

Canadian Churchman

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

Vol. 18.]

TORONTO, CANADA, THURSDAY, MAY 19, 1892.

[No. 20.]

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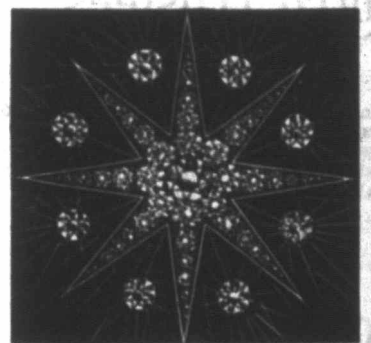
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AGENT.—The Rev. W. H. Wadleigh is the only gentleman travelling authorized to collect subscriptions for the CANADIAN CHURCHMAN.

Address all communications.

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OUR PRAYER BOOK SERVICES ON GOOD FRIDAY.—In the Parish Magazine of St. Peter's (London Docks) for April, there is a strong paper in favour of the "stately rounds of Psalm and canticle, Lesson and Collect, of our Mattins and Evensong" as forming the staple to which other and new ideas may be added "to supplement, not supplant."

FANCY-FAIR RELIGION has been attacked with vigor and success by Hon. Judge McDonald, both in Ontario Synod and in the wider circle of the Provincial Synod. It is recorded, too, that the venerable S.P.G. in England lately had the moral courage to decline to receive money made in that way, in one of the English Cathedral cities. *Macte virtute!*

RECRUDESCENCE OF PURITANISM is ably treated by a writer in the *Church Review*, dealing with the remarkable "revival of paganism" to be noted in the doings of the Boothites and other queer modern forms of dissent. "The Plymouth Brethren with a *heathen perversity* more than the Moslems or Buddhists, deny that they are sinners at all!"—and go on sinning.

"UNDENOMINATIONAL" COLLEGES.—*Apropos* of the *Rock's* animadversions on "Union" Chapels

and Societies, we find in the *Church Times* an illustrative letter about a certain college in London, founded originally by a clergyman of the Church of England and supported by his congregation, endowed by wealthy Churchmen, inheriting Church legacies—but now *exclusively Nonconformist!*

SLAUGHTER OF INNOCENTS.—If it be true that a babe is born to humanity every second, and that one dies every minute, there must surely be something wrong in their treatment. "Five million babies never live long enough to talk, as many more never have a chance to walk or run, and as many again never live to go to school." It is time something were done to save all these!

RELEASE OF MRS. OSBORNE.—We may hope that this is the *finale* of a very painful and difficult case for justice to handle with due regard to mercy, so many things of an unusual character had to be taken into consideration. Public opinion will probably side nearly unanimously with the humane decision of the Executive, to cut short the incarceration, in mercy to husband, wife and child.

THE CLERGY DISCIPLINE ACT seems to occupy an abnormal amount of attention in our English exchanges, and is resolutely opposed by the Church Union. The reason, however, is that amid a mass of unobjectionable details, with a laudable object, there lies *perdu* (almost) the principle of Erastianism—that the State may interfere with the regulation of the *spiritual* duties and offices of the Church.

"TO ALTER THE MASS INTO COMMUNION," was Cranmer's form of Commission in 1546, so that 350 years ago the practice of *Communicating* had become so obsolete in England that the very name which referred to that practice had come to mean the celebration without participation, the very reverse of its original and proper meaning. To eradicate this perversion of meaning is still difficult.

"MAN DOES NOT DIE—HE KILLS HIMSELF!" declared Pere Didon in a recent Lent "Conference" at La Madeleine, as we learn from *L'ere Nouvelle de France*. "I take you to witness, you doctors above all, who know better than we. And yet the physical man is *made* for good health." The Pere, in this striking passage, was arguing against man's reliability as a judge in practice of what is good for him.

"NOT CONDUCT MERELY, BUT CHARACTER, OUR Lord demands," is one of the remarkable aphorisms of Mr. Gore's recent paper (in the *Economic Review*) on the subject of "The Social Doctrine of the Sermon on the Mount." He says, not "Blessed is who *does* this or that," but "Blessed is such and such a character." But on the other hand character is described as *it finds expression* in particular acts."

THE CRUSADE AGAINST DIVORCE ACTS—being worked up by the English Church Union—grows apace, and is likely to assume such dimensions as will prevent a good deal of the tinkering with sacred family ties which was to be feared in the near future, if things had been allowed to "drift" any longer. The "conscience of the country" is being thoroughly roused against the mistakes of the last 35 years.

GETTING TOO RESPECTABLE is the mournful comment of "General" Booth on the present status of his Salvation Army. They *come down* to the level of the lowest classes, adopting their manners and methods for the purpose of winning those who were not attracted by the gentlemanly manners, careful intonation, and exquisite music of the Anglican services. He is afraid of his people forgetting this policy.

EXCESSIVE CARNIVOROUSNESS is blamed for a vast number of "the ills that flesh is heir to." Aside from the disease-bearing character of the creatures labelled "unclean" in the Mosaic regulations as to diet, there is a terrible amount of meat-gluttony in America—according to the observation of the *Pittsburg Dispatch*. Meat three times a day—result: rheumatism, gout, &c.; not only acquired, but passed on to our posterity.

"TAKE YE AWAY THE STONE!" writes Charles Gore of the raising of Lazarus, "which things are an allegory. Christ alone, in direct quickening grace, can restore the moral health of individuals, but there are *preliminary obstacles* to its influence to be removed. Bad dwellings, inadequate wages, inadequate education, inability to use leisure—these are 'stones' which lie upon the graves of men spiritually dead."

"WRITTEN BY AARON'S GRANDSON!" is the tradition about the precious copy called "the Samaritan Pentateuch," still preserved in a silver shrine by the Samaritans of Mt. Gerizim, and claimed as *their* property by the Jews of Jerusalem—as we learn from "Peter Lombard" in *Church Times*. Of course, the clever modern critics would "make mincemeat" of such pretensions: but they do that of everything!—even of one another!

THE "SOUL" AND THE "BODY" OF THE CHURCH.—Rev. W. H. Barnes, of Belleville, lately converted to the Church from dissent, writes like a man who has gained a thorough grasp of the theological situation. "I would embrace in the 'soul' of the Church every man who has lived in union with God—but the 'body' of the Church among English speaking peoples is the Historic, Catholic and Apostolic Church of England."

"TAMEN USQUE RECURRIT!" which is true of nature—when "expelled with a fork"—is apparently quite as true of the miraculous, when expelled by the "fork" of negative criticism. For instance, Professor Leathes points out (in his *The Law in the Prophets*) that after Dr. Driver had rejected Isaiah xi., &c., because the name of Cyrus is mentioned too long beforehand (?), the same question comes up again in chapter liii.

"EATEN UP WITH ARROGANCE AND CONCEIT, and fired with hatred of the Christian Faith and its Scriptures, who but such a *negative critic*," writes Canon Leathes in his 'Law in the Prophets,' "would have the audacious self-confidence to imagine that it was reserved for *him*, forsooth, to detect the fraud which had been imposed (as he imagines) on the whole world for 2,000 years"—in supposing the Pentateuch to be ancient writing.

"UNION" SOCIETIES receive a warning notice from the *Rock*, *apropos* of the awful example of

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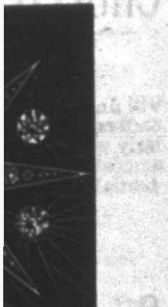
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PREVENTING PAUPERISM is a question which should occupy far more public attention than it does. The old Scriptural rule "if any man will not work, neither shall he eat," should be vigorously applied by all who seek to relieve distress. Willingness to work should be the gauge and test of deserving to receive help. The test had better be artificial than not at all. Alternate moving and removing heaps of sand or piles of wood would serve very well as tests.

"ECCLESIASTICAL TWANG" was something very abhorrent to the simple naturalism of Spurgeon's style. He called it "a kind of steeple-in-the-throat grandeur, an aristocratic, parsonic, supernatural, infra-human mouthing of language and rolling over of words" as—"he that hath yaws to yaw, let him yaw." It is a very difficult matter to avoid falling into some such "rut" of pronunciation. The Anglican curate and dissenting preacher each has his style.

"UNION" CHAPELS.—In commenting on the death of Dr. Allon (Congregational) the *Rock* says: "His chapel ('Union') has in its name a warning for many of our Evangelical friends. In the generosity of their souls, they too readily fraternize with Nonconformists, and the issue is no gain to the Church of England. When 'Union' Chapel was formed, it was by a combination of Churchmen and dissenters. But it has become a thoroughly dissenting Chapel!"

INCARCERATION OF THE DESTITUTE.—The remarks of Judge Rose on this subject, at Cobourg assizes recently, direct attention to what seems to be a growing abuse of some legal enactment. The telegraph despatch says: "His lordship concluded his charge by severely condemning the practice in vogue of incarcerating in the common gaol persons whose only offence was that they were poor and destitute." "May God defend us," said he, "from such an administration of prison laws."

"OUR ILL-PAID MISSIONARIES" is the title of a pamphlet of about 20 pages, embodying a paper read before the Renfrew Chapter (Ontario Diocese) by the Rural Dean, Father Bliss, himself a mission priest. Every page shows evidence of having been written by a practical and experienced business man. It might be entitled "How to turn the Church's Paper Legislation into Practical Work." The guiding idea is judicious advance in missions, without *robbing* existing missionaries.

"GET PEOPLE TO COME TO CHURCH, we try too much. We trust too much to church building and organizing of 'plant.' We are making too much of the outward exhibition of worship. . . . "I would strive that the Church in every parish should represent, not such and such a number of adherents, but the *morally best*, be they many or be they few, in every class. . . . The Church is not to represent public opinion, but to be the home of the best moral conscience of the community." (Gore).

FREE!

Business College Scholarships

Within the Power of Every Girl and Young Man.

A BUSINESS TRAINING WITHOUT COST.

THE great advantage in these CANADIAN CHURCHMAN offers is that there is no competitive element in them. Every girl or young man stands the same chance. It is not a question of who secures the largest number of subscriptions—the girl or young man in the smallest village has the same good chance as the one in the thickly populated city. Each can get precisely what he or she chooses to work for.

THE BUSINESS CENTRE SELECTED.

THE large Business Colleges selected by the CANADIAN CHURCHMAN to which to send our girls and young men are probably the best and most liberally equipped in the country. They are "The Toronto Business College" and "The British American Business College," both in Toronto. Girls and young men from all over the Dominion are within their walls, and the most skilled teachers preside over them.

WHY THE OFFERS ARE GENEROUS.

THE CANADIAN CHURCHMAN is anxious that the largest possible number of girls and young men should take advantage of these offers for a Free Business College Commercial Training, not because of any pecuniary profit to itself, for there is none. The simplest calculation will show, to any one who studies the offers, that we are not guided by any money consideration. On the other hand, each successful girl or young man whom we send to the Colleges means an actual financial outlay to the CHURCHMAN beyond the income. We have merely changed our methods of business. Instead of spending all on advertising and commission appropriation, we devote a portion of it to this idea, the girls and young men receiving the benefit, while we are satisfied to have the subscriptions which they secure on our books, feeling confident that we can hold the subscribers, in which lies our eventual profit. Of course, in view of these facts, the offers cannot be continued indefinitely, as any one can easily see. It is important therefore that girls and young men should enroll themselves on our books as desirous of trying for the offers. Any girl or young man can learn all particulars by simply writing to the CANADIAN CHURCHMAN, and details will be forwarded. The offers are as follows:—

1. A SEVENTY DOLLAR SCHOLARSHIP

WHICH embraces Practical Book, keeping by double and single entry. Actual and Practical Business, Banking, Business Penmanship, Commercial Arithmetic, Commercial Law, Shorthand, Typewriting, and all branches connected with a sound and practical business training, etc. To any girl or young man who will between this date and January 1st, 1893, send us two hundred (200) annual subscriptions to the CANADIAN CHURCHMAN at \$1.00 each, we will give the above \$70.00 Scholarship.

2. A FORTY-FIVE DOLLAR SCHOLARSHIP

WHICH embraces the same as seventy dollar scholarship, with the exception of Shorthand and Typewriting, for one hundred and twenty (120) annual subscriptions to the CANADIAN CHURCHMAN at \$1.00 each.

3. A TWENTY-FIVE DOLLAR SCHOLARSHIP

WHICH is the same as the forty-five dollar scholarship, embracing the same subjects, but is only for three months, for seventy (70) yearly subscriptions to the CANADIAN CHURCHMAN at \$1.00 each, (or a Lady's Twenty-Five Dollar Gold Watch, if preferred.)

4. A Lady's \$15.00 Gold Watch or a Gent's Silver Watch for Forty (40) annual subscriptions to the CANADIAN CHURCHMAN at \$1.00 each.
5. A Lady's \$10.00 Watch, solid coin silver, open face, stem set, handsomely engraved, fitted with a jewel move ment, guaranteed to give accurate time; or, a Gent's \$10.00 Open Face, Coin Silver Watch, stem wind and stem set, good reliable movement guaranteed, for twenty-five (25) yearly subscriptions to the CANADIAN CHURCHMAN at \$1.00 each.
6. A Lady's \$7.00 Solid Gold, Three Stoned, Genuine Diamond Ring, in star setting of handsome design; or, Gent's \$7.00 Solid Gold, Genuine Diamond Scarf Pin of unique design, for fifteen (15) yearly subscriptions to the CANADIAN CHURCHMAN at \$1.00 each.
7. A Lady's \$5.00 Victoria Chain, 14 carat gold, with pendant attachment, or a silver one. A Gent's \$5.00 14 carat Gold Vest Chain, in a variety of patterns of the most modern designs, for ten (10) yearly subscriptions to the CANADIAN CHURCHMAN at \$1.00 each.
8. A Lady's \$2.50 Solid Gold Ring, set with two pearls and one garnet, in star setting, each ring put up in a fancy paper plush lined box; or, a Gent's \$2.50 pair of 14 carat gold filled cuff buttons, stylish patterns, for five (5) yearly subscriptions to the CANADIAN CHURCHMAN at \$1.00 each.

Subscription Price in Toronto \$1.50 Yearly.

Address,

FRANK WOOTTEN, Toronto, Ontario.

"WHY AM I A CHURCHMAN?"

BY THE RIGHT REV. THE HON. ADELBERT J. R. ANSON,
D.C.L., BISHOP OF QU'APPELLE.

CHAPTER V.—CONTINUED.

To the above witnesses to the continuity of the Church may be added witnesses from the Official Documents of the Church herself.

I. Witness of the Canons. 1603.

These Canons were agreed upon by the Convocation of the Province of Canterbury, and published by the king's authority, under the great seal, and are still legally in force.

Canon 8. Whosoever shall affirm that the Church of England is not a true and Apostolical Church is to be excommunicated.

C. 9. Whosoever "shall separate themselves from the Communion of Saints, as it is approved by the Apostles' rules in the Church of England, and combine themselves together in a new brotherhood," "to be excommunicated."

C. 30. Concerning the use of the Cross in baptism, these words occur: "So far was it from the purpose of the Church of England to forsake and reject the Churches of Italy, France, Spain, Germany, or any such like Churches, in all things which they held and practised, that it doth with reverence retain those ceremonies which do neither endanger the Church of God nor offend the minds of sober men; and only departed from them in those particular points wherein they were fallen both from themselves in their ancient integrity and from the Apostolical Churches, which were their founders." It also speaks of abiding by the "judgment of all the ancient Fathers."

C. 31 speaks of the four solemn Ember Seasons for Ordination having been, after the example "of the ancient Fathers of the Church" "appointed in ancient times for prayer and fasting, and so continued at this day in the Church of England."

C. 60. Concerning Confirmation. "It hath been a solemn, ancient, and laudable custom, continued from the time of the Apostles, that all Bishops should lay their hands upon children Baptized," &c.

II. Witness of the Homilies.

These Homilies were set forth to be read in Churches in the reigns of Edward VI. and Elizabeth. The Homilies continually appeal to and quote the "Catholic Fathers;" they speak of an ancient Church then, and in the time when the Homilies were written, as one, "though cleansed and purged from errors which through blind devotion and ignorance had crept into the Church" (2nd B. 8), and they give the following description of the true Church, which could certainly not have been given by a body that was conscious of having broken off from the unity of a previously existing body. "The true Church is an universal congregation or fellowship of God's faithful and elect people, 'built upon the foundation of the Apostles and Prophets, Jesus Christ Himself being the head corner stone.' And it hath always three notes or marks whereby it is known: pure and sound doctrine; the Sacraments ministered according to Christ's holy institution; and the right use of ecclesiastical discipline. This description of the Church is agreeable both to the Scriptures of God, and also to the doctrine of the ancient Fathers, so that none may justly find fault therewith."

III. Witness of the Prayer Book.

(a) The very title of the book bears witness to the claims of the Body using it as part of the Catholic Church.

It reads:—The Book of Common Prayer, and Administration of the Sacraments, and other Rites and Ceremonies of the Church, according to the use of the Church of England.

They are the Sacraments, Rites and Ceremonies of the Church, i. e., the Church Catholic or universal, but administered according to a particular "Use." The preface "Concerning the Service of the Church," supposed to have been written by Cranmer, explains this phrase.

"Whereas heretofore there hath been great diversity in saying and singing in churches within this Realm; some following *Salisbury Use*, &c.; now from henceforth all the whole Realm shall have but one 'Use.'"

And this was done in accordance with a universally recognized liberty in the bounds of the Catholic Church for each national Church to regulate its Rites and Ceremonies, as our twentieth Article claims.

(b) The preface already alluded to (written in or before 1549), also says, "The Service in this Church of England these many years, hath been read in Latin to the people, which they understand not," &c.

Without doubt allusion is here made to the pre-Reformation Book.

(c) In the preface "Of Ceremonies," probably also written by Cranmer, and at the same time, there is the following admirable sentence in which is set forth clearly the great principle that while the Church of England claimed liberty to make changes ("subject to the retention of Catholic essentials"), it by no means desired thereby to separate from other parts of the Church that did not think it necessary to make such changes, nor claim to judge them for not doing so.

"In these our doings we condemn no other nations, nor prescribe anything but to our own people only: for we think it convenient that every country should use such Ceremonies as they think best to the setting forth of God's honour and glory, and to the reducing of the people to a most perfect and godly living, without error or superstition; and that they should put away other things which from time to time they perceive to be most abused, as in man's ordinances it often chanceth diversely in divers countries."

(d) In the "Preface," now first added in 1661, written by Sanderson, Bishop of Lincoln, we read:

"In which reviews we have endeavored to observe the like moderation as we find to have been used in the like case in former times. And therefore of the sundry alterations proposed unto us, we have rejected all such as were either of dangerous consequence (as secretly striking at some established doctrine, or laudable practice of the Church of England, or indeed, of the whole Catholic Church of Christ), or else of no consequence at all, but utterly frivolous and vain."

To these testimonies of Official Documents we may add the words of one of the most extreme of the Reformers, a great friend of Peter Martyr, Bishop Jewel, of Salisbury, on account of the almost official character of his famous work, "An Apology for the Church of England." That work was written in 1562, under the sanction of the Queen's authority. It was translated into English by Lady Bacon, mother of the famous Lord Bacon, and into nearly every European language; it was ordered by Convocation to be placed in churches and in the houses of Church dignitaries" (Perry), and it was seriously considered even at the Council of Trent.

In that work he says:—

"We have done that which may lawfully be

done, and which had already been done by many pious men and Catholic bishops, that is, to take care of our own Church in a provincial Synod. For so we see the ancient Fathers ever took that course before they came to a general and public council of the world." After giving instances of such municipal or provincial councils, he adds, "Nor is this thing new or unheard of in England, for we have heretofore had many provincial synods, and have governed our Church by our own domestic laws, without the interposition of the Popes of Rome" (p. 144).

"We have declared, also, that we detest, as pernicious to the souls of men, and plagues, all those ancient heresies that have been condemned by the old councils and Holy Scripture. . . . And have returned to the primitive Church of the ancient Fathers and Apostles, i. e., to the beginning and first rise of the Church" (pp. 156, 157).

In another work he writes:—

"We have done nothing rashly or without very great reason: nothing but what we saw was lawful at all times to be done. . . . And thus calling together the bishops and a very full synod, by the common consent of all our states, we cleansed the Church, &c. And all this as we might lawfully do it, so for that cause have we done it confidently."—Letter to Signior Scipio, a Venetian gentleman who had complained that England was not taking part in Council of Trent. 1562.

IN MEMORIAM.
HESTER MOWLE.

On the 8th of April last there entered into rest a devout and faithful member of the Church, whose long and loving services extended over more than half a century, and deserve at least a few words of grateful record in the columns of the CANADIAN CHURCHMAN. Hester Mowle, eldest daughter of the late Edward Mowle, Esq., for some time of Deal in Kent, England, and subsequently of Elevenooks, Cookshire, in the eastern Township of Quebec, began her active work in the ministries of the Church as a Sunday School teacher and district visitor, in 1841, in Tunbridge Wells. In 1845, the year Bishop's College was founded, Miss Mowle came to Canada, and joined her half-brother, Dr. Henry Miles, as Lady Matron of the Lennoxville grammar school, of which Dr. Miles was Head Master. Much of the marked success which attended the school during this period was undoubtedly due to the many admirable qualities united in Miss Mowle; to her capability, unselfish devotion to duty, bright cheerfulness, and loving care for the best interests of the boys. When this engagement came to an end, about 1849; Miss Mowle resided for some years in Nicolet and other places; and finally, in 1866, settled down with her father and sisters in Cookshire. In these places and wherever her lot was cast, however brief the sojourn, Miss Mowle always sought and found Christian work to do. The twenty-six closing years of her life in Cookshire, broken, however, by considerable intervals of absence in England and elsewhere, were years of the most beautiful and unselfish devotion to the good of others. The teaching of the young, the visiting of the sick, the cheering of the long weary hours of loneliness of the aged and the forsaken, the helping to instil into the young people growing up around her the same principles of truth and honor, modesty and religious reverence and faith, which formed her own noble character these were the works she was delighted in. Miss Mowle continued active and unwearyed to the last. A few days

before her death, the fatal influenza seized upon her; and after considerable suffering, borne with Christian fortitude, she calmly passed away with all the peace and comfort which must ever support and brighten the close of so good a life.

The remembrance of her beautiful, unselfish Christian life, lived there in all humility, quietness and goodness for so many years, remains to the Church and people of Cookshire "a possession for ever." She was buried amid the tears and regrets of the entire community. "Blessed indeed are the dead which die in the Lord, for they rest from their labours and their works shall follow them."—H. R.

REVIEWS.

OUR LORD'S SIGNS IN ST. JOHN'S GOSPEL. By Rev. John Hutchinson, D.D. Price 7s. 6d. Edinburgh: T. & T. Clark; Toronto: Presbyterian News Co., 1892.

Some time ago we recommended some expository lectures by Dr. Hutchinson on St. Paul's Epistles, and we have pleasure in speaking a good word for the new volume on the eight miracles recorded by St. John. The book will be most serviceable to preachers, conductors of Bible classes, and to students generally. The writer mentions his indebtedness to previous writers, especially German scholars, but his own work is fresh and original. The eight signs are the water made wine at Cana, the healing of the courtier's son, the healing of the impotent man at Bethesda, the feeding of the five thousand, the walking on the water, the healing of the man born blind, the raising of Lazarus, and the second miraculous draught of fishes.

MAGAZINE.—The Expository Times for May has a number of most excellent papers on the most varied topics. Rev. F. W. Burrell returns to the discussion of Mr. Halcombe's theory of the relation of St. John's Gospel to the Synoptics, which was discussed by Mr. Gwilliam in the April number. According to Mr. Halcombe, St. John's Gospel was the first written and put the last in the series. This is a startling assertion, and we must think over the pros and cons before we abandon the belief of ages; but the originator of the theory declares that it explains various difficulties in the other Gospels. But this is not the only paper of interest. Bishop Ellicott's address or addresses on the Old Testament and the Teaching of our Lord are carried on, as are Professor Ryle's excellent Notes on the Early Narratives of Genesis.

BROTHERHOOD OF ST. ANDREW.

The various city chapters of the Brotherhood of St. Andrew held a general meeting in St. Luke's school house on Saturday, May 7th, at 8 p.m., to listen to addresses, and to discuss the important question of establishing a visible headquarters of some kind or other.

Manliness, fraternity, loyalty and enthusiasm were the four subjects of the addresses, and at the same time were four chief characteristics of the meeting, the last perhaps in particular.

Manliness was dealt with by Rev. C. C. Owen, in a pointed, earnest and helpful speech, in which he showed how essentially Christ was a man in the best sense of the word. Mr. Clougher, of Grace Church, spoke in a bright and interesting way of fraternity as a great universal law.

Loyalty, Mr. Waugh dealt with. We wish his words could be heard far and wide. He sounded a note of warning on the subject of a brother's loyalty to his Church, which he must look on as the truest branch of the Church universal. Mr. Davidson's address on enthusiasm was enthusiastic as well as sound and practical.

The matter of "St. Andrew's House" was only partially discussed. It is a large question, and one which will have great results of one kind or another, so that the brothers very wisely decide to move slowly. It is a good sign for the Canadian Church when 100 laymen turn out of a Saturday night to discuss matters pertaining to the Kingdom of Christ.

OUR ILL-PAID MISSIONARIES.

BY THE REV. FORSTER BLISS, MISSION PRIEST, RURAL DEAN OF RENFREW.

A paper read before the Renfrew Rural-decanal Chapter, at a meeting held in Cobden, on 12th January, 1892.

"What scheme or plan is practicable whereby the grievances of the Missionary Clergy may be redressed and their Stipends assured on the basis adopted by the Synod?"

This is the question submitted to the Chapter for consideration at this meeting, and it is needless to remark that it is a question in which all are deeply interested.

The inadequate maintenance of our missionary clergy is a true indictment against the Church in this Diocese, and in my opinion we are tackling a most practical question when we undertake to discuss the matter now before us. Let us hope that from our vantage ground as missionaries we may be enabled to throw some fresh light on a subject that ere this has been a fruitful topic of declamation at many a gathering of the clergy.

Before proceeding to a direct consideration of the main question, or to suggest what I conceive might be a remedy, let me present for your inspection two pen pictures, which I will name respectively, "The Missionary as he is" and "The Missionary as he ought to be."

THE MISSIONARY AS HE IS.

He is, as a rule, a young Englishman, but a few days landed and about to face Canadian country life. He goes from the presence of the bishop armed with a license to serve as "missionary deacon at —, and parts adjacent," and he probably carries with him a letter of introduction to the wardens of one of the congregations in which he is appointed to minister, unless indeed he be appointed to a district where as yet the Church is unorganized and where there is no such functionary. He makes enquiry of whom he may as to the location of his sphere of labour, and, with some very misty notion of its whereabouts, sets off in search of his flock. Everything is new and strange to him—the people, the country, the mode of travelling. With little adventure, however, he is landed at his destination, probably at some unconscionable hour and after a wearisome journey by stage over roads the dangers of which strike terror into his heart. No one knows of his coming, so no one meets him on arrival. He puts up at the tavern, and spends his first night in his mission a dejected, low-spirited specimen of a missionary. His thoughts travel back to those whom he has left "at home," but no sooner is the light out and the rest of which he feels so much in need sought after, than he finds ample occasion for the concentration of thought and action on the immediate present, and it is day dawn ere he sinks into fitful and unrefreshing rest, haunted by the experiences met with on the very threshold of that career, the anticipation of which, he was fain to confess, presented a most vivid contrast to the realization. Morning comes and he sallies forth to present his credentials to the wardens. They are glad to see him, and give him a hearty welcome, which somewhat revives his drooping spirits. He battles against his feeling of loneliness and sets to work, longing all the while for some kindred spirit with whom to take counsel and advice in what he perceives is to be a difficult work for him in his inexperience. Failing this he works courageously on, and fortunate, indeed, we may consider him if he does not make many mistakes, due not necessarily to any fault of his own, but to the changed circumstances of his life and the novel habits of the community, so entirely different to what he has ever been accustomed to. One of the first things he learns is that he has to provide himself with horse and conveyances with which to get about his mission. He has no means, but he soon finds he can anticipate his income, which he has been informed—and which indeed the Book of Canons tells him—will be \$600 per annum, with an increase of \$200 after he is priested. With this assurance of means of payment he feels justified in taking upon himself the responsibility of incurring debt for the purchase of horse and other necessary articles.

In a few weeks he receives a cheque from the synod office, which he learns is his first quarter's payment from the mission grant, but he finds a wide margin between the amount of cheque and the amount then due at the rate per annum at which he was appointed. Not understanding this novel mode of payment, he seeks information from his warden, and learns "that the people are supposed to pay something," and that it is done through the channel of a subscription list, "but the list has run out and not yet been renewed," however, "he would see some of the people and collect what he could." This is not very comforting, as there are payments to meet and his cheque is for but a small sum. He waits, but hears nothing more on the subject, except that here and there through the country he has a dollar or two handed to him, just what for he hardly knows, the giver only saying, "Here is something for you."

Weeks run into months, and our missionary finds his first year is about completed and still the same uncertainty about these money matters. A little serious reflection convinces him that his position is becoming far from pleasant. He has received three cheques from the mission grant amounting to \$186, and the fourth will be along in a few days, making the amount so received \$250. In addition he has had handed in, at various times through the year, small sums aggregating about \$100, which makes his income for the year \$350, leaving a deficiency of \$250. He goes again to his warden, feeling ashamed at having to appear so solicitous about money, and the result is that by an extra effort—accomplished only after his speaking publicly on the subject—another \$50 is gathered in, which reduces the deficiency to \$200, but forces on the missionary the heretofore hidden but now rapidly developing conviction that he may never receive it. And yet he has nearly \$300 to pay in a month or so for his horse and vehicle! This thought haunts him day and night, because he knows his promise to pay will be dishonored and his horse taken from him.

Not to prolong the description—only too realistic, as I am sure some of you can testify—our young friend, after a bitter and most humiliating experience, one-half of which is not here told, is compelled to write the bishop and ask to be removed to another mission he learns is vacant, as the people in his present mission have failed to pay him. This is the beginning of the end. First one move, in the hope of bettering his prospects, but resulting in somewhat similar experience—then another move in the same hope—finally a move from the diocese, to try if he cannot meet with more honorable treatment elsewhere. Thus a good man is lost to the work in the diocese, which wants all the men it can get, and the vacancy so caused is filled by another young deacon, who repeats the experience of his predecessor, and so on *ad infinitum*.

Now, for another picture, differing essentially from the former. This one is based on the imagination, that one on facts.

THE MISSIONARY AS HE OUGHT TO BE.

He ought to be told by the bishop that he has appointed him to the mission of —, in the deanery of —, and that his license has been forwarded to the rural dean, with instructions to accompany and introduce him to the officers of the Church and publicly induct him to the incumbency of the mission.

He ought to be given the address of the rural dean, and told either to report personally thereat or communicate with the rural dean and arrange time to meet him.

He ought to receive from the rural dean a warm, brotherly welcome—a true exhibition of hearty sympathy in all his difficulties—finding in him one always ready, with cheerful willingness, to render any assistance it may be in his power to give.

He ought to find that the mission, to the charge of which he had been inducted, was prepared to meet its obligations, and faithfully and punctually pay him its proportion of his stipend, and perhaps assist him in the purchase of a horse—if indeed both horse and conveyances were not already awaiting him as part of the property of the mission provided for the use of its clergyman.

He ought to find that his work, day by day, grew more precious to him, that his mind being free from harassing care and perplexities, he was consequently able to devote his whole soul to the work of the ministry and that abundant blessings were the result, both to himself in his own inner life, and to the flock committed to his care.

He ought, if possessed of the true missionary spirit, to be deaf to all inducements to abandon his mission for some more tempting field until such time as conscience told him his work was done, and the call of "duty" to another field of labour was clear and emphatic. Then, and then only, might he surrender to another the trust that God had confided to his keeping, and, guided by the Holy Spirit, submit himself for appointment to the cure of other souls.

Look, brethren, on this picture and on that. Say not that my imagination carries me away, or that what my fancy paints is more than can be realized. I believe, most firmly, that the unenviable, the derogatory position in which the missionary so frequently finds himself placed in this diocese, is largely due to causes which may be entirely overcome by the application of some such methods of reformation as are briefly outlined in this imaginary picture. It has long been my conviction that our missionary organization—apart from the excellent organization connected with the fund itself—is most imperfect and utterly inadequate to the requirements of a diocese containing so large a missionary area. As a consequence the Church is suffering in all her members. A few paltry thousand dollars are made to do duty which would be inadequately performed with even twice the sum, and distress follows. Let us reform our methods. Let us aim higher.

It was this feeling which led me, two years ago, to propose in synod that resolution (see page 83 Book

of Canons) which reaffirms the principle laid down some years before, but by many forgotten, that the stipends of priests and deacons were to be respectively \$800 and \$600 as a minimum. This was the first step towards a reform in our missionary operations that I hoped to suggest to the synod at some subsequent session. The next move I had in contemplation was the submission of a scheme designed to redress the grievances of the missionaries, and ameliorate the very trying condition under which many of them labour daily.

This proposed scheme will to-day be submitted for your consideration, and I hope you will bring to bear upon it that sound and careful judgment which you are wont to apply to all questions requiring your serious attention.

I do not ask the Chapter to commit itself to any expression of opinion, but merely submit the scheme for full and informal discussion, in the hope that, as it becomes more thoroughly understood, it will be all the more readily accepted by the missionaries in whose interest it is designed. It is the result of much careful thought, and while it may not have any claim to great originality, it may at least be claimed for it that it possesses the quality of being practicable.

Let me not appear, however, to undervalue, or speak in any unjust sense, of existing provisions so far as they are designed to be remedial. Provisions there are—in print, but from one cause or another they are practically—at least in a great many instances—a dead letter, and few of our missions realize all that is involved in their position as integral parts of this great diocese. There is provided machinery sufficient to work an entire reformation in the existing condition of the mission work of the diocese, and it only requires concerted action on the part of the missionary clergy to set this machinery in motion.

Let me now revert for one moment to the description of "The missionary as he is." This is no over-drawn picture. Then how do we account for such a condition of things as renders possible the subjection of a missionary to such trials? On whom rests the responsibility—on the diocese? Yes, decidedly the diocese is responsible. But remember the missionaries are themselves part of the diocese, and if relief comes from no other quarter let the missionaries come to their own relief. They have the remedy largely in their own power if they will only unite in applying it, and it is the aim of this paper to point out a remedy and suggest a mode of application.

I spoke of "existing provisions designed to be remedial," in connection with the inadequate support extended our laborers in the mission field of the diocese. What are these provisions?

I. On page 88 of the Book of Canons I find the synod has instructed certain officers to visit any clergyman who represents his stipend to be below the sum fixed by synod, and to endeavor to bring the income up to the required amount.

II. On page 91 I find instructions from the bishop to these same officers to see that no missionary suffers through default on the part of the people.

Are not these provisions remedial? Observe, however, that their application depends on the will, not of the officer, but of the missionary concerned, so that missionaries once they are appointed, have little ground for complaint until, having applied the remedy, it has proved ineffectual. Wherein then lies the responsibility of the diocese? Why, in not securing suitable provision for the clergyman's maintenance before his appointment to the cure of souls. But this, too, is in part provided for by the bishop's instructions above quoted, only the officer cannot act unless instructed in each separate instance.

Now the scheme I propose has as its main feature the immediate and simultaneous application of existing legislation (if I may use such a term) to every mission in the diocese, without exception. It will come before the synod at its next meeting in the form of a resolution, of which notice has been given as required by Canon, and it is now commended to your critical examination and careful consideration as an earnest effort to meet, and if possible overcome, the disabilities under which, as missionaries, we are labouring.

PROPOSED SCHEME FOR THE AMELIORATION OF THE CONDITION OF THE MISSIONARY CLERGY.

I.

The rural deans, between the meeting of synod in 1892 and the November meeting of the Mission Board, to visit all missions in their respective deaneries and address public meetings of the parishioners, with a view to increasing the local contributions to clerical stipend. At such meetings, or subsequently, to submit to each individual parishioner the subscription list, and endeavor to secure increased support for the next ensuing three years, devoting such time to each mission as may be necessary for the thorough performance of the work, reporting result to the clerical secretary in time for submission to the Mission Board at its November meeting. A committee of the board to then thoroughly examine said reports, and inform the board of the alterations that will have to be made in the classification of missions in May, and of the sum it will then require to have at its disposal in

order to make such appropriations as will place all missions on the same income level of \$800. This report and estimated expenditure to be the basis of appeal at the next annual missionary meeting.

At the May meetings the board to so apportion the grants that each mission will receive such an amount as will, with the local contributions, give to each missionary priest the same stipend, and, funds permitting, that the amount of stipend be that fixed by synod, viz., \$800. In any case, whether the amount be \$800 or less, the stipend of all missionary priests to be invariably the same, in so far as this can be accomplished by the board accepting the promised local support as having been subscribed in good faith and supplying the balance necessary to raise the stipend to the standard level of that year. During the occupancy of any mission by a deacon the clerical secretary to pay him such proportion of the grant as will, with the subscribed local support, give him a stipend twenty-five per cent. less than the stipend that year allotted to the priests.

In view of the fact that the mission fund fluctuates in amount from year to year, the Mission Board in its yearly appropriations, to invariably allot to all missions such sums as may be necessary to preserve the equality of stipend, always endeavoring to keep the stipend as near as may be to \$800.

In order, for the future, to keep faith with missionaries now in the field, no appropriation for new work should be considered that would result in doing violence to obligations already entered into by the diocese, as until the missionary priests already engaged by the diocese are provided for in accordance with the terms of their engagements, any appropriation made by the board for the extension of the Church's work would be made at their cost, and would be a diversion of the funds of the diocese from its trust, or, in other words, the diocese would be building up a reputation for progress in its mission field by the easy process of taking the necessary funds from the pockets of its present unpaid missionaries.

This in no wise casts any reflection on the past policy of the board, inasmuch as grants have heretofore been made without previously ascertaining the extent to which the various missions would pledge—and as subsequent events proved, a well founded hope—that its grants would be sufficiently supplemented to enable the missionary to—well, to exist. The synod, and therefore the missionaries themselves, apparently acquiesced in this policy. But once ascertain from every mission the extent to which they will pledge support, and a new policy in the administration of the mission fund at once becomes necessary, and that policy must have as its main feature the yearly appropriation to each mission of such a sum as will with ascertained local support give the priest a stipend of \$800. Any funds then remaining unappropriated may be applied to new work.

Let it not be thought that I would for one moment imply that there should be any surrender of the principle that the duty of the Church is to advance and open up all the fields within her reach. This is her duty, and a grave responsibility is incurred if she neglect it. But in no true sense is this duty fulfilled if the burden of cost is left to be borne by those who, with little murmuring, have largely borne it in the past—the missionaries themselves. Let us labour with all our might for the extension of the Church, but let not her path of progress be strewn with memories of broken hearts and wasted energies which, with other treatment, would, under God, have wrought a nobler work.

II.

In the event of any rural dean reporting to the Mission Board that his canvass of any mission has not been productive of such a measure of support as he believes, or is credibly informed, the said mission to be capable of, and if, in the opinion of the board, the judgment of the rural dean is based on sufficient ground to call for further action, consideration of the claims of this particular mission be held over pending the report of the archdeacon, who will, without delay, and after public notice given, visit said mission in company with the rural dean and a lay member of the board, and hold a conference with the people with a view to encouraging them to greater liberality, reporting forthwith to the board for consideration at its meeting in May.

III.

In view of the great importance of this effort to bodily lift our missions out of the rut in which they have, for years, been running, the synod should respectfully request the Lord Bishop to issue a strong pastoral letter, addressed especially to the Church in our mission districts, setting forth in very plain and vigorous terms:—

(i.) The inadequate support extended the clergy in the rural districts, and the duty of the people to rise to the emergency and make more liberal offerings towards the maintenance of those privileges which for years they have been content to receive as a charity.

(ii.) Warning them against the evil of allowing their pledged support to remain for months unpaid,

and sometimes never paying at all, a reprehensible practice, which for the future will not be tolerated, and which, if no other remedy suffices, must end in the removal of the missionary.

(iii.) Bespeaking a favourable reception of, and attention to, the rural dean, who visits them as his representative bearing a special message.

Copies of this pastoral to be supplied the rural deans for generous circulation in each mission in advance of their visit.

IV.

That all local contributions be paid in quarterly instalments, either through envelopes placed in the alms dish, or through such other channel as may be best adapted to any particular mission.

That in the event of a mission becoming vacant, and the rural dean reports any arrears of stipend, the Bishop be requested to allow such vacancy to continue until the debt due the outgoing missionary has been honourably discharged.

APPENDIX.

There will be five classes of missions to be dealt with in connection with the working of this scheme.

- A. Missions that are ripe for self-support.
- B. Missions that are prepared for some reduction in grant.
- C. Missions in which grant will require to be increased.
- D. Missions in which grant will remain as at present.
- E. New missions.

The following examples of its assumed successful working under each of the above classes may serve to bring out more clearly its possible adaptability to the wants of the diocese.

A.

"Missions that are ripe for self-support."

The mission of —, established 20 years ago. Eighty or ninety families. Farmers. All in easy circumstances, some comparatively rich. Present grant \$200. People contribute \$400 more. The R.D. visits and succeeds in getting subscription list signed for \$500 cash. Reports to the board that it is considerably less than the people are able to do, and suggests that no grant be allowed until further effort is made to induce the mission to do better. The archdeacon (or better still if a very stiff case, the Bishop himself) visits with the R. D. and a lay member of the board. A very pleasant conference is had with the people, three vestries being represented and about 60 farmers present. With much less difficulty than anticipated, they are led to see the reasonableness of that disinclination on part of the board to continue their grant, which had so annoyed them when they at first heard it. They then and there pledge themselves to support their clergyman and agree to pay him \$800 per year in quarterly payments, and thank the deputation for helping them so long with a grant. These men, practical and long headed, all know just how much per family it will cost them to contribute the sum pledged, and they may safely be left to raise the amount in their own way. The archdeacon then reports to the board no occasion for further grant to this mission.

B.

"Missions that are prepared for some reduction in grant."

The mission of —. Seventy-five families. Farmers. Not so well off as class A. Grant \$250. Local contributions \$450. R.D. canvasses and succeeds in bringing up the list to \$600. Reports to board and the grant is reduced to \$200.

C.

"Missions in which grant will require to be increased."

The mission of —. Eighty-five families. Farmers. Country not so long settled, and farmers much poorer than either A. or B. Grant \$300. Local contributions \$250. R. D. goes all through the mission and manages to secure increase of \$50, which makes \$350. This with the grant (\$300) gives only \$60 to priest. Consequently R. D. reports to board that in this instance grant will have to be increased to \$500.

The mission of —. Eighty families. Farmers and villagers. Have had the services of the Church for 25 years, and are just as well off as those in class A, but have less love for the Church and are innocent of any knowledge whatever of the Church principles. Grant \$200, has alternated between that and \$300 yearly for the whole of the above period. Subscription list of \$400 has been signed, but great carelessness on part of people in paying and indifference on part of wardens in collecting. Former missionary received but \$325, and that with difficulty—and declined to remain longer. Does not expect ever to see the arrears, and his twelve months there involved him in debt. R.D. visits and canvasses from house to house. Magnificent results, \$450 signed—being an increase of \$50. He reports facts to board but declines to make any recommendation, merely remarking on the anomaly of giving to a well-to-do, old-established, and well-populated mission a grant as large or larger than is appropriated to many new,

poor and sparsely settled missions. His opinion, if asked, will be "Let the Bishop peremptorily interfere and close the mission until arrears are paid, and proper guarantee of future honest support is forthcoming." If this be not done, two alternatives are presented. 1. Increase the grant, which means rob the mission fund; or, 2. Appoint a missionary as heretofore, and let him be robbed.

D.

"Missions in which grant will remain as at present."

The mission of —. Sixty-five families. Farmers, fairly good circumstances, but many have small clearings. Paying towards building a new church. Grant \$300. Subscription list \$350, and paid with fair regularity. Few trifling arrears. R.D. increase the list to \$500 and reports to board the mission is doing well, but that no change can be made in grant at present.

E.

"New missions with liberal grant for a limited period."

By new missions is meant new work, not old missions sub-divided. In such missions there can be no local support provided in advance, hence the necessity of most liberal treatment on the part of the board once it is ascertained the funds are available. Before making such an appropriation the board should be in possession of reliable information, the result of personal inspection by a responsible officer, that the proposed new mission was a likely field for Church extension, or that it already had a claim upon the Church for her ministrations by reason of Church population.

The grant should invariably be the maximum sum of \$600, as the pioneer missionary will generally find the work a bill of expense, personally, for the first year, and the local support will be trifling. The period at which any reduction can be made in the grant will depend on the report of the rural dean, who should bring the question of local support before the congregations that may have been established at the expiration of the first year.

One or two missions established under such a policy of administration would result more beneficially to the Church than twice the number under a reduced grant which is sure to entail unnecessary hardship on the missionary, the effect of which may extend to the work itself.

NOTE.—It might be made a rule in all missions, as it now is in some, with excellent results—that the collections—exclusive of specials—be handed over to the clergyman. With very few exceptions they amount to but a small sum, yet they would ensure the missionary a little ready money each week, and would be a set off against default in subscriptions, of which there are sure to be some, in spite of all regulations.

Home & Foreign Church News

FROM OUR OWN CORRESPONDENTS.

QUEBEC.

LENOXVILLE.—The Eastertide meeting of the corporation of Bishop's College was held recently. The Lord Bishop presided, and there were also present: Mr. R. W. Heneker, D. C. L., Very Rev. the Dean of Quebec, D. D., the Ven. Archdeacon Roe, D. D., the Rev. Principal Adams, D. C. L., the Rev. Canon Robinson, M. A., the Hon. Justice Tait, D. C. L., and Messrs. L. H. Davidson, D. C. L., R. R. Dobell, John Hamilton, Richard White, G. R. White, R. P. Campbell and A. D. Nicolls, bursar. The proceedings having been opened with prayer, the Lord Bishop feelingly referred to the painful loss sustained by the death of the Bishop of Quebec. The death of the Bishop was a personal loss to all who knew how fully identified the bishop was with the institution. A resolution of respect and condolence was passed and ordered to be sent to Mrs. Williams and the Rev. L. W. Williams. A similar resolution was adopted with reference to the late Mr. J. S. Hall, who had been a representative on the Board of Trustees, and a life-long friend of the College and School. It was also ordered to be sent to Mrs. Hall.

Mr. R. W. Heneker, D. C. L., read the financial statement for the year, which, allowance being made for the loss by fire, was deemed satisfactory.

Dr. F. W. Campbell and Dr. G. T. Ross, dean and registrar respectively of the Medical Faculty, asked for the co-operation of the corporation in certain matters of interest to the Faculty. A committee was appointed for that purpose. It was reported that the contract for the chapel had been given, but that at least \$8,000 would be required to complete the building. It was also stated that enough promises had been secured to assure its speedy internal completion. Mr. A. D. Nicolls, M. A., has been appointed assistant secretary of the corporation.

The business meeting of the Convocation was held in the afternoon, Mr. R. W. Heneker, D. C. L., presiding. There were also present the Right Rev. the Bishop of Montreal, L. L. D.; the vice-chancellor, Dean Norman, D. C. L.; the principal, the Archdeacon of Quebec, D. D.; the Rev. J. G. Norton, D. D.; the Hon. Justice Tait, D. C. L.; the Rev. Canon Robinson, M. A.; L. H. Davidson, D. C. L.; the Rev. R. Hewton, M. A.; A. D. Nicolls, M. A.; R. T. Heneker, LL.B. A resolution was adopted similar in tenor to that given above regarding the late Bishop of Quebec. Mr. A. D. Nicolls, M. A., was appointed assistant registrar of the University. Rev. Dr. Adams made a verbal report to be submitted in June. A committee was appointed to act in conjunction with that of the corporation regarding the matters interesting the Medical Faculty. Other routine business followed and the meeting adjourned.

The Rev. Provost Body, D. C. L., has accepted the position of University Preacher, at the approaching Convocation on June 30th.

MONTREAL.

The Lord Bishop has made the following appointments for May:

May 18, Wednesday—Philipsburg, Pigeon Hill, Rev. A. Allan, M.A.

May 19, Thursday—Frelighsburg, Canon Davidson, M.A.

May 20, Friday—Dunham, Rev. J. Johnson.

May 22, Sunday—Cowansville, Sweetsburg, Rev. R. D. Mills, M.A.

May 23, Monday—Adamsville, East Farnham, Rev. W. C. Bernard, M.A.

May 24, Tuesday—West Shefford, Fulford.

May 25, Wednesday—Iron Hill, West Brome, Rev. F. Charters.

May 26, Thursday—Brome, Rev. J. Carmichael.

May 27, Friday—Sutton, Abercorn, Rev. C. Bancroft, M.A.

May 28, Saturday—Glen Sutton.

May 29, Sunday—Masonville, Rural Dean Brown.

May 30, Monday—Bolton.

May 31, Tuesday—Knowlton, Bondsville, Rev. W. P. Chambers, M.A.

St. Jude's Band of Hope.—The meeting of this prosperous Band the other evening, brought a most successful session to a close, to which the rector, the Rev. J. H. Dixon, made allusions at the Sunday services, especially thanking the officers for their zeal and attention to their work. During the session 155 new members have joined the Band of Hope, making upwards of 1,800 since its organization, showing about 2,200 signatures on its pledge book. The programme of this closing meeting was a very enjoyable one, and was contributed to by the rector, with two very acceptable readings, and by the Misses May and Lily Freddie, Miss Searle, Miss Schull, Mr. Jeckle and Master Wallace in music, song and recitation. The marching of the boys (with the song of "The Boys of the Old Brigade") at two of their late entertainments was so much praised and applauded that it is now in contemplation to form a "Boys' Brigade" in connection with the Band, and Mr. George Elliott, who drilled them, is in communication with the headquarters of this organization in Glasgow.

In Transition.—Archdeacon Woods, of British Columbia, with his daughters, Miss Woods and Miss Ellen Woods, reached Montreal by C.P.R. on Tuesday morning, 10th inst., en route for England, per S.S. Lake Superior. They found the door of St. John's church open for their travelling thanksgiving!

ONTARIO.

A SAD STORY.—In the newly settled region of North Addington, of a very large area of which the village of Cloyne on the Addington Road is the centre, there dwell a great number of Church people, but they have been utterly neglected, and altho' a grant has been made by the Mission Board to this field, nothing further has been done. Letters written by a resicent, loyal and educated Churchman, are enough to bring tears of sorrow and shame to the eyes of anyone who loves the Divine Living Organism of the Church of God—that these poor souls for whom that ark was builded, should be tossed about like corks on the ocean of chance. Such is apparently their fate and has been for many years. In 1879 and 1880 they were visited by the Rev. H. Farrer, the missionary of N. Frontenac; but the Macedonian cry echoed from every side of his vast surroundings, and he was forced to discontinue. Sometimes he travelled fifty-seven miles by road, and sometimes rowed himself in a boat seventeen miles, walking also several miles; and at other times he walked twenty miles from Arden on the C. P. R., as the authorized bearer of the truth. Now there is a good road from Plevna, only twenty-four miles, and Tamworth is only twenty-seven miles away on the

Addington Road; and then, also, the C. P. R. station is only a few miles from Cloyne, via Kaladar. Who is guilty, my brethren, if these poor sheep are not looked after? They are bleeding and will die, if the ninety and nine are not left, and these are not safely brought within the walls of the fold or warned of the wolf. One good, loyal, pious Churchwoman told the clergyman above named that he was the only clergyman they had seen for fourteen years. Since he left them, they have been for ten long years without the ministrations of the Church. Is it apathy that makes such a terrible condition of things possible? Let it not be your unconcern, priests of the Church, now that the matter has been brought prominently before you, that shall prevent occasional visits being given and the services of the Church rendered, to still the apprehensive and discontented bleat of the sheep and the lambs of Christ's flock. What is the sacrifice of a few hours or a three-quarters of a day's drive over fair roads once in a while, and a Sunday spent amongst the people. Tell your people you are doing it for Christ's sake. They will be glad over it. The railway and the stage enable you to reach them from your parishes in the frontier towns. Will you work just a little for them? Cannot the Mission Board at its coming session press this matter? Cannot that body make some temporary arrangement for services in this part until permanency shall be secured? If something be not done, it is to be feared that we shall be partakers of that peculiar feeling experienced by the sons of Israel when they had not taken as good care of their younger brother, Joseph, as they should. Will some one not go for us?

FRANKTOWN.—A list of names of twenty-nine persons has been sent to the secretary of committee on Lay Workers' Association of the diocese. These are men and women who have some special work to do in the parish: wardens, delegates, organists, collectors, etc., all of whom are willing to do their best to further the interests of the Church in this neighborhood. It is a subject for deep thankfulness, and speaks volumes for the work done by former rectors, that a large proportion of persons in this extensive parish are sound Church people, who have been taught to "give a reason for the hope that is within them." It is true we have suffered many things in the past at the hands of those whose coming St. Paul tells us to expect—those who "desire to be teachers of the law, understanding neither what they say nor whereof they affirm; who will not endorse sound doctrine; who creep into houses, subverting whole families, turning their ears from the truth unto fables!" The work of these persons is to be seen in the neglect of God's house, the contempt for Christ's own Sacraments, the want of confidence in their clergyman, the utter disregard of everything except their own selfish souls, and other things which mark the conduct of the very few who are influenced by their teaching. But one by one we are returning to the "faith once for all delivered to the saints." A cheap, stay-at-home, creedless religion may attract us for a time. At last, however, we return to our former allegiance, feeling ashamed of our coldness and wandering; convinced that we must honor God in His house if we would have Him come to our own homes, and that we must humbly draw near to Christ at His altar in the way of His own appointment, if we would have Him meet us in any other way. The most of us, bye-the-bye, are pledged defenders of the altar of the Church of England, i. e., we are Orangemen. But how could we with any degree of consistency assume the title, if we were of the number of those who habitually turn their backs upon that altar, or wilfully absent themselves from the House in which it is "built"?

KINGSTON.—The bishop arrived home this week. Mrs. Lewis did not return with him. The contractors for the cathedral improvements is rushing things so as to have the building ready for use on or before the opening of the approaching synod.

NORTH GOWER.—Sunday last Rev. R. Atkinson preached his farewell sermon in Holy Trinity church, North Gower, prior to his removal to the parish of Selby. In the morning the Holy Communion was celebrated and was partaken of by a large number of members. In his sermon Mr. Atkinson briefly reviewed his work among them during the past two years, and expressed a hope that the church might continue to prosper in the future as it had done in the past. In the evening, although the weather was very unpropitious, the church was densely crowded. The Methodist church was closed and pastor and people attended divine service in the English church, to show the high respect and esteem in which they held Mr. Atkinson. Throughout the whole parish expressions of deep regret at his resignation are manifested by the denominations. At the commencement of Mr. Atkinson's incumbency, two years ago, the parish was in debt to quite an extent, and the rectory very much out of repairs; no assessment had

been paid for six years, and Marlboro, a portion of the parish of North Gower, was in the habit of having a service in the town hall in a very remote part of the parish. Since then the parish debt has been liquidated, the rectory renovated and beautified, the assessment paid up until 1893, and a beautiful church erected at Pierce's Corners, Marlboro, at a cost of \$1,700.

DESERONTO.—A confirmation will probably take place in St. Mark's church about the middle of June, and it is hoped the consecration of the church will take place at the same time.

OTTAWA.—St. Bartholomew's.—A handsome present was given to the Rev. E. A. W. Hannington and Mrs. Hannington on Saturday evening, 7th inst., by the members of St. Bartholomew's church and St. Margaret's church, Janeville, on the occasion of their silver wedding. It consisted of a tea service of silverware.

SELBY.—Rev. R. Atkinson and wife were accorded by the parishioners a grand reception on their arrival at the rectory on Saturday evening, 7th inst.

CARRYING PLACE.—The Commissary has appointed to this parish the Rev. Mr. Foster, of Roslyn, who entered upon his new duties on Sunday, 8th inst. The Rev. J. A. Morris, the former incumbent, has been superannuated.

TORONTO.

St. James' Cathedral.—Bishop Garrett, of Northern Texas, will preach in the Cathedral on Sunday next, May 22nd, at both morning and evening services. The evening sermon will be preached to young men. Confirmation was administered on Sunday, May 8th, at the evening service, by the Bishop of Toronto. A goodly number of candidates were presented by Canon DuMoulin.

Miss Lizzie A. Dixon acknowledges with thanks for Rev. J. G. Brick, Peace River, Athabasca: St. Martin's S. S., Montreal, \$53.00; St. John's church W. A., Port Hope, per Mrs. Grindlay, \$20.00. Also for special Lenten appeal towards building fund, St. James' church S. S., Ingersoll, \$5.00; Grace church S. S., Brantford, \$10.00; St. Thomas' church S. S., St. Catharines, \$10.00; Trinity church, Simcoe, \$10.00.

Trinity University.—The regular May meeting of the corporation was held on Wednesday of last week. The Bishop of Toronto presided, and the following members were present: the provost, the dean, Prof. Jones, Clark and Huntingford, Archdeacon Dixon (Guelph), Rev. Canon DuMoulin, Canon Cayley, Dr. Langtry, A. J. Broughall, Dr. Bethune (Port Hope), Rural Dean Carey (Kingston), Messrs. C. J. Campbell, J. A. Worrell, Q.C., George A. Mackenzie, William Ince, Barlow Cumberland, Richard Bayly, Q.C. (London), Edward Martin, Q.C. (Hamilton), Dr. Sheard and Dr. Bingham.

The registrar (Prof. Jones) reported the result of the recent convocation elections for members of council as follows:

By the graduates in arts and divinity—Rev. Dr. Langtry and J. A. Worrell, M.A., A.C., to serve for four years.

By the graduates in law—Judge Kingsmill, M.A., B.C.L., vice Hon. Sir Adam Wilson, D.C.L., deceased, and F. W. Kingstone, M.A., B.C.L., to serve for two years.

By the graduates in medicine—Edward A. Spilbury, M.D., C.M., to serve for two years.

By the associate members of convocation—Judge Senkler, Perth, to serve for two years.

Judge Kingsmill and Dr. Spilbury, being present, were admitted and took their seats as members of the corporation.

A letter was read from the chancellor announcing the intention of Rev. Herbert Symonds, second professor in theology, to resign his professorship on the 1st October next. A committee was appointed to prepare a suitable resolution expressing the regret of the corporation at the loss the university and college will sustain by the resignation of Prof. Symonds. A committee was also appointed consisting of the bishops of Ontario, Toronto, Niagara, Huron and Algoma, the provost and the chancellor, to select a successor to the professor.

A letter was read from Rev. Canon Chalmers, of Melbourne, Australia, on behalf of the Most Rev. the Primate of Australia, conveying a request from the general synod of the diocese in Australia and Tasmania to the corporation of Trinity University, Toronto, "to place the other dioceses of Australia on the same footing with respect to divinity examinations as for some years past has obtained in the diocese of Melbourne, and to not only continue, but, if possible, extend its friendly and helpful relations

with the Church in Australia." The communication was referred to a special committee.

The board on divinity studies reported that they had arranged a scheme for a three years' course in the divinity class, lectures in each year to end in April, such scheme to commence with the next academic year.

Dr. Sheard, from the special committee appointed to report upon regulations for degrees in dentistry, presented a report containing the proposed by-laws regulating the courses of study for the degree of Doctor of Dental Surgery, and statutes defining the requirements for that degree. The report was adopted.

Trinity College.—The resignation of the Rev. Professor Symonds is a matter of much regret to the undergraduates of Trinity. Professor Symonds is personally very popular, and his impartial and honest treatment of his subjects in the lecture-room, has made his opinion of much weight and value to his students.

On Sunday, 8th inst., the services at Pickering were taken by the Rev. C. Jupp, of St. Barnabas church, Toronto, assisted by Mr. Thomas Leech, the student in charge of the mission. At the conclusion of the morning service there was a celebration of the Holy Communion, and subsequently the rite of baptism was administered to six candidates.

On Sunday, May 8th, duties in the various localities were taken as follows:—At Milton, Mr. C. B. B. Wright, B.A.; Springhill, Mr. V. Price; Markham, Mr. E. V. Stevenson, B.A.; Deer Park, Mr. R. J. Dumbrielle; Humber Bay, Mr. R. Orr, and at St. Jude's church, Brockton, Mr. Little.

Mr. R. J. Dumbrielle assisted with duties at Deer Park on Sunday last.

The services at Markham were taken by Mr. W. L. Baynes-Reed on Sunday last.

On Sunday, 15th inst., Mr. C. W. Hedley officiated at Colborne, Ont.

Mr. Little assisted in the duties at Thornhill on Sunday, 15th inst.

The Synod of Toronto meets on Tuesday, the 14th of June.

EAST SIMCOE RURAL DEANERY.—We take great pleasure in congratulating the Rev. J. M. Jones, North Orillia, and the clergy of the Deanery, on his appointment as their Rural Dean. We consider it an exceedingly good appointment, as Mr. Jones is a practical man and has had great experience in missionary and parochial work, and is thoroughly loyal to the Church and her doctrines. We are sure he will have the hearty support of the clergy in the deanery in the conscientious discharge of his responsible duties. As Mr. Jones is of a genial disposition, the clergy will always find it a pleasure to consult with him on any matter affecting the welfare of the Church. We hope that aggressive work will be done which will make the influence of the Church and her principles felt throughout the deanery.

NIAGARA.

PALMERSTON.—The Easter services held in St. Paul's Church were exceptionally bright and hearty. At the 8 o'clock celebration, 81 partook of the Blessed Sacrament, and at 11 o'clock about an equal number. The church was prettily decorated with Easter lilies and flowers. At the annual vestry meeting the auditors brought in the best financial statement in the history of the parish. Over \$1,500 have been collected. The mortgage on the church is now a thing of the past. During the year the vestry room has been enlarged, new choir stalls placed in the chancel, and various other improvements made. The churchwoman's aid deserve great praise for the way in which they have worked. Harmony and good-will exist. Mr. Wm. Jamieson and Mr. Wm. Robinson were re-elected churchwardens. A mission is to be preached here by the Rev. J. C. Farthing, of Woodstock, commencing 30th May. *Laus Deo.*

GUELPH.—St. George's.—The sacred oratorio given in this church last Monday evening was a brilliant success. In style and character it was probably never surpassed in this city; we are not aware it was ever before heard in the Dominion. The hymns, anthems, choruses and solos are beautifully arranged, so as to impress the mind and heart with two distinct but intimately connected pictures, the life of Christ, and the life of His soldiers and servants, who "perfect through suffering" and "more than conquerors," join at the close of their earthly warfare. Mr. Dawson acted as conductor, evincing marked tact and ability in its management. Mrs. Harvey presided at the organ in her usual brilliant style. Dr. S. Lett and Mr. J. M. Bond were re-appointed wardens at the Easter vestry. The number of baptisms from Easter to Easter was 44; confirmed, 33; funerals, 32. The congregation has great reason to be thankful to the Almighty in that no member of St. George's church, save one, has lost a child through the epidemic that

was so fatal in many parts of the city. On Easter day the number of communicants was 266. The number of visits paid by the clergy, and including about 40 private administrations of Holy Communion, amounted to close on 900, of which much the larger proportion were made by Mr. Seaborn.

HAMILTON.—Church of St. Luke.—On Sunday evening, May 8th, the Lord Bishop of the diocese held a confirmation in this church. There were 12 candidates presented to his lordship by the Rev. W. Massey, who had taken the utmost pains to carefully instruct his young friends, the church being open every evening since the beginning of Lent, thus affording them ample opportunity to listen to the rector's advice, which proved most interesting to old and young alike. The church on Sunday evening was filled with an attentive congregation. The addresses of the Bishop, before and after the laying on of hands, were most practical and full of useful guidance. He impressed upon his hearers the necessity of frequent and devout attendance at the Holy Eucharist. The beautiful pastoral staff carried by his lordship was a striking emblem and well worthy of the chief pastor of this important diocese. It also serves to "tone up" some who are lax Catholics.

Adjourned Vestry Meeting.—On Monday evening, May 9th, the adjourned vestry meeting was held in the school house after evening prayers at 8 p.m. A most satisfactory balance sheet was presented by the auditors, the smallness of the deficit being a surprise to many. The parish is pre-eminently composed of working people, and the dullness of trade and strikes preventing the people from being as liberal in their offerings as they otherwise would have been. After the sidesmen had been appointed, votes of thanks were tendered the officers of the church, the choir, organist, and the lady friends outside the parish who had helped on the work, Mrs. Martin's name being particularly mentioned by the rector as having evinced the greatest interest in the welfare of the church.

PORT COLBORNE.—The confirmation which was postponed from the 21st April, was held here on the 12th. Fortunately all the candidates, 13 in number, that were to have been confirmed, were able to be present; others who had been attending the preparatory lectures asked to be allowed to wait until another year before being presented. The Bishop's address to the candidates and the large congregation was most interesting, and had a telling effect upon those who had the privilege of listening to it.

HURON.

AMHERSTBURG.—Christ Church.—The rector and churchwarden's financial statements were received and approved by the vestry, as most encouraging and satisfactory, showing an increase in the receipts from each, and all sources of revenue. Bredin Hall and James Atkinson were elected wardens. James Atkinson was elected delegate to synod.

LONDON.—The Church of England clergymen of this city met last Wednesday evening at the residence of Canon Newman, to bid that gentleman good-bye prior to his removal with his family to Toronto. The occasion was marked by the expression of many kindly sentiments and the presentation of a handsome gold-headed cane to their esteemed fellow-minister. Rev. O. H. Bridgeman, who has been absent for two years, returned last week from England. He has been appointed by the Bishop of Huron to the parish of Millbank, Perth.

HANOVER.—The Lord Bishop of the Diocese of Huron visited this parish, which consists of St. James Church, Hanover, and Christ Church, Allan Park, on Sunday, 8th inst. He came to administer the rite of confirmation. At Allan Park fifteen candidates were confirmed in the presence of a large congregation at the afternoon service. For the evening, his Lordship came to Hanover for the same purpose. St. James Church was crowded to overflowing; many were unable to find even standing room, and so had to go away. The ladies of the church tastefully decorated the chancel for the occasion, which gave it quite a pleasing appearance. The incumbent, Rev. M. M. Goldberg, presented the candidates to his Lordship. The number confirmed was 47, 20 males and 27 females. The Bishop, besides his address to the confirmands, which was excellent in its way, also preached a powerful, evangelical and instructive sermon to the edification of all present. The text was 1 Kings, xx. 39. We trust that Divine blessing will follow the services of the day.

ALGOMA.

RAVENSLIFFE.—On Monday, the 2nd of May, morning service was conducted by the Rev. L. Sinclair, in St. John the Baptist's church, during which three children were baptized. The service was followed

by the May Queen Festivity in the public day school, where the coronation took place. The Queen and her maids being prepared in their proper position, the Rev. L. Sinclair said: "Ladies and gentlemen, it gives me much pleasure to crown Fannie Armishaw May Queen of Ravenscliffe, and of the whole mission of Ilfracombe." He then placed the coronets on the five maids. The social was followed by a truly good entertainment in the school house. Complimentary speeches were made, the general tenor of which was that a continuance of the festivity might be kept up in the future, all admitting that it was well worth giving up the work of the farm for a day, both for their own and the children's enjoyment. The festivity concluded with the national anthem. The May flower and prince's pine decorations in the church for morning service were the work of Miss May M. T. Clarke, of Danesford. The trustees of Melissa and Ravenscliffe public day schools granted holidays for the occasion.

The last week in June bids fair to become of special interest to the missionary diocese of Algoma, as it will bring with it the tenth anniversary of the consecration of the present Bishop, and in close connection with this event, the assembling of its third triennial council at Sault Ste. Marie. An ordination will also be held on St. Peter's day (29th), in Pro-Cathedral of St. Luke, at which the Rev. Canon DuMoulin, D.C.L., rector of St. James' Cathedral, Toronto, will preach the sermon. It is expected that all the clergy will be present, and a number of lay delegates, who were elected at the Easter vestry meetings, in accordance with a resolution adopted at the council held in Parry Sound, three years ago. A committee has been appointed by the Bishop, consisting of the Rural Deans of Muskoka and Parry Sound, Rev. P. Boydell, M.A., examining chaplain, and the secretary, Rev. G. H. Gaviller, for the purpose of making the necessary preparations as to the subject of discussion, &c. Rev. Rural Dean Vesey is also a committee of one to provide hospitality for the expected clerical visitors.

QU'APPELLE.

QU'APPELLE STATION.—St. Peter's.—The churchwarden's report presented at the vestry meeting showed a very gratifying increase in the receipts all round, and a complete resume of the accounts of the whole district shows an increase in the receipts of nearly \$200 over those of the previous year. The wardens elected were W. B. Shephard and J. H. Boyce, and they were also elected delegates to the synod.

MOOSOMIN.—St. Alban's.—During the past year the incumbent stated he had spent over \$600 on the vicarage, and desired to make a present of it to the parish. It was accepted and a vote of thanks passed to him for his liberality. Wardens, Hon. Mr. Justice Wetmore and Marshall Smith; delegates, Hon. Mr. Justice Wetmore and F. S. Young. The incumbent, Rev. W. G. Lyon, has placed his resignation in the hands of the Bishop and is returning to England.

CHURCHBRIDGE.—A very successful four days mission has been held in the church; the daily services were well attended, great interest was shown in the work of the mission, and there is every reason to believe that some permanent good will be the result.

British and Foreign.

The Rev. W. B. King, rector of St. Luke's cathedral, Halifax, has been elected rector of Christ church, Cambridge, Mass.

The Bishop-Elect of Bloemfontein (Dr. Hicks) has chosen to be consecrated in Africa. The ceremony will take place in August or September.

The Indian Churchman is authorised to state that the Lucknow Bishopric Fund is now complete, recent contributions in England having brought it up to the required amount.

The Bishop of Treves is said to be preparing a detailed account of the miracles alleged to have been wrought in connection with the exhibition of the Holy Coat of Treves last year.

The outbreak of spotted typhus in Russia is now becoming so severe that the Prussian authorities are redoubling the precautions already taken to prevent the disease spreading into Germany.

There is no doubt that four German Roman Catholic missionaries and several sisters of mercy belonging to the Lyons African Mission have been

captured by the Dahomeyans, who have sent word to the French authorities that they will retain the prisoners as hostages.

The Rev. Nicholas Reding, who was ordained by Archbishop Heiss in 1879 in Milwaukee, Wisconsin, and the Rev. Father Tito have formally seceded from the Roman Catholic Church. Father Tito is an Italian, and holds rank as a Chevalier.

The memorial in St. Fin Barre's Cathedral, Cork, to the late Dean of Cork (Dr. Madden), consists of the lining with marble of the whole south transept, and also of that portion of the ambulatory extending between the angle of the transept and David's door. The marble used for the lower portion of the wall is Irish red marble of singular beauty.

The Dean of Winchester has undertaken to write a memoir of the late Bishop Harold Browne. Not only was the Dean much in the society of the late Bishop, and altogether in sympathy with him theologically, but their literary, philosophic, and anti-quarian tastes were very similar.

The Chartered South Africa Company has given 3,000 acres of land as an endowment for a church to be erected at Fort Salisbury, Mashonaland. Mr. Cecil Rhodes has given £500 towards Bishop Knight Bruce's Special Mission Fund, and the S.P.G. has guaranteed £1,000 a year for seven years to the same object.

The Bishop of Cork has presented the Theological Lending Library with a number of valuable books. The library has recently been established for the use of the clergy of the diocese, and already contains 225 volumes, many of them very rare and valuable works. A special room in the library house, adjacent to St. Fin Barre's Cathedral, has been fitted up for the reception of these and such other works as may be, from time to time, presented to the library. Books have also been presented by Right Hon. Judge Warren, Mr. Aldworth, and others.

The Archbishop of Dublin has done a kindly and gracious act in inviting the members of the General Assembly of the Presbyterian Church in Ireland to a garden party upon the occasion of the meeting of the Assembly in Dublin during the first week in June. The hospitality of the Archbishop has been accepted, and the Moderator has invited his Grace to be present at the meeting of the Assembly. The incident has given much satisfaction, and the *Irish Times* declares that "it may be regarded as the fruit of many unselfish efforts of wise and liberal-minded men in the past, as the effect of unexpected and controlling circumstances, and not least as the result of a policy that is identified with the name of Lord Plunket, which is at once Churchmanlike, national, and evangelical."

The Rev. Dr. Rainsford has purchased a dwelling house in East Sixteenth street opposite the church, as a home for the society of deaconesses. Necessary repairs and alterations on the building will cost \$1,000. This will be met by the profits of the entertainment given last week. Nearly \$900 was raised. The Easter offering at St. George's church amounted to \$3,500; \$3,000 of this will go to pay the running expenses of the Seaside Home, and the \$500 remaining will be used for repairs and improvements. The contributions for the rector's discretionary fund amount to \$225. During the year \$35,000 has been added to the endowment fund of the church.

If in Asia we have to regret the association of politics and commerce, in Africa we have to regret still more keenly the association of politics and religion. With which party the blame lay in the first instance, we do not know, but it is horrible to read, as we read in the *Standard*, that "the Protestants," encouraged by the arrival of large supplies of Snider rifles, "attacked the Catholics," who, "after severe fighting" and "heavy casualties on both sides," were dispersed by the aid of Captain Lugard and his Maxim guns; that "large numbers" of Catholics have been seized and sold as slaves; and that the "Catholics and Mohammedans are massing their forces with a view to renewing the attack." If these are the methods by which alone Christianity can be preached in Uganda, the sooner the effort is abandoned the better for humanity and religion.—*Guardian*.

The Easter-day services in the metropolis were generally well attended, and the number of communicants was very large. At St. Paul's Cathedral, Dean Gregory preached in the morning and Canon Newbolt in the afternoon, and each had a very large congregation. More than 20,000 people attended the

different services during the day, and there were between 400 and 500 communicants at the celebration of the Holy Communion. Dean Bradley preached at Westminster Abbey, and so great was the number of worshippers that the service had hardly commenced before boards stating that the Abbey was full were exhibited. The same thing occurred at the other services. Many other London churches were filled to their utmost capacity. The reports are altogether of a very satisfactory character.

The Bishop of St. Andrews, Dunkeld, and Dunblane (Dr. Wordsworth) was last month presented with an episcopal chair and pastoral staff by the members of the Episcopal Church, St. Andrews, on the occasion of the 40th year of his episcopate. The chair and staff are made from oak, given for the purpose by the Very Rev. H. G. Liddell, D. D., the late Dean of Christ Church, Oxford. In an accompanying address occur the following remarks: "We rejoice to know how much you are esteemed throughout the diocese over which you rule, as well as by those in churches different from our own who are acquainted with your character, your writings, and your long career of public usefulness. We pray that your life may be prolonged in order that by wise and just counsel you may help to remove misunderstandings which divide the Christian world, and promote the spiritual union of all good men, however widely they may be separated in other matters."

Mr. Charles Hill, Secretary to the Working Men's Lord's Day Rest Association, has sent to the commissioners of the Chicago Exhibition a memorial containing the following words: "We, the undersigned, feeling the national importance of preserving the Sunday as a day of rest from labour for all classes, desire to express our hope that the Columbian Exposition to be held in Chicago in 1893 may be closed on the Day of Rest." The memorial is signed by 477 bishops, peers, members of parliament, secretaries of societies, trade unions, and leading working men. The memorialists include the Bishop of London, the Bishop of Ripon, the Bishop of Norwich, the Bishop of Liverpool, and the Bishop of Wakefield, Lord Harrowby, Lord Kinnaird, Lord Penzance, Lord Lindsay, Lord Stanhope, &c., 32 members of Parliament, Sir Arthur Blackwood, Sir F. Burton, Sir T. A. Jones, 203 secretaries and delegates from trade unions, 118 secretaries and officers of religious and philanthropic societies, and many public men.

The platform has lost one of its popular figures by the death of Miss Amelia B. Edwards. Miss Edwards had been in ill-health, but her death was not so early expected. She made Egyptology popular, and deeply interested her audiences in an abstruse subject with which, before they entered the room, often few of them had but the most elementary acquaintance. She lectured for some years in England, and then went on tour through America, where honors were heaped upon her—among them the honorary degree of the Columbia College, an honor shared only among British subjects by Prof. Tyndall and the Provost of Queen's College, Oxford. Book after book on her favourite topic came from her pen with surprising facility, but everything she wrote showed how deeply she had become steeped in the spirit of the old country of the Pharaohs. The Egyptian Exploration Fund was founded in 1888 chiefly by her exertions, and in its early years she was its life and spirit, tramping up and down Egypt on its behalf, and turning over the dust of buried cities for treasures they might conceal.

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.

Bishop's Robes.

SIR,—In answer to your correspondent, permit me to give the following explanations of the appearance of the Bishop of Algoma at a recent confirmation without robes or surplice.

The train which left the Bishop at Sudbury, unfortunately did not leave his robe there as well, but carried it onward. The vestry contained but one surplice, made for and worn by a clergyman "little of stature." Accordingly the Bishop found himself obliged either to dismiss the candidates, who had been long preparing and looking forward to the most sacred act of their lives, or to confirm them without

his vestments. The Bishop chose the latter, and I think everyone who stops to think will approve his choice. All who know the Bishop know well that he would be among the last to approve an irregularity of this sort, if it could by any possibility have been avoided.

PRESBYTER.

Notes and Queries.

SIR.—1. Can a man who married his deceased wife's sister be considered a proper person to be selected as a churchwarden?

2. Whence the origin and precedent for tolling the bell on Good Friday?

A. Z.

Ans.—1. The law in Canada allows a man to marry his deceased wife's sister, and the only conditions laid down for eligibility to the office of churchwarden are that the person be a member of the Church, of the full age of twenty-one years, and member of the Vestry.

2. We have heard of no such custom, but on the contrary, in very ancient days the bells used to be silent at this season (Muratori ii. 714). It may be suggested by the idea of the funeral knell.

SIR.—The questions 1 and 2 in Notes and Queries, April 28, as to theological students and the Burial Service appear to be worded less carefully than might be, and the third question must be an error of the printer. The answers 1 and 2 seem also to be rather inexact, and the third an error made by somebody. I beg leave for space to remark that while it is not "correct" for a layman—theological student or lay reader—to read the Burial Service, yet, in this country, where clergy are so few, it may easily happen that no clergyman can be found to officiate. I know two occasions when, from unavoidable causes, a layman had to read the service; in one case, he was one of the company of mourners, and in the other a lay reader. As the second question leaves it to be inferred that a clergyman was careless in his duty, I do not notice it. To the third I would only say that I suppose everyone knows that even a deacon may not perform sacerdotal functions. But the answers are also inexact. The word "Priest" is also used in the Burial Service, but in other offices Priest, Minister, and Curate are used interchangeably, and the two latter in several places where very certainly the first is intended, as Minister in the rubric immediately after the Prayer of Consecration, and Curate in the marriage service, before the question to the man "Wilt thou," &c. I trust you will say more exactly what a licensed lay-reader may, and may not, do or say in Church.

ANOTHER LAYMAN.

Ans.—Making every allowance for the scarcity of clergy in Canada, and the consequent difficulty of having the Church's work done in the Church's way, we must follow the Church's rules where we can. If we modify according to circumstances, and extend to laymen what is usually reserved for the clergy, we must know our rule, and measure every step in the deviation. The Toronto Canons, while urging the laity to come forward and assist in the work, leaves it with the Bishop to define "the duties of lay reader and catechist," and within certain limits his Lordship may use his discretion. But the Prayer Book appears to contemplate certain offices that are to be discharged by particular officers: if the Bishop modifies the application of this rule by his license, he does it to those he licenses. We can quite understand the difficulty referred to by our correspondent: in the letter he was at fault, and could easily have got out of his difficulty in another way with equal spiritual benefit, but in intention and spirit he was probably right.

Sunday School Lesson.

Rogation Sunday.

May 22nd, 1892

"THE LIFE EVERLASTING."

We have now come to the fourth great privilege of the Church, viz:

I. LIFE EVERLASTING.

This does not mean merely that we shall live forever, for that is the portion of all alike, both righteous and unrighteous (S. Matt. xxv. 46).

1. *Present.* Eternal life must begin here, and Christ declares it to be the knowledge of God (S. John xvii. 3). The Church tells us the same great truth in the second Collect at Morning Prayer; "in knowledge of Whom standeth our eternal life." We can only learn to know God really, by being with

Him; just as we learn to know our fellow men. Reading about God, even reading the Bible, teaches us what He is like, but we never know anyone only by reading or hearing about him. If all Christians were like the apostles the world would still marvel, and take knowledge of them "that they had been with Jesus" (Acts iv. 13). Certainly we are always in the presence of God, but in order to know Him it is necessary to realize His presence and hold real communion with Him. Those who stand always before Him, "reflecting as a mirror the glory of the Lord, are transformed into the same image" (2 Cor. iii. 18, *Rev. Ver.*). Again, eternal life begins here, for "he that believeth hath everlasting life," even as "he that believeth not is condemned already" (S. John v. 24; iii. 18).

2. *Future.* But, though begun here, it will only be perfectly realized when we "through the grave and gate of death, pass to our joyful resurrection." (*Collect for Easter Even.*) Then we shall "know even as we are known," for we "shall see the King in His beauty" (Isa. xxxiii. 17), "shall see His face" (Rev. xxii. 4), "and so shall we ever be with the Lord" (1 Thess. iv. 17).

II. WHAT IS NOT IN HEAVEN.

Sin, and all the suffering caused by sin, shall be put away for ever. There will be no hunger nor thirst (Rev. vii. 16), even the hunger and thirst of the soul shall be satisfied (S. Matt. v. 6; S. John iv. 14; Isa. lv. 1, 2). There shall be no more death, the result of sin, (Rom. v. 12), neither sorrow, nor crying, neither shall there be any more pain (Rev. xxi. 4).

III. WHAT IS IN HEAVEN.

1. *Holiness.* Into the holy city nothing unclean can enter (Rev. xxi. 27); only the holy and pure shall see God (Heb. xii. 14; S. Matt. v. 8). How then can we be made pure and clean? Zech. xiii. 1; 1 S. John i. 7). Sin is first washed away in Baptism, but as all men sin daily, so all should come daily to God for forgiveness and cleansing (1 S. John i. 9). Then remember the command, "sin no more, lest a worse thing come unto thee" (S. John v. 14). Holiness requires steady, persistent effort. Little sins must be overcome, little duties done, day after day. It is no use waiting for large things; *the little things* form the character, "the little foxes spoil the vines" (Cant. ii. 15).

2. *Rest.* Contrast the rest of the righteous (Heb. iv. 9-11), with the unrest of the wicked (Rev. xiv. 11). This rest cannot mean idleness, for it is an entrance into the rest of God, Who, as Christ says, "worketh even until now" (S. John v. 17 *Rev. Ver.*), and "His servants shall serve Him," Rev. xxii. 3). If here we are permitted to be fellow-labourers with God (1 Cor. iii. 9), perfect idleness hereafter hardly seems a thing to be desired.

3. *Peace and Joy.* Christ gives peace and joy even in this world (S. John xiv. 27; xv. 11). Still it cannot be perfect here, but when the righteous perisheth "he shall enter into peace" (Isa. lvii. 1, 2; lxx. 25). The good and faithful servant shall enter into the joy of his Lord (S. Matt. xxv. 21). We know very little of the nature of this great joy, but surely "to depart and to be with Christ" (Phil. i. 23), to be "ever with the Lord," must be perfect happiness to those who love Him. Probably we are not capable of understanding the joys which God has prepared (1 Cor. ii. 9).

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Family Reading.

"Changed Lots; or, Nobody Cares."

CHAPTER XX.

(Continued.)

"Ah! I see you are laughing, papa," she said, trying to smile through her tears, "but I am happier now I have told you."

They walked on in silence till they came within sight of the little gate. "There now, papa," she exclaimed suddenly, "there's the gate which I remember coming in at!" Her tears had ceased and she was looking flushed and excited. "Why,

papa, there's some one there!" As she spoke her colour faded till she became so white that her father put his arm around her, nor did he take it away again, when in astonishment that knew no bounds he saw that a girl, ragged, dirty, and unkempt, was standing leaning against the gate with her eyes fixed on them with a glance which spoke both of entreaty and fear. A girl so like his own child that his heart seemed to stand still, and then the great joy which rushed into it excluded any other feeling; surely there could be but one explanation for such a likeness?

But his Dorothy's sudden weakness seemed to have left her; a world of generous impulse came into her eyes, as disengaging herself from her father's clasp, she sprang to the gate and tried to open it. "Why didn't you come before?" she exclaimed. "It was not my fault; indeed it wasn't!"

"Lisbeth caught me, and I was ill; Jem said I was very ill," replied the girl drearily; "but don't send me away now, I don't want to be a gipsy, let me in, let me in," she entreated pitifully.

Mr. Chisholm, now almost beside himself with agitation, unlocked the gate; neither of the girls seemed to remember his presence, as they stood looking at each other, now both within the shelter of the park.

"I couldn't help it, indeed I couldn't help it," repeated Lil; then with a bitter cry she threw herself into her father's arms. "Papa, don't send me away, don't send me away!"

"Dorothy! my darling, hush, listen to what I am saying," he exclaimed, forcing himself to a sudden calmness; "listen, I say, and what I tell you will make you very happy; this poor girl must be my child too, my lost child, your twin sister; do you not remember we thought she was drowned; you could not be so much alike if you were not both our children," and he put out his hand and drew the poor, tired, bewildered little wanderer towards him.

"They used to call me Dorothy," said the girl wistfully; her calmness was a strange contrast to poor Lil's passionate sobs. "And I had another name too, but I can't remember it."

"Chisholm?" asked her father gravely—"was that it?"

"Yes, Chisholm," repeated the girl, and for the first time joy stole into her tired face, and her eyes sought his with wondering wistful perplexity.

"I used to play here," she said, at last, slowly; "and I used to look out there, and the rabbits used to run about."

Lil's sobs had grown softer, and she now turned with a joyful smile to the girl she felt she had so deeply and unwittingly wronged.

"Come back and see mamma," she cried, taking her hand; "she has often told me I once had a little twin sister; come, come quickly, she will love us both, and so will papa."

Again, hand in hand, as on that June evening more than six years ago, the sisters walked side by side under the now leafless trees, but this time they walked slowly, for Dorothy's steps lagged, she had eaten little the last two days.

Meanwhile, Mr. Chisholm hurried back to prepare his wife for the wonderful news, which seemed in its marvel almost too great to grasp, with his mind full of plans for arriving at the truth, and feeling that he could not rest an hour till he had unravelled a mystery which, however, at that moment did not seem so incomprehensible as the strange story which had been corroborated by both girls.

CHAPTER XXI.

HAPPY SISTERS.

When Mr. Chisholm re-entered the room, where he had left his wife and Miss Knox, he found them still sitting there, and saw by the expression of their faces that they, too, were deeply moved, and her first exclamation showed him that his wife was already prepared for the great joy which was so near at hand.

After he had left the room, full of the subject which now filled all her thoughts, Mrs. Chisholm had for the first time told Miss Knox of the hope which had taken possession of her, that this girl, whose likeness to her child was so unmistakable,

should on inquiry prove to be the lost baby whom she had for so many years supposed to be drowned with her unfortunate nurse; and it had been a great comfort to her that, instead of throwing any doubts on the possibility of such a happy termination to the mystery, Miss Knox, in whose good sense she had great confidence, had been seized with equal conviction that the explanation was a reasonable one. Then all at once Miss Knox's mind reverted with painful misgiving to the confused but persistent story which her little pupil had told her throughout the last six years; what if this, too, were true? She was trying to decide whether it would not be right to repeat at once everything that Dorothy had said, when Mr. Chisholm entered the room, and his extreme agitation told them that something had happened.

In a few minutes the wonderful story was told. "I cannot doubt that she is our own child, Louise; but we must have proofs; yes, we must have proofs," repeated Mr. Chisholm, trying in vain to speak calmly. "I shall not be quite happy without them."

He had not as yet attempted to explain to his wife the extraordinary change which had unwittingly been made in the children six years before, for their voices were heard in the hall before he had time to do so.

Who can describe the mother's rapture as she clasped the poor forlorn wanderer in her arms, and scanned eagerly the sweet faces which were such a strange counterpart of each other. No proofs were necessary for her at least!

And when at last the wonderful story was unfolded to her, and she grasped the undoubted fact of the change which had taken place six years before from the lips first of one girl and then of the other, she cried triumphantly, "Didn't I say Dorothy was changed unaccountably by that illness, George? Didn't I say she was not the same Dorothy? Oh! George, how could a mother be mistaken? She was my child, but not the same child. She has never been quite the same to me. Just as dear, my Sibyl," she added, drawing Sibyl towards her, "only your mother felt there was a difference."

The wanderer was sorely in need of food, and as Sibyl (as we must now call her) waited on her sister with loving eagerness her heart was indeed full to overflowing.

When Dorothy had finished eating the bowl of delicious soup which had been promptly put before her, she for the first time remembered the precious little bundle which had not left her hand, and with trembling fingers untied the knots and spread its contents before her parents, telling them as she did so the story Jem had told her of the saving of the baby from the river by Rover, of the intention of Jem's father to give it up to any one he met, of his subsequent fear of blame, of Nance's love and care.

"And these are mine," cried Sibyl, joyfully, "look, there is S. C. I was the baby who was pulled out of the water!"

As one little garment after another was examined and recognized, Mr. Chisholm owned that no further proof was necessary; there could be no doubt of the identity of the baby reared in the gipsy encampment with his lost infant.

Then, if anything was wanting to prove the change that had taken place that June afternoon, there, carefully wrapped with the other little garments, was a small crumpled chemise, on which were the letters D. C., and of this Dorothy was able clearly to explain her own recollections, though they were vague: it had been worn by her, and Lisbeth had taken off the lace.

A few hours later, dressed in some of her sister's clothes, and so bewildered with her sudden happiness that her words came very slowly, Dorothy Chisholm sat by her twin sister's side trying to recall the past, of which she was obliged, however, to admit she remembered very little; and yet everything around her seemed familiar, and her mother loved to hear her say that she remembered some one who was always lying down whom she loved very much.

Then she told the story of the last six years, and tears came into her eyes as she spoke of Jem, of all his goodness to her, of his long illness and death; her amazement at the sight of her own picture was very great.

"Jem always told me that God cared about me," she said simply.

"I, too, remember Jem, he was good to me, too!" exclaimed Sibyl. "I know it was he who put me on a donkey, and I fell off and cut my head, but I can't remember how it happened." As she spoke she lifted the hair from her forehead and showed Dorothy the scar which had so much puzzled her parents.

"Ah," said Dorothy eagerly, "Jem often told me about that; he used to look for that mark on my head, and he couldn't make out how 'twas gone, for he said mother thought as how I should carry it to my dying day; but 'twasn't his fault you fell off, 'twas one of Joe's boys that made Turk jump."

(To be Continued.)

The great reason for the success of Hood's Sarsaparilla is found in its positive merit. It cures where other preparations fail.

The One Faithfulness.

Only one faithful Heart, where we are sure
Of perfect rest;
Friend, brother, sister, may not long endure
This life's hard test.

Only one faithful Hand, for ever near
To clasp our own,
And make us feel in weakness and in fear
Never alone.

Only one faithful Arm, that will not fail
As others do,
But in the valley where the bravest quail
Will lead us through.

Only one faithful Eye to watch through day
To nightfall drear,
Whose light unto the timid soul doth say,
"Peace—I am here!"

Only one faithful Love, beyond all types
That earth can show,
Which neither for sharp thorns nor cruel stripes
Will let us go.

The Horse that Said "Thank You."

A good man was once talking to a carter about the subject of prayer to God, and how each of us should thank our Heavenly Father for His goodness and mercy to us day by day. The carter had given no thought to this matter, but he seemed struck by the remark that was made to him, "Why, see what your horse does when you have given him a good feed of corn! he goes down on his knees, just as if he were thanking you for your kindness to him! And yet, though every day you enjoy the mercy of the Lord, you never fall on your knees to render thanksgiving to heaven!" Even a dog barks "Thank you" for a bone; even a canary will often sing a thankful song for a bit of ground-sel; even a kitten purrs in return for kindness. Nothing can be meaner than the disposition, whether of a man, woman, or child, that forgets to say "Thank you" in any shape or form. Some boys and girls take all the good they receive as a matter of course, and seem to have no sense of gratitude. It would do them good to know for a little while the feeling of "going without," so that they might fully understand how fortunate are their present lives. Let lips and behaviour alike say "Thank you" to parents, teachers, and loving friends, and above all, to the good and bountiful God from whom all good and precious gifts come down.

Business Law.

It is not legally necessary to say on a note "for value received."

A note drawn on Sunday is void.

A note obtained by fraud, or from a person in a state of intoxication, cannot be collected.

If a note be lost or stolen, it does not release the maker; he must pay it.

A note given by a minor is void.

Notes bear interest only when so stated.

Principals are responsible for the acts of their agents.

Each individual in a partnership is responsible for the whole amount of the debts of the firm.

Ignorance of the law excuses no one.

It is a fraud to conceal a fraud.

The law compels no one to do impossibilities.

Taskmasters

Great was that cruelty of Pharaoh, by which he forced the free people of God to serve in making clay and bricks. Yet far the worst of it was that, not giving them straw, he ordered them to supply the same number of bricks as before. When they could not bear this, they appealed to the tyrant, crying, "Straw is not given to us, yet the same number of bricks is demanded. Lo! thy servants are beaten, and there is unjust dealing against thy servants." What more violent than this tyranny?

But like to this does the Devil, the prince of this world, act against ambitious and proud men, whom, although they are poor and in need of all things like the "straw," he nevertheless draws on and stirs up to desire to live with a great luxury and pomp, as if they over-flowed with riches and abundance of all things. For though riches, like the straw, are denied them, yet lust and pride remain in as great abundance as before; and they are not weakened or broken by any trouble from adverse circumstances. What could be more wretched or more mad than this?

Tried Gold.

Upon a glowing Fire rested a Crucible, at the bottom of which lay a piece of Gold. More and more intense became the flame; hotter, and still more heated grew the vessel—and the precious metal melted, till it trickled like water.

"Unfortunate creature that I am, to have been cast into this place?" it cried.

"No; not unfortunate," replied the Furnace.

"Is it not my misfortune to be such a sufferer?" said the Gold.

"Not your misfortune," answered the Furnace.

"I shall certainly be consumed!" exclaimed the Gold.

"No; not consumed," said the Furnace.

"Alas! you have no consideration for me, surely!" observed the tried Gold.

"I am truly concerned for your best welfare," replied the Furnace.

"Then why must I suffer this agony?" asked the glittering Gold.

"It is to purge away your dross, that you may be the purer, and therefore more valuable," answered the Furnace.

"Oh, when shall it be ended?" said the Gold, stirred at the bottom of the crucible.

"As soon as possible; but not a moment before the good purpose is accomplished," kindly remarked the Furnace.

"How may it be known?" inquired the Gold, which increased in brightness.

"Immediately that the watchful Refiner who is sitting by, shall see His face reflected in you," replied the Furnace, "at which instant the process will end, and you will come forth the better and richer for the fire."

A Rat Story.

Thos. J. Cook, first mate on board the *Oronsay*, writes us as follows:

"During a recent passage from Sydney, N.S.W., to London, I found one day in the lazaretto a nest of young rats, about eight days old. I brought them on deck and called the cats, and put them down before them. We had two cats. One of them picked up one of the rats and ran away with it, and came back again empty mouthed, evidently ready for another (we supposed to eat). But meantime the other cat had gobbled the remaining three young rats. We thought nothing more of it at the time, but a few days later, to our surprise, we found the little rat as lively as a cricket, suckled with a young kitten by the cat that had taken it away in its mouth the day I brought them on deck. This rat was a little black one, and seemed quite contented with its unnatural mother, was quite tame, and would nibble pieces of biscuit from our hands. But as it grew older, it desired to roam, and used to run about the fore-castle, watched carefully by the cat. It would, however, go back

to the nest. Once it was missing for nearly a day, and the cat seemed to be very anxious concerning its safety, and eventually found it and brought it back. But about a week later we missed it altogether. Whether the other cat made a meal of it or not, or if it took a liking to its own kind in preference to cat society, and so went to roam with them, we know not. Anyhow, we never saw it again."

Hints to Housekeepers

RICE JELLY.—Mix one tablespoonful of rice flour in cold water, put it in a pint of boiling water and sweeten, break in while boiling one stick of cinnamon. Pour in molds and set on ice.

TAPIOCA JELLY.—Soak half a pint of tapioca several hours, put on to boil in a quart of water; sweeten and flavor with lemon juice, boil one hour, put in molds and set on ice. Eat with sugar and cream.

For an aching tooth, saturate a piece of cotton with ammonia, and lay it on the tooth, or try oil of sassafras, applying it frequently.

A good tonic for the hair is of salt water, a teaspoonful of salt to a half-pint of water, applied to the hair two or three times a week. The effect at the end of a month will be surprising.

PANADA.—Lay six or eight crackers in a bowl, sprinkle with powdered sugar, add a pinch of salt and a teaspoonful of fresh butter. Pour over a teacupful of boiling water, let stand near the fire an hour; add a teaspoonful of wine or brandy, grate nutmeg over the top.

RASPBERRY PUDDING.—One half gallon of new milk, yolks of eight eggs, two spoonfuls of sugar, two pints or more of bread crumbs, lump of butter the size of walnut, and some nutmeg. Bake in pudding-pan until custard sets, then add one-half gallon of raspberries, some sugar, and have the whites of eggs and a little sugar beaten to a froth, spread over all and grate nutmeg over top, return to the stove and let get a light brown. Eaten hot or cold. If canned berries are used, drain off all the juice. A quart can is enough, as that is one half gallon of fresh berries.

HEALTH DEPARTMENT.—A Good Suggestion.—By constipation is meant irregular action of the bowels, often called costiveness, and commonly caused by dyspepsia, neglect, excess in eating or drinking, etc. It is a serious complaint and not to be neglected under any circumstances, as it leads to impure blood, head-ache, debility, fevers, etc. A uniformly successful remedy is Burdock Blood Bitters, which, if faithfully tried, never fails to effect a prompt and lasting cure even in the worst cases. The following extract from a letter from Mr. Jas. M. Carson, Banff, N. W. T., will speak for itself:—"I have been troubled with constipation and general debility and was induced to use your B. B. B. through seeing your advertisement. I now take great pleasure in recommending it to all my friends, as it completely cured me."

THE BYE-ELECTIONS have passed by, and we can now consider the best protection against disease. There is unrestricted reciprocity of sentiment between all people in Canada in pronouncing Burdock Blood Bitters the very best blood purifier, dyspepsia and headache remedy, and general tonic renovating medicine before the public.

SICKNESS AMONG CHILDREN, especially infants, is prevalent more or less at all times, but is largely avoided by giving proper nourishment and wholesome food. The most successful and reliable of all is the Gail Borden "Eagle" Brand Condensed Milk. Your grocer and druggist keep it.

HOW TO STOP A HICCOUGH.—A very good authority gives as a very simple remedy for hiccough, a lump of sugar saturated with vinegar. In ten cases tried as an experiment, it stopped hiccough in nine.

Children's Department.

The Boys and the Wolves.

A merchant of Hungary tells this story. In my home, in the neighborhood of Bistritz, something very extraordinary happened a few years ago. The country is mountainous, the inhabitants are poor, and there is no lack of experience in dangers. A poor widow lived in a village not far from the city; she was sick, and when there was no more wood for her fire she sent her two boys into the thicket with a sled. The oldest of the boys was not yet twelve, the other was just eight years old.

As they came past the church with their sled—I tell all as it happened—"Yanko," said the younger, "I am wonderfully low-spirited; it seems as if something bad might happen to us. Let us just go into the church."

The older answered: "I'll do it. I dreamed a wonderful dream last night. I do not remember it very well, only that I bled."

They left the sled standing at the church door and went in and prayed. Then they went on, feeling quite courageous, although they fell over each other in the deep snow. They found seasoned wood in great plenty, and were laying it in order on the sled and binding it fast, when they discovered in the distance two wolves running towards them. To escape by running was impossible; there was not a tree near by which they could save themselves, for about them were only bushes; and of what help would the highest tree have been? The wolves would have kept watch beside it, and the boys would have starved. What could they do in such distress?

The older one, a boy of decision, covered his small brother with the sled, threw as much wood on it as he could, and called to him "Pray, but do not stir. I'm not afraid."



John Aikens Of St. Mary's, Ont. A Great Sufferer from

Dyspepsia

Perfectly Cured by

Hood's Sarsaparilla

The best stomach tonic known to medical science are so happily combined in Hood's Sarsaparilla that it cures Indigestion, and Dyspepsia in its severest forms, when other medicines fail. In many cases Hood's Sarsaparilla seems to possess a magical touch, so quick and so gratifying the relief. Read the following from an aged and respected citizen of St. Mary's, Ont.:

"I am very glad to give this testimonial as to what Hood's Sarsaparilla has done for me. I suffered very much with dyspepsia. I have been taking medicine

For 25 Years

and I never had anything do me as much good as Hood's Sarsaparilla. Every symptom of the dyspepsia has entirely disappeared and I feel that I cannot praise the medicine too highly. I

Eat Better, Sleep Better

and feel stronger than I have for many years. I have taken six bottles of Hood's Sarsaparilla bought of Mr. Sanderson, the druggist." JOHN AIKENS.

CORDIAL ENDORSEMENT.

From Mr. Sanderson, the Druggist.

"I know Mr. Aikens to be a strictly honest, straightforward man, and take much pleasure in testifying to the truth of the testimonial he gives above." F. G. SANDERSON, Druggist, Queen Street, St. Mary's, Ontario.

HOOD'S PILLS, the best after-dinner Pills, assist digestion, prevent constipation.

"Ah, God," said the other, crying, "if we are killed, our mother will die of grief."

The larger boy, Yanko, took his position with the axe ready to strike, and as one wolf, which was greatly heated by running ahead, came up, the boy struck him a blow on the back of the neck, so that he fell to the ground. At this instant the other wolf seized Yanko by the arm and threw him down, but Yanko, without any outcry that would have made his brother expose his life to danger, grasped the monster's throat with both hands and held off his wide open jaws. An indescribable anguish seized the concealed brother. He threw off the sled and the wood, picked up the fallen axe, and dealt several blows on the back of the wolf, which turned against his new enemy, and without doubt would have torn him to pieces if Yanko had not snatched up the axe as quick as lightning and struck the wolf on the head. In this way two weak boys, through God's help and their own courage, were made conquerors of two fearful beasts of prey without a single dangerous wound. Astounded, they gazed at each other and then

Still Cutting Down Prices

TO SUIT THE MOST ECONOMICAL PURSE.

EVERYTHING GOES, EVEN THE PRICE OF

New and Fashionable Millinery

IS AWAY DOWN AT

Woodhouse's Old Stand, 125 and 127 King St. E.

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Boys' Sailor Hats 15c., worth 25c. Boys' Sailor Hats 25c., worth 40c. Boys' Sailor Hats 35c., worth 50c.

Leghorn Hats 28c., 70c. and \$1.50, worth fully one-third more. Ladies' Fancy Straws 40c. up, latest shapes.

New styles are being added to our stock every day or so, as they appear in the fashionable world. Experienced and obliging milliners are busy trimming Hats and Bonnets artistically, and no fancy-prices charged. Common-sense prices rule throughout the store right up to the Millinery Department.

Our Dress Goods sale is booming. Ladies are finding out where to buy their new Spring Dresses to the best advantage. Those Plain and Fancy Serges at 6c. are marvellously cheap. Those all wool Debeiges at 10c. are about half their real value. Those fine Twill 30c. Debeiges that are going at a York shilling are surprising the people.

Call and see these goods or write.

HOLLINRAKE, SON & CO.

125 and 127 King Street East, Toronto.

at the beasts, which lay dead on their backs; their jaws open; they were amazed at the fearful mouth and strong teeth which might have crunched them. Then they knelt down and prayed, and after they had thanked God for their deliverance, they went home shouting, with their wood and two killed wolves. I myself saw the boys as they went through the streets with the wolves. They told their story, and were admired, petted, and rewarded by the whole city.

When not to Cry.

Poor Geoffrey was always in trouble. He lived in a grand house which stood in a beautiful park. He had more toys than he knew what to do with, and a pony to ride whenever he liked, but whatever time in the day you saw him you would be sure to notice a cloud on his face, and most likely tears in his eyes.

There was a lady who came to visit at Geoffrey's home, and it grieved her to see the sad looks of the little boy.

One day she found him sitting alone in the grounds looking very melancholy, so she sat down beside him and asked what was the matter.

The tears fell quickly as Geoffrey explained that his favourite white rabbit had escaped from its hutch and was lost. Miss Rice sympathised with the little boy in his trouble, and then she tried to draw his attention to something pleasanter by talking about his birthday, which was near at hand. But Geoffrey shook his head; he could not think of any new treat to choose for it, and his tears came afresh. The lady looked puzzled for a minute, and then she said—

"When I was a little older than you, Geoffrey, my father and mother went away to India, and I was sent to live with an old lady. She was very kind to me, but there were two occasions when she would not allow me to cry, and if I did I was sure to be punished."

Geoffrey looked a little interested. "When was that?" he said.

"First, I must not cry about anything that could be set right. 'If you can do anything, do it,' she used to say 'it is waste time crying and fret-

Kennedy's

Medical Discovery

Takes hold in this order:

- Bowels, Liver, Kidneys, Inside Skin, Outside Skin,

Driving everything before it that ought to be out.

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HORSFORD'S

ACID PHOSPHATE,

A wonderful remedy, of the highest value in mental and nervous exhaustion.

Overworked men and women, the nervous, weak and debilitated, will find in the Acid Phosphate a most agreeable, grateful and harmless stimulant, giving renewed strength and vigor to the entire system.

Dr. Edwin F. Vose, Portland, Me., says: "I have used it in my own case when suffering from nervous exhaustion, with gratifying results. I have prescribed it for many of the various forms of nervous debility, and it has never failed to do good."

Descriptive pamphlet free.

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Beware of Substitutes and Imitations.

CAUTION.—Be sure the word "Horsford's" is on the label. All others are spurious. Never sold in bulk.

for nearly a anxious con- found it and later we miss- ter cat made a- ing to its own nd so went to yhow, we never

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Suggestion.—By ion of the bow- nd commonly ess in eating or plaint and not nstances, as it lebilily, fevers, dy is Burdock ried, never fails re even in the st from a letter N. W. T., will ublicd with con- was induced to your advertise- recommending y cured me."

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ting. Then I must not cry if nothing could be done to set matters right. "What's done is done," she would say, and crying won't undo it."

"Then you might never cry at all!" said Geoffrey with animation, "not even if you lost your white rabbit. But suppose you fell down and cut your head, and hurt yourself dreadfully!"

"She would have said, 'Run and get your head tied up, crying won't heal it.'"

"I think she was horrid," said Geoffrey with energy. "I am glad I don't live with her. Weren't you very miserable?"

"Not at all. I was very happy all the time I stayed with her, and I've often thanked her since for teaching me her two rules. To tell you the truth, Geoffrey dear, I think you would be all the happier if you learned them too. Instead of sitting down and fretting under misfortunes, we are happier as well as wiser if we meet them bravely."

Geoffrey said no more then, but Nurse, who had accidentally torn his kite, was beyond measure surprised when, instead of wailing and weeping, he asked her to make him some paste to mend it, muttering to himself, "Crying won't mend it," and I think he is going to learn the old lady's two rules.

Who Killed the Canary?

"I hear the grey kitten has got into trouble," said Tray, the old house dog, to a tabby cat who was lying on the doorstep.

"Indeed," said Tabby, demurely: "what has she been doing?"

"Haven't you heard?" said Tray. "Why they say she has killed the canary; but I don't believe it myself."

"Why not? I shouldn't be at all surprised," said Tabby.

"Shouldn't you really, ma'am? Well now, I should."

"Why?" said Tabby, turning her head away.

"I have one or two reasons, ma'am; in the first place, she's not big enough to jump so high as that cage."

"As for that," said Tabby, "I could jump twice that height at her age."

"Indeed, ma'am," said Tray; "you don't say so."

"But, of course, I couldn't manage it now," added Tabby, hastily, as she saw his eyes fixed on her.

"I suppose not, ma'am. You see we are both getting into years; and I daresay, like me, you are beginning to feel a bit stiff in your joints."

"Indeed I'm not," said Tabby, her fur standing up, and her tail swelling with indignation.

"No offence, ma'am," said Tray, "I thought I understood you to say you couldn't jump, that was all."

"No more I can," said Tabby; "but that's quite another thing. I gave it up because I found it did not agree with me."

"I understand, ma'am. Well, we were speaking of the kitten. I know it has had a good beating, poor little thing, and I mean to find out who ought to have had the beating."

"Ah! I never interfere with other people's business myself," said Tabby indifferently.

"A wise rule, ma'am, in the general way; but there are times when—You'll excuse me, but isn't that a yellow feather sticking on to the end of your whisker? I thought so—allow me—;" but the tip of Tabby's

tail was over the wall before he had finished.

"Not such a bad jump that, for an old lady who has been obliged to give it up, because it doesn't suit her," said Tray, looking thoughtfully after her. "I wasn't far wrong, it seems; and I fancy she and I both know who ought to have had the beating."

Keep in the Sunshine.

There had been a flower show somewhere, and many flowers had been sent to compete for prizes. There was one beautiful geranium which took a prize; and when the judges came to give out the prizes, this one was claimed by a poor little girl who lived in the east of London. The judges could scarcely believe that the plant was hers. She told her story, and it was something like this:

The flower had been given to her when it was very small, and they told her it could not live unless it had plenty of water and sunshine. She said the sun did not shine much in the court where she lived, but she got up early in the morning, and put her flower in the sun; and as the sun went round she moved her plant, and so kept it in the sunshine. And she won the prize. Our gift may be very small, but if we keep it in the sunshine it is sure to grow. We want to get near and to keep near to the Sun of Righteousness. If we do, our little gift will develop, and we may gain a prize by-and-by which others with a greater talent than ours may miss, because they did not keep their gift in the sunshine.—*Moorhouse.*

A Little Girl with Two Faces.

What a strange thing I heard of the other day! It was of a little girl who has two faces! When she is dressed up in her best clothes,—for instance, when some friends are expected to come to tea, or when she is going out with her mother to call on some neighbors,—she looks so bright, and sweet, and good, that you would like to kiss her. With a nice new dress on, and perhaps a blue sash, and pretty little shoes, she expects that her mother's friends will say, "What a little darling!" or "What a sweet face, let me kiss it!" And so she always has a sweet smile on her face, and when she is spoken to she says, "Yes ma'am," when she ought, and "Thank you," very sweetly when anything is given to her.

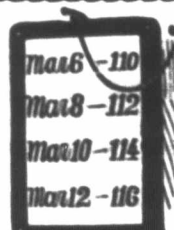
But, do you know, when she is alone with her mother, and no company is expected, she does not look at all

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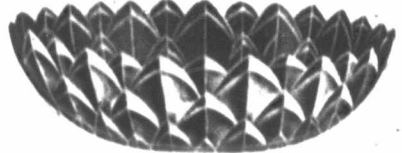
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SCOTT & BOWNE, Belleville.

like the same little girl. If she cannot have what she would like, or do just as she wishes, she will pout and scream and cry, and no one would ever think of kissing her at those times. So you see, this little girl has two faces. One she uses in company, and puts it on like her best dress; and the other she wears when she is at home with her mother.

On the other hand, I know a little girl who has only one face: and that is always as sweet as a peach, and never sweeter than when she is at home, and her mother wants her to be as useful as she can and help her. I think I need scarcely ask you which of these little girls you would love best, or which of them you would most wish to be like.

—The Almighty sends none of you into the world without a work, and none of you without a capacity to perform that work with earnestness and diligence.—*Gladstone.*



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DIVIDEND No. 65.

Notice is hereby given that a dividend of 4 per cent. on the Capital Stock of the Company has been declared for the current half year, payable on and after the FIRST DAY OF JUNE next, at the office of the Company in the city of Toronto. The Transfer Books will be closed from the 16th to the 31st of May, inclusive.

Notice is also given that the General Annual Meeting of the Company will be held at 3 o'clock p.m. TUESDAY, JUNE 7th, at the office of the Company, for the purpose of receiving the annual report, the election of directors, etc. By order of the Board. S. C. WOOD, Manager.

Toronto, April 30, 1892.

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Insured you your lifetime by using the "IMPERIAL 5 Pulley Exerciser" at home complete for \$5.00. 1000 physicians recommend it. Book: Health and Strength in Physical Culture 40 ill. 50c. given with Exerciser. Ladies' book: An Ideal Complexion and Physical Development, 90 ill. 50c., or both books 75c. Chart of 40 Athletic cuts for Dumb Bells or Pulleys, 25c. Stamp for circular.

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Table with columns for Grain, Meats, and Dairy Produce, listing various items like wheat, beef, and butter with their respective prices.

Table listing various meats such as dressed hogs, beef, mutton, and lamb with their prices.

Table listing dairy produce including butter, eggs, chickens, and turkeys with their prices.

Table listing vegetables at retail prices, including potatoes, carrots, onions, and various greens.

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