words, and wonderfully have they influenced men since the day they were inscribed above this dial. The late Cardinal Newman is said never to have looked at them without a feeling of awe and reverence. Keble and Pusey acknowledge the power which these memorable words exercised over their lives, for it is a law of our nature that what impresses us in youth is most influential in shaping our lives. These men passed many years at Oxford, and who can tell how much these three Latin words had to do in making their lives pure and noble? The missionary Patterson, who was slain by the savages on the Island of Nukapu while he was at his post of duty, confessed that the frequent sight of these words assisted largely in confirming him in the

resolution to devote his life to the conversion of men and the glory of God. Well were these three words written in letters of gold!

In doing good actions we often build better than we know, and accomplish more good than we had hoped or even dreamed, and the men of two hundred years ago who set in the quadrangle of a college a sundial inscribed with three significant words, that students might be reminded of the value and flight of time, did a work which has reached far beyond their own age, and even their own country. —*Harper's Young People*.

The Lord will Provide.

A man worth \$100,000 was complaining of hard times; an employee, who was depending on his daily earnings, tried to console him by saying: "It might be worse," and then related an experience: His wife was sick and expected to die; he had to quit business and stay with her. A son was earning a dollar and a quarter a week. The coal gave out: he could not buy on credit, so he bought ten cents' worth, all he had, and carried it home in a basket. This kept a fire on all night. Next morning he went to the back-yard to find something with which to make a fire, but found nothing. Bursting into tears, he cried: "Lord, you see how it is." Just then he was called to the front gate. A man said: "Here is a load of coal for you." "No," said he; "I have not ordered any." "Yes," said the driver, "it is for your name and number."

Weeks, perhaps months, afterward he learned that, in utter ignorance of the strait he was in, the widow of Bishop Morris had sent the coal just at the right time. The ravens fed Elijah when he was in need. It is no matter whether they were men or birds, they came at the right time, and were sent by the Lord. Who was richer, the employer or the employee—the one who had nothing but his limited wealth, the other inexhaustible resources? It matters not what the man of the world may have, it is limited and liable to exhaustion. On the other hand, it matters not how little of this world's goods the faithful servant of God may have; he has a check upon the exhaustless stores of creation and providence. "All are yours." "Thus saith the Lord, the cruse of oil shall not fail, and the barrel of meal shall not waste." See! he has said it. "Forever, O Lord, thy word is settled in heaven."

Hid with Christ.

In the second century they brought a martyr before a king, and the king wanted him to recant and give up Christ and Christianity; but the man spurned the proposition. But the king said: "If you do not do it, I shall banish you." The man smiled and answered: "You cannot banish me from Christ; for He says He will never leave me nor forsake me." The king became angry, and said: "Well, I will confiscate your property and take it all from you." And the man replied: "My treasures are laid up on high; you cannot get them." The king became still more angry, and said: "I will kill you." "Why," the man answered, "I have been dead forty years; I have been dead with Christ; dead to the world; my life is hid with Christ in God, and you cannot touch it."

Things Good to Keep.

Keep thee far from a false matter.
Keep yourself in the love of God.
He that keepeth his mouth keepeth his life.
Little children, keep yourselves from idols.
My son, keep sound wisdom and discretion.
My son, keep thy father's commandments.
Remember the Sabbath day, to keep it holy.
Take heed to thyself, and keep thy soul diligently.
Blessed are they that hear the Word of God, and keep it.
Keep thy tongue from evil, and thy lips from speaking guile.
Keep thy heart with all diligence, for out of it are the issues of life.

If you cannot be great, be willing to serve God in things that are small.—*Smith*.

To-day and To-morrow.

If Fortune with a smiling face
Strew roses on our way,
When shall we stoop to pick them up?
To-day, my love, to-day.

But should she frown with face of care,
And talk of coming sorrow;
When shall we grieve—if grieve we must?
To-morrow, love, to-morrow.

If those who wronged us owned their faults,
And kindly pity pray,
When shall we listen and forgive?
To-day, my love, to-day.

But if stern Justice urge rebuke,
And warmth from memory borrow,
When shall we chide—if chide we dare?
To-morrow, love, to-morrow.

If those to whom we owe a debt
Are harmed unless we pay,
When shall we struggle to be just?
To-day, my love, to-day.

But if our debtor fail our hope
And plead his ruin thorough,
When shall we weigh his breach of faith?
To-morrow, love, to-morrow.

If love, estranged, should once again
His genial smile display,
When shall we kiss his proffered lips?
To-day, my love, to-day.

But if he would indulge regret,
Or dwell with bygone sorrow,
When shall we weep—if weep we must?
To-morrow, love, to-morrow.

For virtuous acts and harmless joys
The minutes will not stay;
We've always time to welcome them
To-day, my love, to-day.

But care, resentment, angry words,
And unavailing sorrow
Come far too soon, if they appear
To-morrow, love, to-morrow.

To Make Life Happy.

Take time; it is no use to foam or fret, or do as the angry housekeeper who has got hold of the wrong key, and pushes, shakes and rattles it about the lock until both are broken and the door remains unopened.

The chief secret of comfort lies in not suffering trifles to vex us, and in cultivating our undergrowth of small pleasures.

Try to regard present vexations as you will a month hence.

Since we cannot get what we like, let us like what we can get.

It is not riches, it is not poverty, it is human nature that is the trouble.

The world is like a looking-glass. Laugh at it and it laughs back; frown at it and it frowns back.

Angry thoughts canker the mind and dispose it to the worst temper in the world—that of fixed malice and revenge. It is while in this temper that most men become criminals.

A Good Experience.

God knows me better than I know myself. He knows my weakness—what I can do, and cannot do. So I desire to be led; to follow Him, and I am quite sure that He will thus enable me to do a great deal more in ways which seem to me almost a waste in life, advancing His cause, than I could in any other way. I am sure of that. Intellectually, I am weak; in scholarship, nothing; in a thousand things a baby. He knows this, and so He has led me, and greatly blessed me, whom am nobody, to be of some use to my church and fellow-men. How kind, how good, how compassionate art Thou, O God! O my father, keep me humble! Help me to have respect towards my fellow-men, to recognize these several gifts as from Thee. Deliver me from the diabolical sins of malice, envy, or jealousy, and give me hearty joy in my brother's good, in his work, in his gifts and talents, and may I be truly glad in his superiority to myself, if God be glorified. Root out weak vanity, all devilish pride,

all that is abhorrent to the mind of Christ. God hear my prayer. Grant me the wondrous joy of humiliation, which is seeing Thee as all in all.
Norman Macleod's Diary.

The Fourteen Mistakes of Life.

What have been termed "the fourteen mistakes of life" are given as follows: It is a great mistake to set up our own standard of right and wrong, and judge people accordingly; to measure the enjoyment of others by our own; to expect uniformity of opinion in this world; to look for judgment and experience in youth; to endeavour to mould all dispositions alike; not to yield to immaterial trifles; to look for perfection in our own actions; to worry ourselves and others with what cannot be remedied; not to alleviate all that needs alleviation as far as lies in our power; not to make allowances for the infirmities of others; to consider everything impossible that we cannot perform; to believe only what our finite minds can grasp; to expect to be able to understand everything. The greatest of mistakes is to live for time alone, when any moment may launch us into eternity.

God's Claim Upon Time.

Most of us take a false view of time with respect to God. We think of time as our own, and assume the right to allot such a portion of it to God and His service as we see fit. Some outwardly very pious people really allow God one-seventh of the week. Others aim to give Him more than this, but the more they give, the more credit they take to themselves, so that really they are making God buy the extra time with an equivalent measure of His favor.

Now, the truth is that God owns absolutely all the time that exists; for He made both time and us, and what He has never alienated from Himself must still be His. The question is not "How much time ought I give to God's service?" but "How can I most wisely apportion all His time to the different services He requires of me?" So that it does not reduce to a matter of secular and religious time sharing, the religious time belonging to God, and the secular time belonging to man. We serve God just as truly in our duties, in our tasks, in our recreations, as we do in our church work—if only we put God's spirit into all we do. Why should Monday be less sacred than Sunday? All time is sacred, and all work is sacred, because in all time and in all activity we are either serving or dishonoring God by the spirit that is in us. Tennyson sings, "Our wills are ours to make them thine." The same is true of what we call our time—it is ours to make it God's.

Hints to Housekeepers.

DAINTY COOKIES.—Two cups sugar, one cup butter, one cup cold water, pinch of soda dissolved in water, one teaspoonful vanilla, rolled thin as possible.

NUTRITIOUS CORN CAKE.—One and three quarters cup of Indian meal, one pint of sour milk, one teaspoonful of sugar, one egg beaten light. Soda dissolved in sour milk, beaten until it foams, and baked in two shallow pans; quick oven.

AUNT BETSEY'S GRAHAM PUDDING.—Two and one-half cups of graham flour, one half-cup of water or milk, one cup of molasses, one egg, a little salt, one heaping teaspoonful soda. Steam two hours. Eat with a sauce.

CORNA'S WHITE CAKE.—One and a half-cup of sugar, one-half cup of butter, one-half cup of sweet milk, two cups of flour, whites of five eggs, two teaspoonfuls baking powder.

A VERY GOOD SPONGE CAKE.—Four eggs, one cup of flour (sifted), one cup of sugar (granulated), the juice of half a large lemon, or that of a small one; the grated rind of a lemon. Beat the whites of the eggs until they are stiff and dry, then add the sugar, beating well; then add the well-beaten yolks; then the rind and juice of the lemon; then stir in, very lightly, the sifted flour. Bake in a moderate oven.

PRESERVED ORANGE PEEL.—Weigh the oranges whole, and add sugar pound for pound. Peel the oranges neatly and cut the rind into narrow shreds. Boil until tender, changing the water twice, and replenishing with hot from the kettle. Squeeze the strained juice of the oranges over the sugar; let this heat to a boil; put in the shreds and boil twenty minutes. Lemon peel can be preserved in the same way, allowing more sugar.

TWO YEARS AGO.—Two years ago I was troubled with an ulcer on my ankle. Having used B.B.B. for bad blood I procured a bottle and a box of Burdock Healing Ointment. After using three bottles and three boxes I was completely cured. Mrs. Wm. V. Boyd, Brantford, Ont.

BLACK CAKE.—One cup of sugar, one cup of butter, one-half cup of molasses, one-half cup of butter milk or sour milk, one cup of raisins or English currants; all kinds of spices to taste; two eggs, one teaspoonful soda; flour enough to make it stiff like cake.

GRAHAM CEMS.—One cupful of graham flour, one tablespoonful of butter, one tablespoonful of sugar, two-thirds cup of buttermilk, one egg well beaten, scant teaspoonful of soda; beat well; grease tins and have them hot when you add the batter. Bake in a quick oven.

HAG, YEL. OIL.—This stands for Hagyard's Yellow Oil, the promptest cure for all pain from the simplest sprain to the racking torture of rheumatism. A never failing remedy for croup, sore throat, and pain in the chest.

SANDWICH CAKE.—Two cups of sugar, three-fourths cup of butter, one cup of sweet milk, two teaspoonfuls cream tartar, one teaspoon soda, two and a half cups of flour, whites of five eggs. Take out four tablespoonfuls of the mixture, add one-half cup of molasses, one-half cup of flour, one-half cup of raisins; citron, and figs and spice to taste. Bake in square tins. One layer of the dark, two of the light, put together like jelly cake.

RACHEL'S SUET PUDDING.—One cup of chopped suet, one cup of raisins, one cup of sweet milk, one teaspoonful soda; stir stiff with flour. Steam three hours.

THE NEW AIR SHIP.—The new air ship travels 200 miles an hour; good time, but none too quick if one wanted Hagyard's Yellow Oil. This peerless, pain-soothing remedy is a prompt and pleasant cure for sore throat, croup, colds, rheumatism, pains in chest and back, neuralgia. For external and internal use. Price 25c.



"Like Barbara Freitchie of Fredericktown,
This pretty maiden of wide renown—

"(A beauty of one score years and two,
With matchless complexion of peachy hue)—

"Addresses an army standing still
Beneath the frame of her window-sill;
"Good-morning." Have you used Pear's Soap?"

John Greenleaf Whittier.

Children's Department

My Lamp.

"It makes me tired to look at you, you never seem to stop a moment."
"No, I must not stop until my work is done."

There was a great difference in the appearance of the two speakers. The first had a lamp, it is true, but there was no light in it; the place which should have held oil had long been without any, and a spider was busily weaving his web in it. The words round the lamp were no longer clear, but with some difficulty they could still be read, "Be not Slothful in business." The wreath on the child's head was bindweed; it was faded and drooping, for it had not been freshly gathered, and instead of making her face look fresh and bright, it gave it a sad, withered appearance. Her robe was not, perhaps, so spotted and stained as those of *Pride* and *Unbelief*, but it was soiled all over, and it was clear that she had taken no care to keep it clean.

She was idly lounging about, and gave no heed to the work which lay before her waiting to be done. Her angel watched her anxiously, but with a sad, almost hopeless look in his kind eyes. The other child was diligently employed, and scarcely looked up when she spoke. Her robe was clean and white, her lamp burned brightly and shone through the words, "Run with *Patience* the race set before you." Her wreath was not so bright as some, but it was very sweet, for it was made of wall flowers, that plant which speaks more than any of patience, growing as it does on old walls, with scarce any earth about its roots, blossoming freely in the scorching sun, and waiting patiently for the rain or the dews of night to refresh it. The angel of *Patience* was beside her and seemed to encourage her with her task.

"You will never get that work done," said *Sloth*. "Why do you labour

so at it? I have left mine, 'tis too much trouble." "If I leave my work undone, how can I meet the King's Son when He comes?" said *Patience*.

"Oh but there is plenty of time," said *Sloth*. "He is not coming yet. I mean to light my lamp before He comes, and be ready for Him."

"But," answered *Patience*, "I have heard it said, 'if thou art not prepared to-day, how canst thou be so to-morrow,' and I must keep my lamp burning, for I cannot trim it suddenly."

"Do you expect to get all your work done before He comes?" asked *Sloth*.

"I cannot tell. I must do to-day's task at any rate. We don't know when He will come, and we must wait patiently for Him."

"I don't see why we should work," said the idle child. "Put it away and play with me. Don't you get tired of doing it?"

"We are not given more work each day than we can do," said *Patience*.

"The King's Son knows what is right for us, because He was once a child Himself, so He never gives us too much."

"Mine is too much," said *Sloth*. "I can't do it." But she had not tried; she sat idly looking at her companion. "There will be plenty of time afterwards; you look tired; come and play now."

"No," answered *Patience*, "I dare not till my work is done." And she sang to herself in a gentle longing voice,—

Jerusalem, my happy home,
When shall I come to Thee!
When shall my labours have an end,
Thy joys when shall I see!"

And as if in answer to her, a full rich voice burst out,—

"Sure *Hope* doth thither lead us,
Our longings thither tend,
May short-lived toil ne'er daunt us
For joys that have no end."

The children looked up, and fair indeed was the little maiden who had joined them. Her face was most sweet to look upon, her robe was pure and spotless, her lamp shone very brightly and bore the words, "Rejoice in *Hope* of the glory of God." She wore a wreath of yellow and white jessamine, which shone like a crown of stars round her head; and the angel who watched over her looked with the tenderest love upon his fair little charge. *Patience* smiled with pleasure at the sight of the bright faced child beside her, and continued her employment with fresh spirit.

"I am glad you are come," she said. "I get weary without you, and it is good that we should both hope and patiently wait."

"Oh, do leave off your work," said *Sloth*. "I am tired of watching you."

"Let *Patience* have her perfect work," said *Hope* gently, "and when the King's Son comes His reward is with Him." *Sloth* had no answer to make; she laid her head down on her arms and was soon asleep; and while *Patience* was finishing her work, she and *Hope* joined their voices in singing,—

"He whom now we trust in
Shall then be seen and known;
And they that know and see Him,
Shall have Him for their own!"

And the angel of *Hope* laid his hand softly on the child's head, and the flowery crown shone and sparkled like stars of gold and silver.

Continued.

—Never does a man betray his own character more vividly than in the manner of portraying another.



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- SPRING -

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Ember Days.

The Ember days occur four times in the course of the year, namely, on the Wednesday, Friday and Saturday after the first Sunday in Lent, after Whitsun Day, after the fourteenth of September, and after the thirteenth of December. "They are," says Nelson, "certain days set apart for consecrating to God the four seasons of the year, and for imploring His blessing, by fasting and prayer, upon the ordinations performed in the Church at these seasons." The derivation of the name is uncertain.

The great lesson which these days have to teach us is that of our entire dependence on our Heavenly Father for all good things, both spiritual and temporal.

It would be a good rule to make to ourselves, never to find fault with our pastor without first praying for him.

If Church members were to follow this rule, I imagine that there would be a great diminution of fault finding, and a corresponding increase of zeal, charity and usefulness.—*Parish Visitor*.

When the Breath

Is tainted by catarrh it is an evidence that the disease has progressed to the throat, perhaps to the larynx, and the bronchial tubes. These are only stations on the road to the lungs. When catarrh has progressed and attacked the lungs, there can only be one result—consumption and death. Clark's Catarrh Cure will arrest the disease at any point before the lungs are seriously affected. It costs 50 cents of druggists, or sent to any address on receipt of price. Clark Chemical Co., Toronto, New York.

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Praying and Doing.

"Bless the poor children who haven't got any beds to-night," prayed a little boy, just before he lay down in his nice, warm cot on a cold, windy night.

As he rose from his knees his mother said: "You have just asked God to bless the poor children: what will you do to bless them?"

The boy thought a moment. "Why, if I had a hundred cakes, enough for all the family, I would give them some."

"But you have no cakes; what, then, are you willing to do?"

"When I get money enough to buy all these things I want, and have some over, I will give them some."

"But you haven't enough money to buy all you want and perhaps never

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will have what will you do to bless the poor now?"

"I will give them some bread."
"You have no bread—the bread is mine."

"Then I could earn money and buy a loaf myself."

"Take things as they now are—you know what you have that is your own; what are you willing to give to help the poor?"

The boy thought again. "I'll give them half my money; I have seven pennies; I'll give them four. Wouldn't that be right?"

I Love the Bible.

It has been said that a pebble in a stream may change the course of the brook, so a single act of faithfulness on the part of one of God's children may change the current of human life.

When Mr. Hone, who wrote the "Every-day Book," and was of sceptical views, was travelling through Wales, he stopped at a cottage to ask for a drink of water, and a little girl answered him: "Oh, yes, sir; I have no doubt mother will give you some milk. Come in."

He went in and sat down. The little girl was reading the Bible. Mr. Hone said: "Well, my little girl, are you getting your task?"

"No, sir; I am not," she replied: "I am reading the Bible."

"Yes," said he, "you are getting your task out of the Bible."

"Oh, no," she replied, "it is no task to read the Bible; I love the Bible."

"And why do you love the Bible?" said he.

Her simple, childlike answer was: "I thought everybody loved the Bible."

Her own love to the precious volume had made her innocently believe that everybody else was equally delighted to read God's word. Mr. Hone was so touched with the sincerity of the expression that he read the Bible himself, and instead of being an opponent to the things of God, came to be a friend of divine truth.

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A Greedy Mouse in a Pumpkin.

It was the biggest, roundest, yellowest pumpkin you ever saw. Uncle Jack called to Dollykins to come and look at it.

"There, that will make enough pies for the little old woman that lived in the shoe and all her children, Thanksgiving day."

Dollykins laughed; for although she did not belong to the little old woman, she knew that she would have a piece of pie.

The pumpkin was laid on the cellar shelf not far from the wall where Mrs. Mouse had built herself a snug house. There was a large family of them, and Mrs. Mouse called them to her and told them it was quite time to find homes for themselves.

THESE ARE MY SENTIMENTS



"ON this soap I take my stand and declare that so long as I can get 'Sunlight' Soap I will use no other, because it is far superior to all others as a labor saver and cleanser; it will do what no other soap can do; and its absolute purity and lasting properties make it the best and cheapest soap to use. Sisters, take my advice, and use 'Sunlight' Soap for all domestic purposes."

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"There is Whiskers, now," said his mother; "he is old enough to climb the pantry wall and take a sip of cream. And here is Long Tail, who, yesterday, took a piece of cheese from the trap by himself. Clear out, all of you!"

Off scampered the little mice. Now Whiskers had seen Uncle Jack put the pumpkin on the shelf, and he thought what a fine home it would make.

Once inside he would always have plenty to eat, and would never have to go scrambling through the cellar in search of a dinner as the others did.

"No, no!" cried Mrs. Mouse, when she heard of it; "you will be sure to be caught in your own trap."

But Whiskers only laughed; what did an old mouse like his mother know! So he gnawed a hole in the pumpkin, and ate and ate until his sides grew so fat he could hardly move.

"You'll come to harm," sighed Mrs. Mouse, shaking her head; but Whiskers laughed again.

His brothers and sisters had to work hard for their living; and Whiskers, with his head stuck out of his pumpkin-house, made sport of them, and would not

give them even a taste of the sweet, yellow meat.

The day before Thanksgiving Uncle Jack carried the pumpkin upstairs and laid it on the table. Whiskers, as usual, had eaten so much that he was sound asleep and did not know it.

Grandma, with a sharp knife, cut into the pumpkin, when out rolled Whiskers.

"O," cried grandama, "a horrid mouse! Kill it quick!" And poor Whiskers was thrown into the water-pail to meet a cruel death.

"I told him so," said his mother; "but children will never take advice from their parents."—Our Little Ones.

—Jesus said in respect to Judas: "Good were it for that man if he had never been born." A Christian writer thus comments on this language: "Words of immeasurable ruin, words of immeasurable woe—and the more terrible because uttered by lips of immeasurable love; words capable, if any are capable, of revealing to the lost soul of the traitor all the black gulf of horror that was yawning before his feet."

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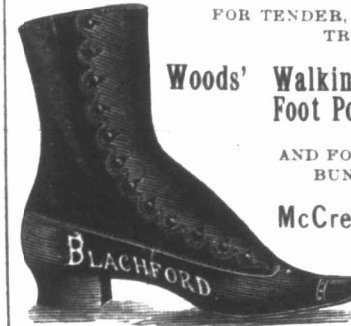
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