

Canadian Churchman

AND DOMINION CHURCHMAN,

A Church of England Weekly Family Newspaper.

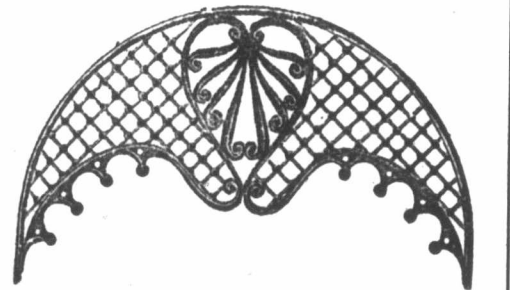
Vol. 20.]

TORONTO, CANADA, THURSDAY, JULY 19, 1894.

[No. 29.]

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Through Fast and Festival. A complete set of
 Sixty Plain Sermons for the Christian Year.
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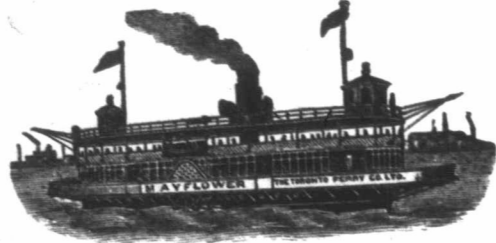


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Sponge Rag
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A good Cake of Soap and a case to keep it in
Hair, Shaving, Cloth or Tooth Brush
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Razor or Strop
A Bottle of Hooper's Meloderma to neutralize the effects of wind and weather, and a bottle of Hooper's Lavender to refresh you when weary.
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Steamers Greyhound and Eurydice. Fare—Long Branch and Lorne Park, 25 cents; Grimsby Park, 50c., round trip. Special rates to Sunday School and Society Excursions. Full particulars on application to J. OGDEN, Cor. Queen and Bathurst Sts., Toronto

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UNDER PROHIBITION. The Children's Paradise. Fun and Recreation for young and old. Campers' tents to rent with or without board.

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The most wholesome of Beverages. Always the same, sound and palatable

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JAS. GOOD & CO., Brewery at London, Ont. Agents, Toronto.

By the Thousand! By the Tens of Thousands! By the Hundreds of Thousands! By the Million!

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We will make it decidedly interesting this Fall. There's sure economy here. See, see!

Roses Hybrid Perpetual, Climbing and Moss. Best varieties; grown in open field. They are strong two-year-old bushes, averaging two feet in height. Clean, vigorous, healthy, well branched and with good roots. They will bloom freely the first season. 30 cents each, two for 50 cents, ten for \$2.

Vines Hardy Creeping. Ampelopsis Veitchii (Japan Ivy), 2 years, 2 to 3 feet, 30c. each, two for 50c., ten for \$2.50. Honeysuckle, 3 years old, 30 cents each, two for 50c. Wistaria, purple and white, 3 years old, 40c. each, two for 75 cents.

Clematis Double Red, Double White, and Double Lavender, 40c. each, or the three for \$1. Single varieties, including Jackmanii, Heneryii, Miss Bateman, Star of India, Ramona and all other single flowering Clematis, 25c. each, 10 for \$2. All our Clematis are two years old and will bloom the first season, and are guaranteed perfectly hardy.

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HANLAN'S POINT Performances (weather permitting) every afternoon at 4 and every evening at 9. Free to all. Week of June 25th—W. O'Connell, King of Hand-Balancing Artists. Week of July 2—The Great and only Waltz



OUR OFFER OF Historical Pictures.

We have much pleasure in offering to our numerous friends and subscribers an opportunity of obtaining what are considered on all hands to be, excellent pictures of the Bishops, clergy, and laity, who were members of the First General Synod of the Church in the Dominion of Canada. One represents the Bishops in their Convocation robes, who formed the Upper House, the other the prominent clergy and influential laymen from all parts of the Dominion who formed the Lower House.

These pictures are large photographs taken by the first artists in Toronto—Messrs. Farmer Bros.—and make a picture suitably framed 18x14 inches. It is almost needless to say that such pictures, besides having great interest attached to them at the present time, will be most highly prized in years to come. The event was an historical one, and any pictures of this kind have historical value.

These photographs are the only ones which were taken during the sitting of the Synod. They are controlled by us, and cannot be procured from any other source, and give excellent likenesses of each of the Bishops, clergy and laity. That of the Bishops is particularly fine, and with its background of Trinity University walls and the cloister connecting it with the Chapel, makes a handsome picture. The price of each, if sold alone, is \$2.

Our aim is to increase the circulation of the CANADIAN CHURCHMAN, hoping that by doing so we are introducing into many families good sound Church teaching, and interesting Church news. We have made great efforts to procure these pictures, and to offer them to all who will aid us in our work at the very lowest possible price. The expense and risk has been considerable, so great, that beyond the usual cost of procuring the photographs, we felt it necessary to have them copyrighted so that the chance of loss might be reduced to a minimum. No profit is made on the pictures, the only advantage we seek is the increased circulation of our paper.

We make the following offer: Any one paying up his subscription to this paper due at the end of the year 1893 and also the subscription in advance for the year 1894 may have either of the pictures for 50 cents or both of them for \$1. New subscribers paying one year in advance, can have the pictures on the same terms. We guarantee that the pictures shall be safely delivered, or if injured and returned to this office, replaced by others. We respectfully hope that in this effort of ours to secure for Churchmen the pictures of those who made up this most important Synod, we are doing them a service, and trust that by accepting our offer they may honour us with a proof of their appreciation.

CANADIAN CHURCHMAN, Cor. Church and Court Sts. Entrance on Court St.

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[July 19, 1894.

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Canadian Churchman.

TORONTO, THURSDAY, JULY 19, 1894.

Subscription, - - - - - Two Dollars per Year.
(If paid strictly in Advance, \$1.00.)

ADVERTISING RATES PER NONPARIEL LINE - 10 CENTS.
Liberal discounts on continued insertions.

ADVERTISING.—The CANADIAN CHURCHMAN is an excellent medium for advertising, being by far the most widely circulated Church Journal in the Dominion.

BIRTHS, MARRIAGES, DEATHS.—Notices of Births, Marriages, Deaths, etc., two cents a word prepaid.

THE PAPER FOR CHURCHMEN.—The CANADIAN CHURCHMAN is a Family Paper devoted to the best interests of the Church in Canada, and should be in every Church family in the Dominion.

CHANGE OF ADDRESS.—Subscribers should be careful to name not only the Post-Office to which they wish the paper sent, but also the one to which it has been sent.

DISCONTINUANCES.—If no request to discontinue the paper is received, it will be continued. A subscriber desiring to discontinue the paper must remit the amount due at the rate of two dollars per annum for the time it has been sent.

RECEIPTS.—The label indicates the time to which the subscription is paid, no written receipt is needed. If one is requested, a postage stamp must be sent with the request. It requires three or four weeks to make the change on the label.

CHECKS.—On country banks are received at a discount of fifteen cents.

CORRESPONDENTS.—All matter for publication of any number of the CANADIAN CHURCHMAN, should be in the office not later than Friday morning for the following week's issue.

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

Address all communications.

NOTICE.—Subscription price to subscribers in the City of Toronto, owing to the cost of delivery, is \$2.50 per year, if paid strictly in advance \$1.50.

FRANK WOOTTEN,
Box 2640, TORONTO.

Office—Cor. Church and Court Streets.
Entrance on Court St.

Lessons for Sundays and Holy Days.

July 22—9 SUNDAY AFTER TRINITY.
Morning.—1 Kings 10, to v. 25. Acts 22, v. 23 to 23, v. 12.
Evening.—1 Kings 11, to v. 15, or 11, v. 26. Mat. 11.

TO OUR READERS.—We want a reliable person in every parish in the Dominion, to get subscribers for the Canadian Churchman. Write at once for particulars, giving references.

NOTICE OF REMOVAL.—We have removed the offices of "The Canadian Churchman" to larger and more convenient ones, corner Church and Court Sts. Entrance on Court Street.

"BE BRIEF AND TO THE PURPOSE," was the advice given by the Iron Duke—who fought more than forty battles and never lost one—to Henry Melville, when he had made the latter chaplain of the Tower of London, and the clergyman asked him for advice, as he had never previously preached to soldiers. The maxim will answer very well for others than soldier parsons—especially in Canadian July weather. It is a course very naturally taken by a man who feels the authority of his office.

"YOU TEACH US WITHOUT INSULTING US" was the grateful acknowledgment made by the Assyrian Christians as an apology for seeking the establishment of an Anglican mission in their country. Divided between Turkey and Persia, they have a hard time under both masters, and are grateful for any manifestation of fraternal sympathy and respect, for, indeed, as Archbishop Benson says, they are worthy of much respect for their martyr-like steadfastness to the Faith for centuries past.

PRISON REFORM AT OTTAWA.—The Prisoners' Aid Association of Canada is pressing for prison reform legislation during the present session of the Federal Parliament, and more especially for the establishment of a Dominion Reformatory for young men between the ages of sixteen and thirty who have been convicted of their first offence, so that they may receive the most approved reformatory treatment with a view to their restoration to good citizenship. Sir John Thompson has

admitted the necessity of such an institution, and intimated his intention to take the necessary steps for its establishment at an early date. We trust a matter of such vital moment will be dealt with without further delay. Hundreds of our young men, many of them bright, well educated, and well connected, are constantly drifting into the ranks of the criminal classes for the want of just such an institution.

THE "DEADNESS" OF THE WELSH CHURCH is sarcastically illustrated by *Living Church* by a reference to its recent ordinations, etc. Out of 96 deacons ordained by the Bishop of Llandaff within the last three years, no less than eight had been Nonconformist ministers. Besides these he licensed 45 lay readers. "This indicates that the demand for the Church is running ahead of the clerical supply. These are not the signs of a decaying Church! It becomes constantly more evident that the violent attack which is being made upon the Church in Wales is owing not to her deadness, but to her vigorous life." They want her to die, but she won't!

A DYING NATION.—The last one hundred years have seen strange changes in Great Britain and France: they have exchanged positions. The French population has increased from 26 to 40 millions only, only 14 millions more, not 50 per cent. Britain can show an increase from 10 to 100 millions, 1,000 per cent., 90 millions of a net increase. In England the excess of births over deaths is 13 per 1,000; in France it is generally a decrease, occasionally 1 per 1,000, on the average probably dying faster than they are born. "Are not such striking contrasts to be accounted for by the difference between the two countries in the observance of religion and morality?" So asks an American Church paper.

FEMALE PREACHERS are becoming a bone—a "rib"?—of contention among the Baptists. They have at least eight women now "ordained" as full fledged ministers. The *Examiner*, representing the denomination generally, repudiates these female evangelists and pastors in a very autocratic tone. "Such ordinations are in plain contradiction of the Scriptural doctrine, and must be treated as null and void." This is, as a contemporary remarks, "an interesting state of things." What are they going to do about baptism and communion administered by one of these unauthorized ministers?

"A BISHOP, KINDEST AND TRUEST, OPEN HEART, OPEN HAND."—Such a character does the venerable (doubly so: he is 89 years of age) Archdeacon Denison give to the deceased Bishop of Bath and Wells—so differing from him on minor theological questions, though at one on the great doctrine of the Faith—"highest things, in which we were of the same mind," says the Archdeacon. It does the Church good to read such generous amenities across the chasm of a new made grave. "Making no parade of learning, but having much for every good use. In every case, kindest, loving, charitable, he has died 'by the mercy of God' as he has lived."

"IF AN ARCHBISHOP WERE TO GO TO PRISON"—a speaker at the recent gathering of the E. C. U. said—"it would do the Church a world of good." The Archbishop might be forgiven for doubting

the accuracy of this prescription for the Church's amelioration: but the reference was to the policy to be pursued in case of the actual disestablishment of the Welsh Church. Should the Archbishop, as a matter of Church principle, summon the Welsh Bishops as usual to meetings of the Convocation?

"CONFIRMATION OUTFITS" are advertised by an enterprising American dry goods firm, with some uncomplimentary remarks about "other houses" and the significant addition, "we always give to the boys a handsome gold ring free with each suit." They do not say what connection the ring has with the ceremony—perhaps they think "Confirmation" is a Church version of matrimonial engagement! What is a "Confirmation outfit" anyway—especially for boys? It was bad enough to have fashion "rig out" our girls in mock bridal costume: it is outrageous to dandify the boys for such a solemn occasion. Our Bishops should look after these corrupt fancies.

THE EVIL OF SECULAR EDUCATION divorced from religion forms the subject of some valuable editorial notes in *Church Bells*, which comments upon the noble energy of the Churchmen in the diocese of Adelaide, who have established an independent system of schools at their own expense. Other Australian dioceses are preparing to follow their example. It is a "result of an uneasy reflection that the remarkable and continuous growth of evil (there) may be the outcome of their system of elementary secular education." So one extremity of the British Empire teaches the others by experience.

MAKING THE BEST USE OF MATERIAL AT HAND.—To do this is in itself a mark of what we may call practical genius. The gift or talent is well illustrated by a recent incident in the hands of Canon Tristram. On one of the islands of the Mediterranean he saw what he supposed was a rare specimen of lizard lying on the beach, and hastened to seize it. It proved to be a deadly viper! Here was a predicament. He had it by the neck, but his muscles were gradually becoming paralyzed, and the snake's prospect was excellent. The Greek boatmen stood aghast in superstition and waited to see him "done for." Espying an empty soda water bottle, he thrust the viper's head therein, following it with its body, added alcohol, and has the bottle and snake as a trophy to this day!

"WHY DO THEY CLAW AT US LIKE CATS?" asked a Coptic Bishop in reference to some Presbyterian missionaries who had done noble work in Egyptian territory. They had, however, spoiled their good work by the uncharitable and unbrotherly proselytizing spirit which they manifested continually, and with which they insulted those whom they desired to convert to Western Puritan fancies as to doctrinal expressions and views. Anglicans, avoid this mistake.

"GREEK SABBATARIANS" the Assyrian Christians might be called. Some of their notions even "outherod the Herod" of Connecticut Blue Laws. Their Canon Law actually forbids people to wash themselves on Sunday. The Metropolitan recently said to Rev. Dr. Lang, "Rabbi Lang, you promised not to change any of our old customs. Will you see that the bath-house is shut up on

CHURCHMAN,
Church and Court Sts.
Entrance on Court St.

Sunday, and the soap taken." So Dr. Lang had to lock up the school bathroom on Saturday afternoon, as Sunday there still begins at 8 p.m. on Saturday. How would this suit our Canadian Sabbatarians?

Is Mr. GORE SARCASTIC in his letter on the recent "declaration on Inspiration," or is he only tired and sick of the way the subject has been handled? It may not be entirely satisfactory to the composers and signers of the Declaration to learn from him that the document so carefully framed "leaves the critical questions entirely open," and to observe the quiet hint that Mr. G. himself would have signed it, where he says, "I cannot but wish that the eirenic character of the Declaration had been made more apparent by its being offered more impartially for signature."

THE INTERMINABLE SPEECH of Lord Dunraven on the Deceased Wife's Sister's Bill recently, is said by the *Church Review* to have contributed materially to the defeat of the Bill he advocated, and possibly even secured its defeat. A warning to makers of long speeches in Synod or Parliament! The two Roman Catholic peers, the Duke of Norfolk and the Earl of Dunleigh, voted opposite ways on the question. Altogether, there seems to have been a puzzling amount of confusion both in speeches and votes.

THE NEGRO is still a distasteful object to Southerners in U.S., and some recent examples of this odium have been chronicled. Perhaps the worst case of intolerance was in Texas, where Bishop Kennalng and Rector Aves were guilty of the heinous crime of allowing a negro clergyman to occupy a seat in the chancel of a "white man's church." A Texan newspaper advises them that such "mixing of niggers and white people in religion or any other kind of social equality, will not be tolerated. . . . The best plan is to fire them both out of the community!" One wonders what idea of the nature of Christianity these white Texans have got.

THE LIFE OF "THE WANDERING JEW" is the sort of life the present Bishop of Oxford says he leads. "That might be very 'apostolic,' but it did not leave him much time for composing speeches or making them. A great part of his time was taken up in driving, in reading on the railroads, and in living at railway stations. He thought if he were to hold a diocesan synod in the place where he was most frequently found, it would be in the Oxford railway station." Such changes have modern customs wrought among successors of the Apostles!

OUR NEXT ISSUE, AUGUST 16th.

Owing to our long and severe illness last winter, we find it now imperative for us to take a timely holiday. We are sure that our numerous readers will willingly consent to a short rest under the circumstances. Our next issue, therefore, will be August 16th.

ONE MILLION DOLLARS PER DAY!

Such is reputed to be the gross amount which it is calculated the railway strikers are engaged in throwing away while the strike lasts. What a crime against the starving families of those who are really poor among these people! Only it may be somewhat difficult to fix the responsibility for that crime. It is no doubt somewhere between the Pullmans and their conductors: but on which side, mainly or entirely? That is a long question to debate, and involves one thousand details which

cannot be easily measured, weighed, and compared. Employers who will only pay their employees ridiculously small wages are, personally, at the root of these labour rebellions—but is this the case of the Pullman people? The only thing so far clear in all this very miserable and shameful business is that

ARBITRATION SHOULD BE HAD.

If ever there was a case in which the combatants should agree to transfer their mutual differences to some impartial court, this is one. The issues involved are so tremendous, the effect of delay so dangerous, the risks incurred are so immense, that there should be no hesitation on the part of those who have forced themselves or been forced into the position of ringleaders. There should be no parleying or hair-splitting as to the best tribunal: the whole question should be lifted out of the arena of strife, and settled out of hand. The gravel and dust of strife and contention amid rival interests and contrary excitements are sure to blind men's eyes to the grand outlines of the general subject. They can only see their individual rights and wrongs—others are not considered. Yet

THE PUBLIC HAS RIGHTS

in this matter. The strikers do not simply interfere with the Pullmans, and the conductors and other railway employees—the whole travelling public, nay the whole public who need suitable material to live upon, are deeply and directly interested in such strikes. They may, therefore, be naturally and properly expected to take a hand in the dispute, and demand a rapid and effective removal of the existing obstruction to reasonable comfort in business and life. The hand of the strike is at the throat of the public! This fact is beginning to be felt more and more. The idea of Debs that "sympathizers" should wear a white ribbon, shows his own consciousness of the true state of the case. On the other hand, President Cleveland's proclamation of martial law exclusively expresses it.

IT IS "THE STATE AGAINST THE REBELS"—

so the case for trial may be expressed in brief. The public authority of each State in the Union, and of the whole Republic, is challenged to put forth its force and stop this lawless impediment to public peace and safety. For the matter has passed beyond the limits of the original dispute. Certain persons and organized bodies have "taken the law into their own hands": and it is, therefore, time for the law proper to rise and assert itself and establish its supremacy anew. It is said that the "ferment" amid this vast heap of excitement is really due to an industrious knot of anarchists, who have "shown their hand" (and their temper) beyond the Atlantic in the murder of Carnot and the attempted murder of Crispi. These men have to be reckoned with sooner or later.

WHAT DO THE ANARCHISTS WANT?

They simply want—what *belongs* to others! That is their one great principle. "Tuum" should be "mecum." There is no use in reasoning with them that as soon as they attain their object, it defeats itself—"mecum" must be "tuum," and so on *ad infinitum*. They are too totally blind to see that their victory means their own effective defeat—the setting in motion of a gigantic ball which will crush in turn all who are near it. Those "on top" must come immediately to the bottom: and those below may rise, in the revolutions, to the top again—but each time more and more bruised and mangled and maimed by the juggernaut of this car of anarchy. Their

comfort—if it can be called so—must be very short-lived.

ANARCHY IS MISERY.

Some persons may for a while take fierce joy in the confusion and turmoil of such revolutions: but their human energy and power are sternly limited by fateful decrees which they cannot ignore or set aside. *Down they go!* The very expectation of this inevitable fate before them—which they are only hastening by their wild actions—adds a sting to the cup of pleasures even while it passes the lip that decries it. *These men are mad!* All crime is folly, and criminals are fools—but this is absolute idiocy, lunacy! Hence, it becomes the paramount duty of public authorities everywhere to repress such proceedings with iron hand. This, however, does not do away with the *fundamental need of arbitration*. Every government, republican or monarchical, should provide a standing court to settle such disputes before they "come to such a head" as Chicago has experienced.

IMPORTANT LETTER FROM BISHOP BLYTH OF JERUSALEM.

The extremely interesting nature of the communication printed below, and its great value as an incitement and encouragement to those in Canada who like to "remember Jerusalem," must be our apology for publishing what may not have been originally intended for publication when written. Fortunately, the letter contains nothing but what might be made public with advantage to all concerned. For our own part, we are exceedingly gratified if any words of the CANADIAN CHURCHMAN have helped to bring into practical fraternal sympathy two countries so widely apart—the oldest and one of the newest conquests of Christianity. May Judea and Canada be always found in each other's company in the propagation of the Gospel message. We tender Bishop Blyth our best wishes, and candid congratulations on the increasing success of his work, and the increase of interest excited by it.

Jerusalem, June 18th, 1894.

DEAR SIR,—I am much obliged to you for your kindness in sending me a copy of your issue of May 3rd, and for inserting my letter of general appeal dated March 25th. This letter has been inserted in many English papers, but you have added your editorial comments which are most kind and encouraging.

Very generous grants have been sent through the Board of Foreign Missions by Canon Cayley. He has the gift, which perhaps sympathy confers, of sending these grants at some moment when I have been looking about for the chance of taking up new and important work. It is at least a very curious coincidence that this timely help has come from Canada three several times when I have been most anxious for what has then seemed a "God send." The first instance was when the starting of the new railway works at Haifa, under Mt. Carmel, ran up our rents to a prohibitive figure, and the arrival of £100 from the Dominion of Canada enabled me to commence a fine mission house, which the missionary began to occupy last week. That £100 saved my having to lay out £240 at that moment, in a new lease, at greatly increased rates. Something of the same kind had occurred twice subsequently.

No one can value more thoroughly than a Bishop in charge of such work as mine, the help that a flock gets from such a Board of Missions, given directly into a Bishop's hands, confers on work of the moment. It comes, as it were, with the blessing of the Church of the Saviour. And it is with satisfaction that I feel that, as the Bishop representative of our communion at this Mother City of Christianity, I represent here the Church in Canada as really as I do the Church of our communion in her other offshoots, whether they are sisters or daughters in that communion. The claims of Jewish work upon our communion are now very pressing; and the help I receive from Canada to Jewish work in Palestine and in Egypt is very real, and most encouraging. I am,

Yours very truly and obliged,

G. F. POPHAM BLYTH.

Anglican Bishop in Jerusalem, and the East.

Home & Foreign Church News

FROM OUR OWN CORRESPONDENTS.

NOVA SCOTIA.

ANTIGONISH.—The Church here seems to have taken a new lease of life since the advent into the rectorship of the Rev. C. Sydney Goodman, late rector of St. Andrew's, Deloraine, Manitoba. Quite a large sum of money has been raised here and throughout the parish for church improvements, and these have been and are now being rapidly effected. At once we hope to have a font, a brass eagle lectern and stained windows for the east window, all of which will be great adornments to what has been in the past a very bare and uninviting church. A winter residence for the rector is also to be built this summer. On July 1st, 6th Sunday after Trinity, a unique service was held. Leading members of the town band accompanied, instrumentally, the bright and attractive evening service; the late organist of St. John the Evangelist, Montreal, presided at the organ (very kindly volunteering his excellent services), and the rector preached with accustomed eloquence on "Should the Church of England be disestablished and disendowed?" The church was crowded to its utmost capacity, despite the heat, and a large offertory was made. Being the anniversary of Confederation, the service ended as the band led the familiar strains, the large congregation joining heartily in singing "God Save the Queen."

ONTARIO.

ARNPRIOR.—By means of a strawberry festival on the 22nd June, which netted the sum of nearly \$130, this parish has at length, after many years, succeeded in becoming not only entirely free from debt, but with a neat sum in the treasury towards needed repairs and improvements to the church. It would take too much space to recount here all that has been accomplished since March 27th, 1892, when the present rector entered on his duties. A few facts and figures may suffice. First, the congregation has increased from a few dozens to an average attendance at every service of over one hundred. The number of communicants has increased from 60 at Easter, 1892, to over 80 at Easter, 1894. Thirty-four were confirmed last Oct., and nearly as many more could be prepared if the Bishop could visit us again shortly. The Sunday School has increased from an average of about 40 to an average of about 60. The choir, under the leadership of Mr. Arthur Simpson, has been much improved. The services are, for the most part, bright and hearty, and always appear to be enjoyed by visitors when present. The rural deanery meeting of Renfrew was held in May, with a public service on one of the evenings, at which Rev. Mr. Mackay, of Ottawa, was the preacher. Both the service and the business meetings were enjoyable and successful. An account of this, as well as of the progress of the parish of Arnprior, should have been sent before by the rural dean, but for his much lamented breaking down in health. We all hope that Mr. Bliss may soon recover his old-time health and vigour, and be blessed abundantly in restoring that almost ruined parish of Eganville to the place it ought to occupy as one of the oldest and most loyal parishes of the diocese. But to return. The work accomplished in the parish of Arnprior in the short space of two years and a quarter, has been something marvellous, especially when the untoward circumstances in which it was at the beginning of that period are considered. The rectory was at once put into a thorough state of repair, inside and out, at a cost of over \$300, not including a furnace, itself costing \$100. Numerous repairs and improvements have also been made to the church, involving considerable cost. The old debt, which had been against the chancel and vestry since 1885, and of which interest alone to the amount of nearly \$300 had been paid, has been entirely wiped off. Thus there is now no debt, and some money on hand. The church needs re-shingling and other improvements. But with a congregation ever ready and willing to assist to the best of their ability, with wardens zealous in the discharge of their duties, with live sidesmen to assist them, and with a Woman's Guild ever active and self-denying, we trust the parish will continue to improve and go forward in what, God blessing it, appears to be a new era in its life. Before concluding this long account, mention must be made of the numerous benefactions to Emmanuel Church during this same period. First a legacy of \$100 from the late Miss Morrell, for many years an honoured member of the congregation. This truly pious, well-instructed member of the Church had not much to leave behind her, yet of that little she gave this amount to what she knew was a struggling parish, and it came at a most opportune time. Would that others, with their greater abundance, might follow her example! Next we have to mention the free gift, at Easter, 1893, of the electric light system to the Church by Mr. and Mrs. Cole, of the Bank of

Ottawa, assisted by a few friends in Ottawa and St. Catharines. Mrs. Cole also presented the Church last Easter with a pair of flower holders for the altar. Mr. Arthur J. Butler at the same time gave a handsome altar desk; while his father, Mr. John Butler, put in, at his own expense entirely, a handsome chancel or east window, the centre window containing the subject of the Ascension, with the inscription underneath the whole window—"Erected to the glory of God by John Butler. Job xix. 25." The text chosen by Mr. Butler was intended to have been in full, but, through some mistake, appears as above. It is one, however, which is well known, and is, on many accounts, singularly appropriate. Mr. Butler is one of the first promoters of the Church in Arnprior, and loves to tell of its early history, when the services were held in the public school house, over a blacksmith shop, and in a little room in rear of his own hardware store. He has been a veritable pillar of the Church in Arnprior, and though now unable to attend except, occasionally, the celebration of the Holy Communion on a week day, is still loyal and liberal. This latest gift is but one of many to the church. We trust he may long be spared to the church here, be comforted in all his sufferings, and by-and-bye be given a happy issue from all his afflictions. In conclusion, Emmanuel Church has had its dark days, has had many discouragements; but possessing as it does a sufficient number of adherents to make it a strong parish, and with a few of its members whose loyalty, devotion and self-sacrifice are not excelled elsewhere, we faintly hope it may yet very considerably "lengthen its cords and strengthen its stakes." We must not, however, forget the truth of Ps. cxxvii. 1, 2.

KEMPTVILLE.—Thursday, June 28th, 1894, will hold a very prominent position amongst the red letter days of the parish, in consequence of the grand, yet intelligent and devotional, function of consecrating the "Patton Memorial Church," under the invocation of St. James the Apostle, by his Grace the Archbishop of Ontario. For nearly three years the entire debt on the fabric had been wiped off, and the rector, with his people, had waited patiently for the consummation of their long cherished desire to have it consecrated; but whilst waiting, they gave attention to sundry important improvements, which were being hastened to completion, when the day at last arrived. So the passer-by would have seen a body of men occupied in restoring and beautifying St. James' Hall; another set erecting a fine churchyard fence of iron, extending over four hundred feet; another lot covering the organ chamber and vestry of the church with galvanized iron; and another band placing memorials to departed friends in the churchyard, and several, chiefly ladies, decorating the graves of such as were to be "had in remembrance." The rector and his wife and parishioners had no time to be idle in making due preparations to receive, with befitting honour, his Grace the Archbishop, and over twenty clergymen, besides prominent laymen. Some sixty invitations had been issued to clergymen of the diocese. All would have been accepted had not imperative parochial duties hindered. There were four services in the church. The Holy Sacrifice was pleaded at 7.30 a.m., by the rector, and at 11 a.m., by his Grace. Litany was sung at 4 p.m., by the rector of Grace Church, Ottawa, the Rev. W. F. Gorman. Evensong was sung at 7.30 by the Venerable the Archdeacon of Kingston. During the offertory in the morning, Mrs. Dr. Jones sang, with exquisite pathos, "The holy city," and in the evening, at the offertory, Mrs. O. Bascom rendered, in a most admirable and devotional manner, Gunod's lovely "Abide with me." His Grace, the Archbishop, and his chaplains robed at the rectory, the former in mitre and scarlet convocation robes. The clergy vested in the Parish Hall. The latter, headed by the churchwardens, Messrs. J. Murray Harding and Geo. Eager, preceded by Master Samuel Sparkes, habited in a surplice, bearing the beautiful parish banner, met his Grace at the entrance of the rectory grounds; he was preceded by his chaplain bearing the metropolitan crozier; the procession then wended its way to the church, entering by the south-east porch, down the main aisle, to meet his Grace, who entered with his chaplain at the main entrance. The request having been made by the rector, Mr. Emery, and his wardens and others, to consecrate the church, his Grace proceeded with the solemn service. At the celebration he preached a well-timed sermon. His Grace, with the clergy and several prominent laymen, were entertained at lunch by the rector and Mrs. Emery, at the rectory. Toasts in harmony with Church and state were the order of the day. Reference was made to the great duties of the English speaking part of the Catholic Church, as the rallying power to draw into visible unity the eastern and western parts of the Church, and to restore the divisions that have seceded the last few years. His Grace made happy references to former rectors, naturally emphasizing the work done by the present rector and his wife, sustained by the faithful. The Rev.

Messrs. Wm. Lewin and Patton made excellent addresses at the litany service. Canon Spencer preached at evensong an excellent sermon on the Church as the extension of the Incarnation. Rev. Rural Dean Carey delivered a practical address. The services were all choral. The offertory during the day was ordained to the New Rectory Fund. Friday being the Feast of St. Peter, there were three services—Matins sung by Rev. A. Phillips, rector of Hawkesbury; an eloquent sermon was preached by the rector of Richmond, Mr. Saddington; the Holy Eucharist was offered by the Rev. W. F. Gorman; Litany was sung by the rector at 4 p.m.; Evensong was rendered by Rev. A. Cooke, and the Rev. Mr. Smitheman delivered a good plain sermon. The altar was resplendent with flowers and proper ornaments. A large floral cross of three feet in height, with eight vases of flowers, a large quantity of rare roses and carnations, were kindly presented by the honourable Senator McLaren of Perth. The Sunday following the Rev. A. Cooke, of Kingston, preached two thoughtful sermons, acting as server and epistoler at the celebration, the rector being celebrant. According to previous instruction of the rector, the non-communicants remained in to worship. Every first Sunday in the month the Holy Eucharist will be offered, without matins, at 10.30 a.m., and all are requested to remain to worship, if not to receive, at this and all other celebrations.

TORONTO.

St. James' Cathedral.—The Rev. Prof. Clark is taking duty at St. James' during Canon DuMoulin's absence.

Rev. G. Herbert Gaviller, rector of All Saint's Church, Buffalo, N. Y., preached in the Church of the Holy Trinity last Sunday morning, and in St. Peter's Church in the evening. Mr. Gaviller is a Canadian, who has been residing in the United States for the past few years, and is now visiting friends in Toronto.

COLLINGWOOD.—Sunday, 8th July, the Rev. H. D. Cooper, M.A., of Holland, Rupert's Land, preached at evening prayer in All Saints' Church. His text was Heb. xiii. 9, "Be not carried about by divers and strange doctrines." He preached a very appropriate and profitable sermon, giving several good reasons why people were "carried about," and recommending every one to study the Word of God humbly and honestly.

NIAGARA.

WEST FLAMBORO.—Christ Church has just had its Strawberry Festival in the township hall. The programme was helped out by Miss Dickson of Montreal, whose Scotch songs were the feature of the evening. The young girls of the parish were trained by Mrs. Morton for the occasion, and showed fine native talent. The Sunday school of Christ Church, West Flamboro, had its annual excursion to Ainsley Park this summer. The Caswell charts have lately been introduced into this school, and are proving a great means of interesting the children.

ROCKTON.—St. Alban's Church seems to have taken on a fresh lease of life. A Sunday school has recently been organized, and though small, the workers are meeting with much encouragement. The attendance at divine service has greatly increased of late, but there is ample room for still more, should they wish to come.

HURON.

INGERSOLL.—St. James'.—With deep regret we hear the announcement that our rector, Rev. J. H. Moorhouse, has been appointed by the Bishop to Christ Church, London. The present flourishing condition of the parish is the best testimonial of Mr. Moorhouse's work amongst us during the past four years, taking up this work, as he did, under exceptionally trying circumstances. We wish for him and his wife God-speed and blessing. His place here will not be easily filled.

VICTORIA.—On Sunday, the 8th, the Foresters of Vittoria and vicinity attended Christ Church, when an appropriate sermon was preached by the Rev. J. R. Newell. There was a very large attendance. The services throughout were bright.

TYRCONNEL.—On Thursday last, a member of St. Peter's Church waited upon the rector, the Rev. M. G. Freeman, and presented him with a valuable and beautifully engraved silver pocket communion service, in recognition of his services during the recent illness of several members of the family.

ST. THOMAS.—On Friday evening St. Thomas' Church, which has been unused since Trinity Church was built in 1877, was, after being renovated, re-

[July 19, 1894.

SO—must be very

RY.

take fierce joy in such revolutions: power are sternly they cannot ignore. The very expecta- fore them—which their wild actions—ures even while it these men are mad: is are fools—but Hence, it becomes authorities every- gs with iron hand. y with the funda- very government, ld provide a stand- utes before they Chicago has ex-

SHOP BLYTH OF

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June 18th, 1894.

d to you for your your issue of May of general appeal s been inserted in have added your ost kind and en-

sent through the anon Cayley. He apathy confers, of moment when I ance of taking up s at least a very ly help has come when I have been seemed a "God en the starting of nder Mt. Carmel, e figure, and the inion of Canada ssion house, which last week. That out £240 at that y increased rates. d occurred twice

ly than a Bishop the help that a f Missions, given nfers on work of with the blessing d it is with satis- op representative City of Christian- Canada as really ion in her other s or daughters in ewish work upon ing; and the help work in Palestine most encouraging. nd obliged, PHAM BLYTH. and the East.

opened by the Bishop of Huron, who preached an appropriate sermon. It will be used as a mortuary chapel and for occasional services. It is of brick and roughcast, with wooden tower, and is believed to be the oldest church building in Western Ontario, between Sandwich and the Grand River Indian reserve. In it Bishop Baldwin, the preacher on this occasion, was ordained to the ministry, 34 years ago.

CALGARY.

PINCHER CREEK.—*Saint John the Evangelist.*—Friday, June 29th, 1894, Saint Peter's Day, was a red-letter day in the history of this parish. It marked several encouraging features in the progress of the Church. It was the date of the Bishop's visit, and all those who took advantage of the services of the day with one voice proclaimed that it was a day long to be remembered. The day began with morning prayer at 9.30 a.m., read by the Rev. Dr. Cooper, Rector of Calgary, the Rector of St. John's reading the lessons. There were about a dozen present at this first service. At 11 a.m. began the service of ordination. The clergy, six in number, besides the Lord Bishop of the Diocese, having robed in the vestry, formed in procession, entering the church at the west door while hymn 431 A. and M. was sung. All but the two candidates—one for priest's orders and the other for deacon's—took their places within the chancel rails: the candidates seating themselves in the front seat on the right of the nave of the building as they entered. Dr. Cooper, the examining chaplain, preached the ordination sermon, setting forth therein the several duties of the two orders of the ministry to which the candidates respectively were to be admitted, and the responsibility with which each order was bestowed. The sermon was full of historical fact, based upon the infallible Canon of Holy Scripture itself, clearly defining the existence of the threefold order of the ministry and its unbroken continuity in our own branch of the Church Catholic up to the present time; showing with clearness the rallying ground upon which the broken sections of Christianity might hope to be marshaled together in one consolidated unit in the Anglican Communion, for the ministry was threefold, her teaching based upon the most sure warrants of Holy Scripture, her sacraments of Divine institution, and her public services such as encouraged and gave opportunity for the laity to perform their solemn part: besides this, her historical character gave unimpeachable testimony that rightly preserves her claim to be a pure branch of the Catholic and Apostolic Church. Surely we know not what we do when we sever ourselves from her Communion. After the sermon, the candidates were presented to the Bishop—first him who sought the office of a deacon, next him who having found the office of a deacon of good report, and being himself found faithful, sought the more responsible office of a priest. The candidates were presented by the examining chaplain, Dr. Cooper, "who having inquired of them and examined them, found them to be apt and meet, for their learning and godly conversation, to exercise their ministry duly to the honour of God and the edifying of His Church." The Bishop then addressing the people, asked if any person present "knoweth any impediment or notable crime for the which these persons ought not to be admitted to the office of deacon or priest, let him come forth in the Name of God and show it." None being found, the office proceeded: the Bishop commending the candidates to the prayers of the congregation, began the solemn litany, after which, with accompanying collects, the solemn searching questions were given, the candidates answering reverently and piously to each; trusting in the help of the Lord, who alone can enable them to fulfil the responsible duties, and make them worthy labourers in His vineyard; bearing the burden and heat of their day, may they be rewarded and refreshed in that glorious eventide when the sun of their lives shall have set here to rise in triumphant splendour hereafter. The Epistle was read by Rev. Rural Dean Hilton, and the Gospel by the newly made deacon. The candidates were for deacon's orders Mr. G. Cyril d'Easum, who graduated at St. John's College, Winnipeg, with 1st class classical honours, and for priest's orders, Rev. J. Hinchliffe, missionary in charge of the mission to the Piegan Indians, whose work commends itself to all who may have from time to time visited the mission. The clergy present who, with the Bishop, laid their hands upon the candidate for priest's orders, were the Rev. Dr. Cooper, Rural Dean, examining chaplain to the Bishop and Rector of Calgary; Rev. Ronald Hilton, Rural Dean and Rector of Christ's Church, Macleod; Rev. F. Swainson, missionary in charge of the mission to the Blood Indians south of Macleod; and the Rev. H. Havelock Smith, Rector of St. John's Church, Pincher Creek. The solemn service was a renewal to each of the solemn vows taken in the years that are gone. May it renew the desire in each "to be found faithful." Following the Ordination Service came the office of the Holy Communion, taken by the

Bishop, assisted by the Rector of St. John's. Besides the clergy, there were fifteen members of the congregation who communicated. There were in all thirty-three persons in the congregation, some of whom were members of other Christian bodies. The offertory went, as provided by the Constitution of the diocese, to the Clergy Widows' and Orphans' Fund, and amounted to \$7.15. Again at 7.30 p.m. there was a service of special interest to the members of this congregation, the receiving into full communion of four persons by the solemn rite of confirmation or the laying on of hands by the Bishop. The service began with procession as in the morning, while hymn 215 was being sung, the Bishop and clergy seated within the chancel rails. Evening prayer was read by the Rector of the parish, the first lesson by Rev. Mr. Hinchliffe, and the second by the Rev. Mr. d'Easum; at the end of the 3rd collect hymn 210, and then the preface to the order of confirmation read by Dr. Cooper. The Bishop, before putting the solemn question, addressed the candidates in fatherly counsel, reminding them of the duty they were now about to discharge, the taking upon themselves of those solemn vows made on their behalf—or as in the case of one taken upon himself at baptism—renunciation, faith, obedience, and urging them to prosecute their Christian calling in the full confidence of those who "have to give an account," and the blessing in store for those who, with earnest desire, long to see the salvation proclaimed and assured to those who believe on the Lord Jesus. The question was asked "Do ye here in the presence of God," etc., and each candidate, as his or her name was called, made answer for himself or herself, "I do." The Rector then presented each one to the Bishop for the "laying on of hands," after which followed "the Lord be with you," etc., to the end of the service, and may God be with them in deed and in truth and uphold them in the choice they have made "to serve Him truly all the days of their lives." Hymn 347, after which followed a second address by the Bishop, choosing the words of Christ, "Without Me ye can do nothing," and pointing out the great privilege confirmation opened out, viz., the privilege of becoming partakers of the Blessed Sacrament of His Body and Blood. The addresses were essentially spiritual in their character and were indeed words from a Chief Pastor. Hymn 349. Over fifty people were present at the evening service. So ended a day marked by an event that may never be witnessed in this church again—the Ordination marked also by an event a repetition of which we may hope to witness often, as those who have not yet realized their obligation to take upon themselves the vows and promises of baptism, do so, and remove that which hinders their enjoyment of the greatest Christian privilege, the communion of the Body and Blood of Christ. The date fixed for these services was peculiarly fitting. St. Peter's Day is a great day at St. Augustine's College, Canterbury, England. The Bishop of this diocese and the Rector of St. John's, Pincher Creek, both claim S. A. C. as their Alma Mater, and the thought of "Floreat Domus" could not be otherwise than present in both their minds on that day. And the Rector could not help being carried back to his college days, as he read the second lesson at the morning service. So fresh in his memory was that voice—now still—of Hon. Beresford Hope as he used to read in the college chapel on this day, "Lovest thou Me? Feed My lambs, feed My sheep." That honourable and worthy benefactor of our college has been "called hence," and yet his name lives to be uttered with reverence and respect. A monument of his goodness is the present College of St. Augustine, and may her sons be ever worthy of the instincts that prompted the resurrection of her walls from the defilement that once lowered them to the dust. Floreat Domus! Floreat Domus! yea, "ab ovo usque ad mala," Floreat Domus! The visiting clergy were entertained by some of the members of the congregation, who kindly put them up for the few days they were here.

RUPERT'S LAND.

WINNIPEG.—The opening service of the synod of Rupert's Land was held in Holy Trinity Church in the presence of a large congregation.

After a shortened form of prayer had been conducted, in place of the usual sermon His Grace the Archbishop delivered the address, reviewing the present condition of the diocese and its work and progress since the last meeting of the synod:

Reverend Brethren and Brethren of the laity. In addressing you to-day I feel that I must first of all congratulate you on the condition of the Church in Canada. This is the consummation of many hopes and efforts, and we all trust that it will prove a great blessing to the Church. The constitution that has been adopted should be eminently satisfactory to our province. We owe our organization as a province, and the formation of our dioceses, to the countenance and help of kind friends, especially of the Church Missionary Society of England in the

case of the four northern dioceses. It would have been very ungrateful on our part if we had accepted what might have shaken their confidence in the disposition of their funds or the liberty of their missionaries. It was therefore necessary that the arrangements for the appointment of our bishops should remain with the province, and that our province should be able to suspend the application to it of measures of the general synod of a coercive character unacceptable to our people or friends. There was a risk of opposition to such concessions. There is an attractiveness in the simplicity of a single authority and a natural fear of weakness in allowing non-concurrence in its decisions. But better counsels prevailed. The draft of a constitution that was drawn up by a small committee at the conference in Winnipeg was adopted almost without change, first by the conference in Winnipeg and then by the general synod in Toronto, after it had been very fully discussed in the various diocesan synods and in the provincial synod of the Province of Canada. My dear brother the Bishop of Caledonia has not yet seen his way to join us. I am sure if he came he would have a most hearty welcome. Already we have to deplore the loss of one who took a very active part in the general synod. The Bishop of New Westminster, by his judgment and consideration, very materially aided the work of consolidation and was naturally chosen as the preacher at the great thanksgiving service in St. James' Cathedral, Toronto. The diocese has lost its head at a very critical time, when it is crippled and prostrated by those disastrous floods. It should have our sympathy and prayers. The basis of the constitution adopted by the general synod cannot now be easily changed, as the same conservative conditions have been laid down in it as exist in our provincial constitution, but while we have reasons to feel satisfied at securing these provincial safeguards, it is not that we apprehend any necessity for their exercise or that we do not appreciate the desirability of conforming, if possible, to the decision of a majority. The consolidation of the Church has been heartily welcomed throughout the Dominion and seems to have met with the cordial approval of the whole of the Church of England. The next general synod meets in this city in September, 1896. I am sure our Church people will give its members a most hearty welcome and show a generous hospitality.

There cannot but be many immediate advantages of the consolidation of the Church—a great increase in brotherly feeling and sympathy from closer relations, an assurance of united action throughout the Dominion in many ways, as in the same services for special occasions—a fuller and more searching discussion of all questions before a final decision—a greater security for the maintenance of sound doctrine and discipline, more power and influence in dealing with the many social, educational, and religious questions of the day.

Still there are other practical benefits, which we should seek from consolidation. The life and progress of the Church must depend much on wise financial arrangements. When we observe the mission work of the Presbyterian and Methodist bodies in Canada, we cannot but be conscious of great weakness in our divided administration of funds. It seems to be impossible to have a proper enthusiasm in a Dominion mission effort when every diocese has its own. This limited and selfish degree of effort in crushing out generous and broad views of duty, cannot but be hurtful to the diocesan mission effort, as it is to the Dominion. It was often said that the reason the spontaneous interest and help of our fellow Churchmen in Eastern Canada in work here compared poorly with those of other bodies, was that we were not in the same Church organization. I never regarded this as the true reason. It would have been strange if it had been, in view of the fact that the dioceses of Eastern Canada had for so many years been fostered by England, though not in the same organization. The reason was the contracting effect resulting from each diocese having a separate organization for its own wants. We feel the need of a change. Our able and indefatigable secretary, who deserves our warmest thanks, meets with ever increasing difficulties in securing openings in the stronger parishes in the east for presenting our needs. It seems to be thought by many that the home work of the parish and diocese cannot withstand the withdrawal of donations to our work, and yet only four Canadian Churchmen in the east gave to Mr. Rogers last year as much as \$50. The other Northwestern dioceses need a change. They have not the means that even we have of putting before the Church in the east their needs. The diocese of Algoma needs a change. The devoted Bishop who has for years spent himself for the diocese, when now in broken health intimating the probability of resignation, says: "The unsatisfactory financial position of my diocese and the constant strain of anxiety which it imposes, have contributed largely to the decision referred to."

But the dioceses of Eastern Canada, always excepting Quebec, no less need the change themselves.

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The deficiency in the mission funds of the dioceses of Montreal, Toronto and Huron exceeds \$30,000. The remedy for this grave position is not to contract the opportunity before the public of giving, but to increase their sense of duty and privilege, and arouse their interest with a warm presentation of duty accompanying a clear and effective statement of needs; there should be a more liberal response for home as well as for western claims. This would be most effectually done by an interchange of well-qualified speakers. Unquestionably there are great difficulties in the way of such a common mission fund. The union of the Church was so long deferred—even in the Province of Canada—that independent dioceses sprang up. All financial matters, such as mission funds, clergy, widow and orphan funds and superannuation funds, belong to the diocese. There are separate organizations in each diocese with varying regulations. How consolidation of these can be brought about with due regard to existing interests, amid such complications, is a difficult question, probably at first only tentatively and partially, but as things are the Church cannot have the growth and progress which we could wish and which it should have, and we cannot secure the full advantage of consolidation. At the last provincial synod the revision of our constitution was completed. The arrangement for the election of the Bishop of the diocese, who should be the Metropolitan of the province, which was accepted by this synod in October, 1890, has been finally adopted by the provincial synod, and now forms part of the constitution of the province. A canon, which has been approved of by the executive committee, will be submitted to you for carrying out the part assigned to this diocese. And here I may mention that the general synod resolved that the Metropolitans of the ecclesiastical provinces in the Church of England should receive the usual and ancient title of Metropolitans—namely, Archbishop. I have accordingly for convenience obtained the passing of a bill by the legislature of this province, changing the title of the sole corporation "Bishop of Rupert's Land" to that of "Archbishop of Rupert's Land." I have to express my satisfaction at the completeness of the statistical returns this year.

Meantime notice has been again given of a motion for the adoption of a system which would be practically what is known as the Quebec system. The principle of the system is first an equitable assessment of all the missions in the diocese towards the stipends of the missionaries, secondly the payment of the assessment not directly to the clergyman, but into a common fund, out of which the missionary clergy receive the whole amount of their stipends; thirdly, the services of the Church are withdrawn from a parish in case, after due visitation and remonstrance, it does not pay its assessment.

This method, when practicable, removes in a measure from the clergyman the feeling that in securing his parish assessment he is soliciting for himself, but after all only in a measure, as the continuance of his services depends on the payment of the assessment. The plan has succeeded admirably in Quebec, but when tried for a time in this diocese the result was disastrous. The diocese was left under serious obligations. One mission received for its clergyman from the mission fund \$800; it gave back nothing. It is not difficult to see why the experience of Quebec is inapplicable here. 1. When the plan was started in Quebec the stipends of the clergy were met by an S.P.G. grant of \$10,500, slowly reduced, and a clergy reserve fund of \$53,341. 2. The scale of salaries was very low. For the first year \$400, for the next four years \$500, for the next twenty years \$600. Even now the scale of payment of the missionary clergy of Quebec rises from \$600 to \$850 only after twenty years' service. 3. The missions were not new missions in our sense. Most of the Churchmen in them were settlers of some standing, who had things more or less comfortable about them. 4. Though from time to time a new mission was added, there was no such immigration as we have. As far as I can find, only eleven new missions were added in fifty years, while three have been dropped from the departure of the Church population. It is useless to compare such an experience with ours, when we have had almost as many new missions in a single year. 5. There is no aggressive work being carried on by the other religious bodies as with us. The members and spheres of the different Protestant churches are very much fixed. But it is quite otherwise with us. The withdrawal of services would threaten for a time the extinction of the Church. 6. Yet even with all these special advantages, I question if the funds in Quebec would have advanced as they have done, but for the presence of laymen with both the means and will to bring out help from others by their own generous devotion. But we have no such laymen yet. We have simply a body of new settlers, slowly building up their position.

From these considerations, much as I value the Quebec plan, where practicable, and admirably suited as it is for that diocese, it would be foolish for us to

venture upon it. Our clergy will do well to remember that if a number of missions fail in doing their part, and it is my belief they would fail, the result would be a general and serious reduction of the grants. At present, unless under some specially disadvantageous circumstances, most clergymen who do their duty faithfully and competently get what is guaranteed. With a trying year like the past, there must be difficulty, whatever system is adopted, when we are so dependent on the annual gifts of our people.

Local endowments are a great help, though it is rather too soon for us to look for them. Canon Pentreath secured a canon for encouraging them, but nothing has yet been done. Though I consider the general endowment fund more important for us in our present circumstances, still one would expect that some would prefer making provision for their own parish. Much has been done for this in the diocese of Quebec, largely through the munificence of one noble layman, the Hon. Robt. Hamilton. He offered \$200 to meet the same amount raised for endowment in any parish.

The Church Society promised \$100 and later on \$150. The S.P.G. voted a block grant of £1,000, from which a grant of one-fifth could be added to a local endowment. Thus when a parish raised \$200 it secured a local endowment of from \$600 to \$670. Out of the fifty-one parochial cures in Quebec, forty-five have now local endowments of more or less amounts. There is great reason to question the desirability of an ordinary parish having its rector entirely supported by an endowment, but such moderate endowments as exist in the diocese of Quebec must greatly strengthen the Church and make the clergyman less dependent on the varying circumstances of his people. There are other ways in which comparatively moderate endowments would greatly improve the position of the clergy in a Church like ours, mainly depending on voluntary contributions.

1. A clergy, widow and orphans' fund. Such a fund was established with the organization of the Church. I have pressed it upon the attention of our clergy and people. If the clergy had as a body subscribed to it, our fund would not have been giving \$200 a year to each widow on it. They receive \$120. The annual payment asked for from the clergy, \$5, is less than in most dioceses. There is a small entrance fee, dependent on age, for those subscribing, about 2s. In Nova Scotia the annual payment varies from \$6.50 to \$18. In Huron the payment under 30 is \$5, above 30 from \$20. In Toronto from \$7.20 at 23 years of age, to \$50 at 70. Yet only twelve clergymen of this diocese, including myself, are subscribers to the fund.

2. A clergy superannuation fund. The want of such a fund is a grave deficiency. The time must come, and no man in the best of health knows how soon it may come, when the bodily or mental powers will fail, and when the duties of the pastor can no longer be performed with efficiency and acceptability. The people, however they may regret the necessity, will complain, and if for such a cause a clergyman has to leave his old parish, what can a bishop or others do for him in finding a new sphere? In the dioceses of Eastern Canada such a fund usually exists. There is annual payment by the clergyman and a collection is ordinarily imperative. I hope, when the provincial synod meets in 1896, such a fund will be commenced. Since last synod, churches have been opened at Treherne, Rathwell, Holland, Odanah and High Bluff, churches have been consecrated at Odanah, High Bluff, Clearwater and Oak Lake, and a churchyard at All Saints', Turtle Mountain.

The financial position of St. John's College has been considerably improved in the past year. The debt has been reduced by \$15,000 from the sale of ten acres to the city for a park. We have also been able to claim for the general endowment fund from the S.P.C.K. the grant of £1000, and from the S.P.G. of £500, which was in addition to a former grant of £1000. We are very grateful to these societies, but the necessary sum for claiming these grants was only made up by the bequest of Miss Clouston for a scholarship fund in memory of her nephew, Mr. W. R. Flett, a dear pupil, scholar and master of St. John's College, and afterwards a foundation scholar and graduate of Sidney College, Cambridge. It is hoped that the balance of the subscriptions promised to the general endowment fund will soon be paid. Again I would mention the great importance of what would pay off the loan of £3,000 lent the College by a friend of mine at 4 per cent. I have a promise of £500 towards this effort. This would enable the College to add a mathematical scholar to its staff and to relieve me from duties which, though very acceptable, must interfere with my freedom for engagements likely to open before me in my new position in the Canadian Church. I have great pleasure in stating that an effort proposed at the archdeaconal meeting at Brandon for offerings in the Sunday schools in Lent for preparatory studentships in theology, produced about \$400. The studentship of the S.P.G. and S.P.C.K. can now only be given to matriculated students of the university. The

preparatory studentships will then be very helpful. There has been no change in the position of religion in the primary schools.

The general synod unanimously resolved that religious teaching in our public schools is absolutely necessary in order to fulfil the true purpose of education and to conserve the highest interests of the nation at large. The pastoral letter issued by the bishops, while enforcing this, pointed out our duty in the absence of what we could wish. I think this letter and the basis of the constitution of the general synod should be printed in the appendix of the synod report.

We cannot at present maintain parish schools of our own, nor with our divided Christianity can we have in our public schools a full teaching of religion. Still, we might have much more than we have—at least we might have the teaching and memorizing of selected passages of the Holy Scripture. In many of the public schools in England, under school boards, very admirable courses of such instruction are provided, and the Roman Catholic body usually has united with the Church of England in electing on the board representatives favorable to such religious teaching. It is a matter of regret that the Roman Catholic Church in this province, in the effort of securing specially favorable terms for itself, is opposing even what remains of the acknowledgment of religion in our schools. Thus, in the petition of the Roman Catholic Episcopate lately laid before parliament, it is noticed that I was chairman of the Protestant section of the board of education, and am now the chairman of the government advisory board—that the religious exercises now recommended differ little from those prescribed by the Protestant section, and that in my address to our last synod I attached no little value to their existence in the schools. The intended deduction is that the present religious exercises are Protestant. But the fallacy lies in this that the Protestant section never required any distinctively Protestant teaching. There is nothing in these exercises involving any question between Protestants and Roman Catholics. There is no desire to use the schools in the interests of Protestantism; but simply to do a little—alas! too little, that the children may be not only brought up provided with the rudiments of secular knowledge the importance of which no one would underrate, but may be helped to lead a godly and a Christian life.

Upon referring to-day to the Roman Catholic Church, I cannot forget that that great prelate who so long presided over it, in this land, is this morning being laid to rest. I have been associated with him in many ways in the past twenty-nine years, from the time we sat together in the council of Assiniboia, and I learnt with others to admire him, not only for his great abilities, but for his sterling worth—his unassuming character—his invariable courtesy and consideration. He was in no ordinary sense the father of his people, and many, even outside his own Church, feel to-day that they have lost a friend—perhaps a generous benefactor.

Dear friends, we have anxiously to consider the financial means for the support of the Church—of its ministers, of its college, of its institutions, and I have felt obliged to confine my remarks to these to-day, but let us remember that after the most faithful labour, the blessing must be sought from God—the real spiritual increase is from God. I trust that each of us, whether clergyman or layman, is learning to live as in God's presence, and is asking from the heart, in his own field of occupation and labour, what the Lord would have him to do—what is the ministry he is called to perform—what the service he can discharge, and then our God shall supply all our needs according to His riches in glory by Christ Jesus.

After service Holy Communion was celebrated, and at the conclusion the synod adjourned to Holy Trinity school house for the transaction of business.

SOMERSET.—On Wednesday, July 4th, 1894, a little church was opened at Norquay, a part of this mission about eight miles from here. This was a red-letter day in the history of the English Church in this neighbourhood. The little church was first built at Beaconsfield, when Norquay and Beaconsfield were both flourishing and very promising settlements, but things have changed—nearly all the settlers of both places went to other parts of the province, where they could have railway facilities, etc. So it was decided, some time ago, to move the church as near the centre of the two places as possible. After a great deal of difficulty and hard work, this has been done. It has been re-seated and neatly painted inside, at the cost of about \$160, which includes removal. But we have no furniture, such as altar linen or altar cloths, nor communion table or altar, prayer desk and reading desk, except a few boards knocked together for the present needs. Who will help us with the above, by sending the articles or the means to get them? The little church looked very pretty inside, and is seated for about fifty. Seventy-five made their way in on Wednesday, and a large number stood round the door outside. Morning prayer was read by the Rev. A.

Tansey, incumbent, the lessons being read by the rural dean, the Rev. N. Hewitt, of Manitou, who also read the ante-communion service; the sermon, a most suitable and practical one for the occasion, being preached by the Rev. G. Rogers, general missionary of the diocese. The Holy Communion was then administered to a large number, the Rev. G. Rogers being celebrant. We ask for the prayers and help of our fellow Churchmen in our work in this mission. Any help for the above will be gratefully acknowledged, or any information will be gladly given by the incumbent, the Rev. A. TANSEY, Somerset, P. O.

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.

Information Wanted.

SIR,—In the current issue of your paper I notice that "L. S. I." refers, in a few sentences, to my questions. If it be as he states, that there is no existing machinery for dealing with incompetent or undesirable clergymen, then all I can say is that we are woefully and deplorably deficient in what is an absolute necessity. In commercial life if a man is proved to be incompetent, lazy, indifferent, or entirely unsuited to his place, he is discharged, because he is likely to bring discredit or financial loss upon his employer. In the Church it would appear that the spiritual life is placed upon even a lower plane, as the unworthy shepherd, so long as he does not offend in any of the grosser forms, is allowed to remain; and incompetence, etc., etc., would not appear to be any sufficient reason for interference. If this be so, then we are brought face to face with this fact, viz., that anything is good enough for the Church of England flock; the suitability of the shepherd, whether he be a true one or a hireling, being matters of very small importance. Is this so?

COUNTRY CHURCH.

The Clergy House, Cacouna, Quebec.

SIR,—Permit me through the columns of your paper to direct the attention of the clergy in Ontario and Quebec to the very excellent opportunities for a holiday, rest, or change of air and scene, which has been made possible for them by the establishment of the "Clergy House of Rest" at Cacouna, Quebec, where clergymen are welcomed and made comfortable, and a liberal table provided, at the nominal rate of 50c per day. The beautiful air, the possibilities of sea bathing, etc., etc., make Cacouna a most desirable place for rest and change. It is hoped many of the clergy of the Church will avail themselves of the privileges offered them by the erection and equipment of this summer home.

FRED HELLING FATT, rector of Merriton, Ont.

The following statements speak for themselves:

1. It is intended for the clergy only.
2. The residents in the "House of Rest" are bound by no rules but those of Christian courtesy and consideration for others.
3. "The House of Rest," is neither a hospital nor an infirmary nor a convalescent home. It is not a "cheap boarding house," but it is in every particular what its name implies—a House of Rest.

The strong in health who wish for pleasant change, the weak or delicate who require bracing air and sea bathing, and the weary in mind or body who long for rest—all are made equally welcome.

As there is no desire to make money, there is no attempt to make the receipts for board cover the expenses. The House will be open for the reception of guests on the 28th June. Rooms will be assigned according to priority of application. Terms, 50c per day.

To secure rooms or to obtain any further information apply to

MRS. M. BELL IRVINE, Cacouna, Quebec.

The Rubric on Holy Communion.

SIR,—It would be hard to find any rubric in our Prayer Book that has been the cause of so much contention and controversy as that which directs the priest to begin the Communion service standing at the north side of the Holy Table. But the two parties seem to agree as to its purpose, though they differ as to its meaning. Dr. F. G. Lee, of the Order of Corporate Re-union, and Mr. J. T. Tomlinson, of the Church Association Pamphleteer, are at one in alleging that it proves the desire of the reformers to

break with the old tradition as completely as possible. The old service book ordered mass to be begun at the Epistle side of the altar, therefore the new sent the priest to the Gospel side. But a fact often forgotten should be taken into account, and that is that the revisers were not confined to Sarum use. Their innovations, occasionally at least, have rested on respectable precedents, and the north-side rubric may be classed among such, as appears from the latest issue of the Henry Bradshaw Society. This is an exact reprint of the great treasure of the Chapter Library at Westminster, Abbot Littington's Missal, a magnificent folio, splendidly written and ornamented, probably the finest existing specimen of English illumination at its best period. It was written in the reign of Richard II., and, being intended for use at the high altar on great occasions, it adds to the ordinary contents of such books the Services for Coronations, Royal Funerals, and whatever else was required by the peculiar position of the abbey. The commissioners of Henry VIII. revised it for continued use by carefully erasing all mention of the Pope and Archbishop Becket. If there be any book beyond those which bear his autograph, of which we may with certainty say that it had been in Cranmer's hands, and must have been known to him and to the revisers of 1552, it is this. It is, therefore, a matter of no little importance that this missal of the greatest abbey in England, the book used at all coronations, orders the celebrant to begin the service in *sinistro cornu*, at the left horn or side, the Gospel or north side of the altar—orders him to take the position "previously unknown to Christendom." It is, of course, impossible to assert positively, dogmatically, that the revisers of 1552 deliberately followed the use of Westminster, but it cannot be denied that it was known to them, and it seems probable enough that, wishing to make some further change (in 1549 they had transferred the celebrant from the south to the midst), they were influenced by a purely national use, different from that most generally followed by the un-reformed Church of England. In any case we can claim the precedent. In the Roman Missal, the left or sinister is now the south or Epistle side, but this results from an innovation first appearing in the Pontifical printed at Venice in 1485. Before that, in Roman and all western missals, the right and left of the priest facing the altar are meant. The right and left of the crucifix are now referred to, thus completely reversing the relation to the points of the compass. All the old English service books, of course, adhere to the older custom. The Sarum Rubric, for instance, orders the Gospel to be read at the sinister or left horn of the altar. Both Maskell and Neale give particulars as to this alteration, neglect of which produces great confusion, as may be seen, for instance, in the dissertation before the Communion Service in Blunt's Prayer Book Annotated.

W. M.

Re Synod Funds.

SIR,—I have just read in the *Free Press*, Winnipeg, a short paragraph in reference to a shortage in the synod funds of Qu'Appelle to the amount of \$6,000. I enclose you the paragraph referred to, and will thank you to insert same in your next issue for the benefit of the parishioners of Calgary in general, who seem to be rather indifferent as to the investments of the synod funds and parish funds of the English churches.

Some time since Bishop Pinkham collected a large sum of money in England in the interest of Calgary Diocese, etc.; and as the parishioners have not been informed, so far as I know, as to how that money has been invested, I feel it my duty as a member of the diocese to call attention to this fact.

All moneys held in the interest of parishes, or diocesan funds of any kind, should be properly invested, as directed by Ordinance of 1893, in the name of the Executive Committee of the Diocesan Synod (the Bishop not having any control of such funds), or Churchwardens, as the case may be, for the time being, and not in the name of any individual; otherwise, in the case of death or misfortune, the parish or diocese may suffer, as they have suffered at Qu'Appelle. In England or Ireland all such funds are properly invested, so that no loss such as that above referred to can arise.

When the Easter Vestry and Diocesan Council meet, a parish in those countries sees how those funds stand, and a proper statement has to be rendered yearly. So far as this diocese is concerned, there has been no meeting of the synod for some three years.

Why should Calgary leave all such matters to chance, or to be controlled by one individual, no matter what his position may be? Surely the Qu'Appelle incident should open our eyes to see the necessity of having our Church affairs in order, and managed as a business concern should be regarding the investing of such funds as between the several partners.

Life is uncertain, and Bishop Pinkham has not got a lease of his life more than any other member of

the Church; neither has he a right; to control individually the parochial funds, or synod funds, of the diocese.

If he should die rather suddenly, how could his private funds be divided from those he holds in trust for the diocese or parish?

In my opinion, the funds such as are used for the purpose of paying missionaries at Edmonton and other points, as well as all other moneys, should be so invested that no individual could draw same by cheque or otherwise, unless jointly with the Churchwardens, or members of the vestry or synod, for the time being, or a committee of the members of the vestry with the Bishop of the diocese or rector of the parish, or some such arrangement, and comply with the provisions of the Ordinance referred to; then there would be no confusion in the case of death, or danger in case of fraud, etc.

I do not doubt the Bishop's ability to manage such matters, still, I think funds of a public nature should be properly dealt with and put beyond the region of doubt or suspicion.

Now as regards the \$10,000 collected by Bishop Pinkham for the benefit of the Calgary Diocese when he visited England in 1892, I think the members of the Church of the Redeemer at Calgary are right in their enquiry as to the disposition of this \$10,000. We are all, as I have already stated, in the dark as to how this money has been invested, or in whose name or names it stands, owing to the singular act of the synod having practically ceased to exist, as before mentioned.

In no statement that I have seen does this sum appear. If it be properly invested it should yield about one thousand or twelve hundred a year, and this interest would soon make a good sinking, or other fund, to aid our parish, etc.

I see no legitimate excuse for withholding a full statement of all moneys now in the Bishop's hands, or in the hands of any parishioner in Calgary, or of the Executive Committee of the synod, if such now exists.

Till Bishop Pinkham makes a full and satisfactory report, or financial statement of the funds referred to, or any parochial or other funds which have passed through his hands since 1890, the parishioners should withhold their subscriptions; and, in the event of his declining to give us such a statement, we should at once write to each of the societies who contribute so liberally, or take such other or legal steps as may be deemed necessary to compel him to furnish such a statement.

As this letter is in the interests of the parishioners of the Church of England in Calgary, and consequently of public interest, I trust you will be good enough to allow me space in your journal, and excuse the length of this letter.

JNO. CREAGH.

Calgary, 18th June, 1894.

P.S.—Since writing the above letter I have had some further information on the treasurer's accounts of some funds he had in his hands. He now admits that his accounts have not been furnished for some years and have not been audited; he knows nothing as to the money in Bishop Pinkham's hands; neither does the secretary of the synod, who has acted as the Bishop's commissary, know anything as to how much money is in the control of Bishop Pinkham. When the Bishop's confidential secretary or commissary is in the dark regarding the financial position of the diocese, it is high time the parishioners should bestir themselves and get the house put in order. The Bishop seems to ignore the Apostle's injunction, "Let all things be done decently and in order."

I am now given credit for being vindictive, and it is openly asserted by some of the Bishop's satellites that I should not enquire into these singularities inasmuch as I have not endowed the parish or diocese. It is a matter of business entirely, and I hold it is my duty and the duty of every member of the congregation to ask for an explanation or to see that the funds of the diocese and parish are being properly dealt with and deposited in the names of the parties mentioned on page 174 of the ordinance incorporating said diocese, No. 11 of the Constitution of said diocese, which clearly sets out that the "Executive Committee shall take the management of the various diocesan funds."

Referring to the \$10,000 mentioned in the foregoing letter, I might say that I have learned from a parishioner who is intimate with the Bishop, that the latter states he did not collect the whole \$10,000; still he should hand us in the list of those who promised and paid him in 1892—also an account of his travelling expenses yearly.

J. C.

BRIEF MENTION.

In a second of time a ray of light traverses a distance of 192,000 miles.

Agricultural labourers in India earn barely five cents a day.

The first Bible printed with a date, it is said, was finished by Faust in 1462.

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The Egyptians consider it unhealthy to wash a child until it is at least one year old.

A rapid fall of the barometer forebodes a heavy storm.

Electricity is supplanting steam as a motive power.

New York city letter carriers have an organized brass band.

The orange grows wild all over tropical Asia, and is everywhere regarded as indigenous.

Electricity as a motor power was generally recognized as practical in 1886.

Falling snowflakes bring with them all the floating dust of the air, leaving the atmosphere extremely pure.

Of all the classes of porcelain now collected old Chinese and Japanese enjoys the greatest popularity.

In B.C. 407 the price of wooden account books for merchants' use was a drachma each—about 18 cents.

The earliest book in which copperplate engravings were used as an adornment was issued in 1470.

A singular discovery of the planet Neptune by two astronomers working independently was made 1846.

Australia stands first among the wool producing countries of the world. The yield last year was 550,000,000 pounds.

Yakutch, in Russia, is the coldest place in the world. The mercury sometimes falls to 73 degrees below zero.

The longest run without a stop of a passenger train in England is from Bournemouth to Vauxhall, 106½ miles.

The Ainu women in Japan tattoo their faces to give them the appearance of men with whiskers.

Writers on vital statistics state that there are two persons sick for every death during the year.

In Korea umbrellas are of oiled paper, have no handles, and are simply worn over the hat.

The deepest gold mines in Australia are the Magdala, at Stawell, 2,400 feet, and Lansell's, at Sandhurst, 2,640.

The first discovery of land in the limits of the United States was on April 2nd, 1512, by De Leon, and the land was Florida.

The oldest railway in France runs between Paris and Havre. It was built more than half a century ago.

A stained glass window in memory of Charles Kingsley has been placed in the parish church of his native place, Holne, Devon.

The royal family of Sweden speak Swedish with a French accent, while that of the present King of Portugal is distinctly Italian.

Down to the present century a part of the marriage ceremony in Hungary consisted in the groom giving the bride a kick to remind her of her subjection.

The Rev. William Stocker, one of the deacons ordained by the Bishop of Montreal on Trinity Sunday, has been appointed to the parish of Melita, Man.

Gladstone, at the age of 84, is making an attempt to learn the Basque language, a dialect that has long been a puzzle to philologists.

The chimneys of ocean steamers are much larger than is generally supposed. They range from fourteen feet to eighteen feet in diameter.

In the ninth century most of the clothes worn in Europe were made in the monasteries, which kept large stocks of ready-made clothing.

The Chinese Six Companies is the most powerful organization in the world, and holds not only the fortunes but even the lives of thousands of Chinamen in its grasp.

The highest suspension bridge in the world is at Fribourg, in Switzerland, where one is thrown over the gorge of Gotteron, which is 317 feet above the valley.

The idea of an ancient tropical continent at the South pole uniting South America, Madagascar and Australia is arousing considerable interest and discussion in scientific circles.

There are eight tunnels on the Transandine railway in Chili and Argentina, the total length of which is 9½ English miles.

The Rev. J. K. McMorine, rector of St. James', Kingston, leaves this week to spend a few weeks in Cold Spring, N.Y., exchanging with the Rev. Ernest Saunders.

A Japanese novelist has produced a story called "The Romance of a Dog," which is to appear in 108 volumes, issued at short intervals at a popular price.

On the summit of Ben Lomond may be seen the smallest tree that grows in Great Britain. It is known as the dwarf willow, and is, when mature, only two inches in height.

It may be of interest to numismatists to know that a large find of Saxon coins was recently made near Douglas, a large town on the Isle of Man. The coins were silver skeatta, and date between A.D. 925 and 975.

One of the three dozen shirts possessed by Napoleon at St. Helena, and divided at his death among his companions, has been sold by auction for 150 francs.

The first book printed by machinery was "Blumenbach's Physiology," which came from the press in 1817. It was worked on Koenig's press, which printed both sides at the rate of 900 sheets an hour.

The senior Bishop of Christendom is Sofronius, the Patriarch of Alexandria, who is 95 years old, and has been a Bishop 55 years. Archbishop Kenrick, of St. Louis, consecrated 53 years ago, and Leo XIII., consecrated 52 years ago, come next in that respect.

The Rev. R. J. Freeborn, for some time curate of All Saints' Church, Windsor, and rector of the Church of the Ascension, has been appointed to Blenheim, and took charge recently. He is to be succeeded at Windsor by the Rev. T. B. Smith, of Rothsay, N.B.

British and Foreign.

It is stated that the Venerable Archdeacon W. W. Elwes, of Madras, is likely to be the new Bishop of Tinnevely. The appointment would be in all respects an excellent one.

There has recently been started in Jerusalem a Young Men's Christian Association. Its headquarters are just outside the Jaffa gate. A special section of this remarkable association is for the Arab converts.

Tobacco is used by a larger number of the human race than any other article except wine and salt; its use is more universal even than bread. The annual tobacco bill of the people of the United States is \$600,000,000—an appalling amount to be expended on a luxury while thousands are suffering for bread.

The *Lancashire Daily Post* states that the Rev. C. O. L. Riley, Vicar of St. Paul's, Preston, has been offered the vacant Bishopric of Perth, Western Australia, by the Bishops of Manchester, Durham, and Southwell (acting for the Synod). It is not yet definitely known whether the rev. gentleman will accept the appointment.

George Williams, the English Churchman who started the Young Men's Christian Association on its way fifty years ago, has been knighted by Queen Victoria, while the French Government has bestowed the decoration of the Legion of Honor upon Mr. James Stokes, the American who has done so much for the Association in France.

By the will of the late Julia Lady Fitzgerald, the Bishops of Cashel and Killaloe and the Rev. W. E. Borroughs, B.D., of the Mariners' Church, Kingstown, have been left trustees for religious purposes of her residuary estate, which will probably amount to £30,000.

The *Record* says that the Archbishop of Canterbury has conferred the Lambeth degree of B.D. upon the Rev. A. J. Hall, of the C.M.S. North

Pacific Mission, in consideration of his services to the Church and to linguistic science. "This recognition is all the more welcome because Mr. Hall has worked in a field which, despite its many difficulties and hardships, obtains comparatively little attention."

The *Missionary Review* for June says: "The *Spirit of Missions* for April is especially characterized by articles overflowing with the genuine spirit of missions, containing matters of fact and Christian sentiment of great value to Episcopalians not only, but to all who love the Kingdom of our Lord."

Frere Town, near Mombasa in eastern Africa, was named for Sir Bartle Frere, a great hater of slavery, and because he suggested that the Church Missionary Society should establish a station there, where slaves rescued from the Arabs should be cared for. The contrast is amazing between the unutterable degradation and woe witnessed during the first years from 1874 onward, and the lives now sober, pure, and even devotedly Christian.

The Rev. Dr. Judson Smith remarks very truly: "What is needed in our Foreign mission work is leaders; not the rank and file which the native agency will furnish to their own great gain, but captains and generals, and these must be trained men. It is impossible for the missionary to be too learned, too cultured, too eloquent, too versatile, too much of a scholar, a philosopher, a preacher, a statesman, or a gentleman, for the needs of his field and work."

At the last anniversary of the English Church Missionary Society, the Rev. L. Lloyd told briefly the story of the Fo-Kien mission in China, with which he had for some years been connected. When he began his work there were only 1,700 converts, but now there are over 11,000. He then spoke of educational work and its importance to the future progress of Christianity in China, and concluded by bearing testimony to the liberality displayed by Chinese Christians, and the courage with which they had endured persecution from the unconverted.

The annual meeting of the Limerick Diocesan Synod took place on the 14th inst. in the Jobb Chapel, St. Mary's Cathedral, Limerick, a special service having been first held. There was a large attendance of both orders, and the Bishop, Dr. Graves, occupied the chair, and in his address the President spoke warmly of the late Primate, also the late Bishops of Meath and Killaloe, with all of whom he had been on terms of personal friendship. He said: "We have indeed lost Bishops whose names deserve to be held in honour, but the Church has reason to be thankful that their places have been filled by men of piety, learning, and judgment, in whose care the interests of religion will be well guarded."

The Declaration on Inspiration.—The Rev. Charles Gore has addressed the following letter to the Editor of the *Guardian*:

SIR,—Will you allow me to offer a cordial welcome to the "Declaration on the Inspiration of Holy Scripture" which appears in your last issue?

It is signed by no one who has been publicly identified with what are called "critical views," but it only expresses that doctrine of Inspiration which is acceptable to Churchmen of the "critical" school as well as to their opponents. I cannot but wish that that eirenic character of the Declaration has been made more apparent by its being offered more impartially for signature.

This, however, is a small matter. What is important is that these Churchmen of acknowledged weight and unquestioned orthodoxy recognize as coming up to the Catholic requirement a doctrine of Inspiration which leaves the critical questions entirely open. We may hope that we are seeing the end of acrimonious controversy.

CHARLES GORE.

Thousands of new patrons have taken Hood's Sarsaparilla this season and realized its benefit in blood purified and strength restored.

Family Reading.

Thy Burden.

To every one on earth
God gives a burden to be carried down
The road that lies between the cross and crown.
No lot is wholly free;
He giveth one to thee.

Some carry it aloft,
Open and visible to any eyes;
And all may see its form and weight and size.
Some hide it in their breast,
And deem it thus unguessed.

The burden is God's gift,
And it will make the bearer calm and strong.
Yet, lest it press too heavily and long,
He says, "Cast it on me,
And it shall easy be."

And those who heed His voice,
And seek to give it back in trustful prayer,
Have quiet hearts that never can despair;
And hope lights up the way
Upon the darkest day.

It is the lonely load
That crushes out the life and light of heaven;
But, borne with Him, the soul, restored, forgiven,
Sings out through all the days
Her joy and God's high praise.

Love's Mastery : Or the Gower Family.

It was, as Lora had said, many weeks since last the Croombe carriage had drawn up before the old church-porch. And many a glance full of sympathy and interest was directed towards the one slight girlish figure which alighted, and walking up the broad aisle, was soon lost to sight in the shelter of the great pew. Mary Lyon clasped her little hands close together with pleasure and thanksgiving; and the rector himself, looking down, and meeting once more that up-turned child-like gaze, gave thanks inwardly on her behalf.

To Stella herself the morning worship was one of almost unsullied joy and gratitude. How many prayers had been answered, how many inner untold longings met and realized, how many hopes fulfilled since last she had knelt there! If painful and wearisome had been the waiting-time, yet more precious had been the promised and granted strength, and her banner this morning seemed indeed one of praise and joy.

Service over, she waited until all had left the church, and then followed the beadle into the rector's little vestry. Dr. Lyon's grave countenance was illumined as he took the small outstretched hand in his. "My dear child, I need not tell you how thankful and glad I am to welcome you once more. God has been very pitiful!"

"Yes," replied Stella, reverently. "O Dr. Lyon, no one will ever know how pitiful to me."

"A stranger intermeddled not with joy," thought the rector, as he marked the new light and life in the child's glad face; and, though neither he nor Mary ever knew the extent of the previous burden, or the price of the new-found treasure, yet both discovered that the weeks, thought of by them as weeks of bitter anguish, had brought to their child-friend a blessing of wondrous value, of which before she had been destitute.

"And you will come to us for to-day. Will it be asking too much?" the rector said.

"Yes, if you are not afraid; and, I do not think there is any occasion," Stella answered innocently.

Dr. Lyon replied only with his grave smile; and in less than five minutes they were overtaking Mary and Miss Fridell, and exchanging the happy thankful greetings of friends, who after circumstances of long and anxious separation are permitted to meet again in peace. It was a very happy Sunday to Stella, and not the least happy part the going home again—home, where she knew there would be words and looks of love awaiting her, so different now from any former going home.

She went to Somerset's room first. Whether Lady Trevannion's gossip had been a little too much for him, or whether, as Stella herself reprovingly reasoned, she had been absent too long,

Somerset appeared a shade lower than for the last few days, and his voice sounded a little weary as he told Stella he was very glad to see her back again. But she sat beside him in the fire-light, and, encouraged by one or two questions, told him all about her pleasant day; and Somerset's spirits soon recovered their usual tone.

"I like that German lady well enough," he said, after Stella had delivered a special message of condolence from Miss Fridell: "her eyes are full of spirit; and she can talk to admiration. But, though I humbly ask your pardon in saying so, your friend Miss Lyon appears to me one of the unapproachables, a condensation of goodness, ready labelled, with only the redeeming feature of a pretty face."

Stella laughed, for her brother spoke good-humouredly.

"You have never approached her, to begin with; so you cannot judge," she answered him.

"She has never given me the chance. I ask her here; and she declines, point-blank. What would you have a man do, after that?"

"I am sure I don't know about a man: I can only judge for a woman, or for a girl indeed."

"Well, and what would a girl do under the circumstances?"

"Ask her again. I should. It was not out of disrespect or disregard Mary did not come that night. For many things she would have liked it very much, only she and Dr. Lyon never do go to dancing parties, you know, Somerset: so what could she do but decline?"

"Nothing, I suppose."

"Then you will forgive her, and not call her 'condensed goodness' any more."

"I shall not promise. I may perhaps sometimes, to punish you when you keep me waiting for my supper till I feel as though I should presently eat my slippers."

Stella sprang from her seat, and rang the bell with unwonted energy. "O really, Somerset! But you have had your first tea?"

"I have had neither bit nor drop since dinner, at four o'clock: so you may imagine my feelings."

Poor Stella's face was full of dismay. "But, Somerset, how is it?"

"Lady Trevannion has, I suppose, been closeted with Lora, or enjoying her siesta, leaving me anyhow to enjoy the pangs of hunger for the last two hours."

"It will be a long time before I go out for the day again," Stella said, pathetically.

"Make no rash promises. Wait till next Sunday comes, and see: meanwhile, I may comfort myself with the assurance of a week's indemnity from starvation, at any rate."

"Have you had a pleasant day, dear?" Lora asked, when Stella went to say good-night.

"O yes, very; only poor Somerset, he has been so famished!" and Stella related, laughing, how, owing to her absence, and no one being there to order his refreshment, Somerset had gone without a meal, and been sorely tried.

"Dear fellow! I am so thankful he can eat. They say that is all he needs now—that, and care for a while, and then change. Auntie has decided to go to Ventnor, as soon as he can travel safely, Stella."

"O, I am very glad! But I hope she will give him plenty to eat. People don't remember that now he wants seven or eight meals, where three used to do," Stella added, seriously.

"My dear, he will not go till he can care for himself in that respect," Lora said, with a smile; "besides, Mrs. Fleming is at Ventnor, with one of her young sisters-in-law, who is out of health; and she will look after him, I daresay. You must stay and take care of me and Tracy when he comes, you know, Stella."

Stella kissed the pale tired face, and thought again of Captain Flamank's parting charge. Would he think that she had faithfully fulfilled it? She hoped and believed he would.

"And now, good-night, darling. I have had a long day's thought and worry, and shall be very glad if I can sleep."

A long day of thought and worry, indeed; and the wrong conclusion arrived at, after all. Poor Lora, with an amount of self-inflicted anguish which only herself could know, had at last made up her mind—forced herself not only to believe

that the decision that falsehood framed was the only true and right one, but the only step that in justice and faithfulness to him ought to be taken.

(To be continued.)

Waiting.

Each day when my work was ended
I saw, as I neared my home,
A sweet little face at the window-pane,
That was watching for papa to come.

The blue eyes closed one morning,
And I knew that never again
Should I see my baby watching for me,
With her face at the window-pane.

Yet I fancied to-night that I heard her
Call, just as she used to do
When she heard my step at the open gate,
"Come, papa, I'm waiting for you."

And I think that maybe she is waiting
As of old, in the soft twilight,
She watched, when the long day's task was done,
To welcome me home at night.

Some time when my work is ended
I shall see, as I near my home,
A dear little face in Paradise,
That is watching for papa to come.

Let the Women Speak.

Mrs. A. Sampson, 208 Bennington St., East Boston, writes: "I had been afflicted with dyspepsia for the last four years, was so bad that I did not dare to eat as it caused me terrible pain. Hearing of K.D.C., I procured a package. It gave me almost immediate relief. One package cured me. I have not been so well for a number of years. I cheerfully recommend it, and feel justified in saying that dyspeptics who can get this medicine have no excuse for suffering."

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

Pompeian Advertisements.

A number of business announcements are to be found at Pompeii, that brisk little city to the daily life of which the energy of Vesuvius has lent a kind of immortality. Here we get a large number of miscellaneous inscriptions dealing with matters of daily life, announcements of forthcoming gladiatorial games, edicts of magistrates, wine-sellers' attempts to captivate customers, rewards for lost or stolen property, houses for sale or to be let, and other things of that sort.

We learn from one announcement that a glass of wine could be got for one as (about 3 farthings), while for four ases one could drink real Falernian. Another inscription informs us that a denarius (about 7½d.) was paid for washing a tunic, and the date, the 13th of April, is carefully recorded by the writer. Whether she was the laundress or the owner of the tunic must be left undecided, but it seems at least that she was in the habit of marking up her washing account on the walls of her house.

There are several such inscriptions on the same wall of this particular house, all dated; the 20th of April, tunic and pallium; on the 7th of May, an article which need not be particularized, while on the day following two tunics are scored.

—Whatever I may think of the pursuits of industry and science, and of the triumphs and glories of art, I do not mention any one of these things as the great specific for alleviating the sorrows of human life, and encountering the evils which deface the world. If I am asked what is the remedy for the deeper sorrows of the human heart—what a man should chiefly look to in the progress through life, as the power that is to sustain him under trials, and enable him manfully to confront his afflictions—I must point to something very different; to something which, in a well-known hymn, is called "the old, old story," told of in an old, old book, and taught with an old, old teaching, which is the greatest gift ever given to mankind.—Gladstone.

Indigestion is stubborn, but K. D. C. overcomes it.

Not Worthy Yet.

I felt my tide of life was ebbing low;
Death's angel hovered near me all aglow.
With regal beauty, Paradise seemed near,
And yet my spirit shrank in deadly fear.

And faint, sweet perfumes filled my silent room.
And angels' songs were wafted through its gloom.
Then came a voice which echoed far away:
"Not fit to die, she still must work and pray!"

"Not worthy yet to die!" Oh, precious boon
Of life! the vision faded all too soon.
Only the crucifix remained, I pressed
The sacred symbol to my lips and breast.

K.D.C. Pills cure chronic constipation.

The Teacher's Grave.

"Oh! Nellie, can it be that she is really dead?
I have been away so short a time, that it seems
quite impossible it can have happened."

"Yes, yes, it is quite true, Lizzie. She was
looking rather paler than usual on the Sunday, and
on the Wednesday following she was dead; and
now I have brought you to see her last resting-
place."

These were the words of two young girls, of
about the ages of twelve and thirteen. They were
standing beside a newly-covered grave, on the
sloping bank of a pretty churchyard. The old
ivy-covered tower of the little church was catch-
ing the last rays of the setting sun, and, in the
distance, might be heard the busy din of the city,
and the shouts of merry children at their play.
But no thought of these passed through the minds
of those two girls. They could only gaze on that
lowly grave, and the simple cross which stood at
its head, and think of her whose body lay there,
waiting for the resurrection morn. But who was
she? Why should she be thus thought of by
those girls? Three years ago, Anna Maynard
had come to their city, to teach in their parish
school. Naturally fond of children, though not
possessing a very attractive exterior, she soon won
their love by her ever ready sympathy in their
little trials. Did a child fall, was there a hard
lesson to overcome, or a dispute to settle?—"Let
us go to Anna," was ever the first cry. They
were always sure she would be willing to listen, to
console, help, or reconcile them. They knew that
from her they would receive no such answer as
"I've not time now," or, "Don't bother me, child-
ren." And yet, I would not have you suppose that
she was perfect. She had to strive hard to attain
such forbearance, and then sometimes failed. But
there is that in a gentle, persevering character,
which makes us speak of the possessor in glowing
terms, and in our own minds, cast aside their
faults. So months passed on, whirling the com-
mon course of all things around in their rapid
flight, and working many changes in the several
families of our earth. And each month robbed
Anna's cheeks of more and more of their health-
ful bloom, and each one left her more slight and
languid than the last. But none thought that
the crisis was so near; none thought who saw her
on the Sunday, filling her place in church, that
they would see her there no more. Had one girl
amongst her children known, she would
have listened more quietly to that gentle, though
oft-repeated reproof, for irreverence in the house
of her God, instead of scorning the words so sadly
spoken, and so winning to herself never-ending
remorse. But the end did come, and the messen-
ger of death paused in his nightly wandering, and
took the soul of their teacher, and carried it to
the God who gave. And mourning waxed loud in
that parish school, and the little ones asked for
their friend, and could scarce be comforted in the
thought that she was in a brighter home, where
they might some day see her.

The sun's rays have sunk far down behind the
western hill, the din has ceased, the children have
gone to their homes, and the evening star is look-
ing down upon the silent earth, wrapt in its
twilight folds. Our two little friends have talked
over their sad loss, and now they kneel side by
side, with low-bowed heads, and clasped hands,
to thank the Great Eternal for His mercy in

sending them such a teacher as she had been, and
to pray that they may carry out her instructions,
and so, by following in her steps, may join her in
the realms of Heaven, to praise with her for ever
and ever the Holy God.

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

Form Without Faith.

The man who frets impatiently under the little
crosses and disasters of our passing day—who
abandons himself to despair when his visions of
prosperity on this side of time are scattered by the
hand of misfortune into nothing—who feels that
all is lost, because the earthly portion upon which
he set his heart is lost—who differently reckoning
from Paul, reckons himself an outcast from hope
and happiness because of the clouds that sit on
this temporary scene—he may try himself by these
marks, and learn how little indeed it is that he
lives by the power of a coming world—learn how,
after all, when his faith is brought to a really
practical test, it is found most woefully to fail
him, and especially learn how possible it is to
have quite the form of sound words, and to have
all the notions and phrases of the Evangelical
system, without being impregnated with that faith
which is 'the substance of things hoped for, the
evidence of things not seen.'

Origin and History of the Term Zero.

Zero, on the common thermometers, like the
fanciful names of the constellations, is a curious
instance of the way wise men's errors are made
immortal by becoming popular. It may be worth
while to say that the word itself, zero, comes to
us through the Spanish from the Arabic, and
means empty—hence, nothing. In expressions
like 90 degrees Fahr., the abbreviation Fahr.
stands for Fahrenheit, a Prussian merchant of
Dantzic, on the Baltic Sea. His full name was
Gabriel Daniel Fahrenheit. From a boy he was
a close observer of nature, and when only nineteen
years old, in the remarkably cold winter of 1709,
he experimented by putting snow and salt together
and noticed that it produced a degree of cold equal
to the coldest day of the year, and that day was
the coldest day that the oldest inhabitant could
remember.

Gabriel was the more struck with the coinci-
dence of his little scientific discovery, and hastily
concluded that he had found the lowest degree of
temperature known in the world, either natural
or artificial. He called the degree zero, and con-
structed a thermometer or rude weather glass,
with a scale graduating up from zero to boiling
point, which he numbered 212, and the freezing
point 32, because, as he thought, mercury con-
tracted the thirty-second of its volume on being
cooled down from the temperature of freezing
water to zero, and expanded one hundred and
eightieth on being heated from the freezing to the
boiling point.

Time showed that this arrangement, instead of
being truly scientific, was as arbitrary as the
division of the Bible into verses and chapters, and
that these two points no more represented the
real extremes of temperature than "from Dan to
Beersheba" expressed the extremes of Palestine.
But Fahrenheit's thermometer had been widely
adopted with its inconvenient scale, and none
thought of any better until his name became an
authority, for Fahrenheit finally abandoned trade
and gave himself up to science. The three coun-
tries which use Fahrenheit are England, Holland
and America. Russia and Germany use Raumer's
thermometer, in which the boiling point is count-
ed eighty degrees above the freezing. France
uses the centigrade thermometer, so called be-
cause it marks the boiling point 100 degrees from
the freezing point. On many accounts the centi-
grade system is the best, and the triumph of con-
venience will be attained when zero is made the
freezing point, and when the boiling point is put
100 degrees or 1,000 degrees from it, and all the
subdivisions are fixed decimally. If Fahrenheit
had done this first, or even if he made it one of
his many improvements after the public adopted
his error, the lack of opportunity, which was real-

ly his, would have secured to his invention the
patronage of the world.

Trinity-tide.

Trinity-tide is the season during which the de-
vout soul which has, for months, been contem-
plating the Sublime Spectacle of the Divine Man
treading the *Via Dolorosa*, is moved to make, at
least, an earnest effort to "Follow His steps,"—
exclaiming:—

"Since Thou hast done this for me,
What shall I do for Thee?"

"Trinity-tide" thus becomes the Dress Parade
of the Christian, the time when he "Shows his
Faith by his Works;" and even though the weeks
be long, and his following of his Master ever so
faltering and distant, yet his eyes are ever "Look-
ing unto Jesus," and his heart is ever yearning:—

"O God, to me may grace be given
To follow in His Train."

Christ's Ambassadors.

Any man may read the Scriptures, or make an
oration to the people, but it is not that which the
Scriptures shall call preaching the Word of God,
unless he be sent by God to do it. *For how can
they preach except they be sent? A butcher may kill
an ox or a lamb, as well as the high priest; but
it was no sacrifice to God unless one of his priests
did it. And no man taketh this honour to himself
but he that is called of God, as was Aaron. Any
man may treat of public affairs as well as an am-
bassador, but he cannot do it to any purpose with-
out a commission from his prince. As, suppose
a foreign nation should set up one among them-
selves to make a league with England, what would
that signify when he is not authorized by the king
to do it? And yet this is the case of many among
us, who, as the Apostle foretold, cannot endure
sound doctrine, but after their own lusts heap them-
selves teachers, having itching ears. But such
teachers as men thus heap to themselves, howso-
ever they may tickle their itching ears, they can
never touch their hearts; for that can only be done
by the power of God accompanying and assisting
His own institution and commission. Inasmuch that
if I did not think, or rather was not fully assured,
that I had such a commission to be an ambassador
for Christ, and to act in His name, I should never
think it worth the while to preach, or execute my
ministerial office; for I am sure that all I did
would be null and void of itself, according to God's
ordinary way of working, and we have no ground
to expect miracles. But, blessed be God, we in
our Church, by a successive imposition of hands,
continued all along from the Apostles themselves,
receive the same Spirit that was conferred upon
them for the administration of the Word and
Sacraments ordained by our Lord and Master,
and therefore may do it as effectually to the sal-
vation of mankind as they did. For as they were,
so we are, ambassadors for Christ.—Bp. Beveridge.*

—There can be no question but that one of the
needs of the Christian Church is that of more
preparation for the Holy Communion. At the
same time, it can be said that the Christian should
always be prepared. He should be prepared to
die whenever it may please God to call him.
That summons may come at any moment. And
he should be always prepared to accept the
invitation to the Supper of the Lord. The knowl-
edge of the truth, "Behold, I come quickly," is
one that teaches the need of constant preparation
in the spirit of watchfulness and prayer. And so
it should be for the Holy Communion. For that
preparation our communion service is a wonderful
model.

Bread pudding with cherries is an ingenious
method of using stale bread. Put one cupful (one
half-pint) milk in a double boiler. When hot add
two ounces of stale bread crumbs, a grated rind of
lemon, one tablespoonful butter. Cook ten
minutes. Beat two eggs, without separating; add
four tablespoonfuls sugar and another cup of milk;
add these now to the boiler, then turn into a
greased baking dish, sprinkle with dried cherries
and bake in a moderate oven until a golden brown.
Serve hot.

Before Sleeping.

Now is the dead of night, and I must sleep;
 But first, my soul, if thou dost aught recall
 Wherein thou hast done ill, I bid thee weep,
 And pray God's tender mercy on thee fall;
 Purge thyself clean of whatso bitter hate
 Thou hast for them that wrong thee: sink thy pride.
 Nor deem thou standest in a higher state
 Than those whom God thy happier chance denied.
 Be all for heaven; think life draws near the close;
 Give to repentance thy last conscious breath;
 For more and more this mortal weakness grows
 That pledges thee to take the form of death,
 And sleep awhile. What if in dreams the door
 Of life should shut, and thou return no more?

Rich Both Ways.

One day I was sitting in a large meeting of people who had come together to promote a pious object. A father and his little girl sat near to me. She was a bright-looking, curly-haired girl, about nine years old, and seemed much interested in all about her.

"Oh, father," I heard her say, "there's Carrie Morton!" and she looked in his face with an arch and knowing smile. "Oh, she's so good," she continued; "she's rich both ways."



What could the child mean? I wished to know. Her father seemed also in doubt what kind of riches she had in mind as belonging to Carrie, and I listened for the answer when he asked—"How is that, Katie? What do you mean by being 'rich both ways'?"

"Why, father, she has nice clothes, and her parents have plenty of money, and live in a large house, so she's rich one way; and the girls at school all love her, for she is always so gentle and kind, so she is rich in another way."

Her father smiled, and so did I; but the proceedings of the meeting now began, and the conversation ended.

I have, among my dear young friends, some who are poor—that is, if their wealth were counted in money; others who are comfortably well-off, as we say, having a good supply of the necessary things of this life; and others who are rich, whose fathers own costly houses, who can ride in a carriage when they will, and whose clothes are very fine. And since I overheard Katie's talk about Carrie Morton, I have thought it would be well to remind all these dear children that, although none of them may be "rich both ways," except those who have

a great deal of money, yet they all may be rich in one way. Can you tell how?

Did you ever hear of any one being rich in faith, hope and love? Carrie Morton was rich in kind words and acts, else her little friend would not have spoken of her as she did; and I hope she was also rich in that love of Jesus which makes the poorest child richer than a king, if crown and kingdom are his all.

Would you not rather be rich in the love of those who know you, and most of all in the love of God, than rich in money but poor in all the rest? Dear children, if God has given you a home where your every wish is gratified, remember that at last you must give an account to Him for such a home, and ask Him to make you rich both ways—rich in the love of Jesus and in the hope of heaven. But if you are not rich in clothes and money, remember that a meek and quiet spirit, and a loving, trusting heart, are ornaments more precious than diamonds and pearls; for while the diamonds and pearls of this world must be left here at last to perish, these you shall wear in heaven. Remember, that with the grace of the Holy Spirit you can become as a sunbeam, a source of joy to your home, wherever it may be; and you can be all the time laying up treasures in that brighter home, where

your Heavenly Father will keep them safely till He calls you to enjoy them with Him for ever.

A Grand Feature

Of Hood's Sarsaparilla is that while it purifies the blood and sends it coursing through the veins full of richness and health, it also it apart new life and vigour to every function of the body. Hence the expression so often heard: "Hood's Sarsaparilla made a new person of me." It overcomes that tired feeling so common now.

Hood's Pills are purely vegetable, perfectly harmless, always reliable and beneficial.

—Unless wariness be used, as good almost kill a man as kill a good book; who kills a man kills a reasonable creature, God's image; but he who destroys a good book kills reason itself, kills the image of God, as it were, in the eye. Many a man lives a burden to the earth, but a good book is the precious life-blood of a master-spirit embalmed and treasured up on purpose as a life beyond life.

Hints to Housekeepers.

CREAM COOKIES.—Dissolve one teaspoonful of soda in a little warm water, and add to one cup of sour cream. Cream one cup of butter with two of sugar, add two eggs beaten light, without separating, and the sour cream. Mix smooth with three and one-half cups of flour. Have this mixture as soft as possible, roll out and cut very nicely. Bake in greased pans in a moderately quick oven.

QUEEN PUDDING.—Take a three-quart pound box of gelatine, two oranges, two lemons, two cups of sugar, one quart of strawberries. Soak the gelatine in one-half pint of cold water and add one and a half pints of boiling water and the juice of the lemons and oranges and the sugar. Strain into a mold. When it begins to harden stir in the berries. Leave it on ice till firm. Serve with whipped cream.

STRAWBERRY SHORTCAKE.—Into one pint of flour put a large teaspoonful of baking powder and one-quarter of a teaspoonful of salt. Sift thoroughly. Rub into the flour four large tablespoonfuls of butter. Wet with a teacupful of sweet milk. Bake quickly in a hot oven. When well browned spread with butter and berries, whole or mashed, cover heavily with sugar and serve hot, passing a pitcher of whipped cream with the shortcake cut in cubes.

BERRIES IN A CRYSTAL CAVE.—To the juice of half a lemon add one cup of wild berries and rub through a sieve, and add one pint of thick cream, one cup of sugar. Whip to a stiff froth, and pour the mixture into an ice cave, piling on top one quart of berries. Cover carelessly with their own vines and leaves, after sprinkling with sugar. Tuck the red berries and vines into all possible cracks and crevices of the crystal "cave," which is simply a square block of ice hollowed out with heated irons into the size and shape needed. Oyster caves have long been the fashion, but fruit is a most beautiful decoration. Serve with a silver fruit knife or ladle the frozen fruit creams, on small cream plates, with cakes.

Early peas will boil in half to three-quarters of an hour; they are best put on with cold water; add salt when nearly done.

String beans require two hours or more; the first water should always be poured off.

Lima beans will cook in three-quarters of an hour; put on to cook in hot water.

Asparagus will boil in three-quarters of an hour; use cold water.

Spinach will boil in fifteen minutes; use hot water.

Summer beets will boil in one hour; use hot water.

Winter beets will require three hours; use hot water.

Corn will boil in twenty minutes; use hot water.

Onions will boil in one and a half hours; use hot water.

New potatoes will boil in one-half hour.

Dried corn must be soaked over night. Allow to cook one hour.

Summer squash is better steamed, as putting it in water makes it too watery; cook three-quarters of an hour.

Turnips require a long time to cook; if cut thin they will cook in an hour and a quarter, but if only cut in halves it will take two hours and a half.

Constipation, Headache, Biliousness, and Bad Blood are promptly cured by Burdock Blood Bitters, which acts upon the stomach, liver, bowels, and blood, curing all their diseases.

Having suffered over two years with constipation, and the doctors not having helped me, I concluded to try Burdock Blood Bitters, and before I used one bottle I was cured. I can also recommend it for sick headache. Ethel D. Haines, Lakeview, Ont.

I was attacked severely last winter with Diarrhoea, Cramps and Colic, and thought I was going to die, but fortunately I tried Dr. Fowler's Extract of Wild Strawberry, and now I can thank this excellent remedy for saving life. Mrs. S. Kellett, Minden, Ont.

Children's Department.

Genuine Master Jack.

It was a fine spring morning, radiant with sunshine, and song and budding flower, and all that makes the face of earth and sky glorious, and breakfast was just over at Chessdown farm.

"Let us be off, Bertie," said Jack Willoughby; "days are none too long, and we've lots to see."

"Mind and behave yourselves," said his uncle, Mr. Blessington, the farmer of Chessdown farm, who was just lighting his after-breakfast pipe, a great deal more in joke than earnest.

"Oh yes, uncle, we'll behave all right," rejoined Jack; and then suddenly stopping and lowering his voice and giving it a less off-hand tone, "May we have a ride on Turpin, uncle?"

Turpin was his uncle's cob, and as good-tempered as a cob could be; but he was so much occupied in carrying his big master about over the heavy fields that it was not fair play to add the duty of a trot with school-boys. So uncle at once cheerfully gave up the idea of taking some part of his rounds, that Bertie and Jack might the more enjoy their visit, and laughingly replied—

"You'll break your necks, you will. Tell Bell to put the little saddle on, and don't you be jumping haystacks, or you may light on their top, eh?"

"What a nice old fellow your uncle is," Bertie observed, as the two boys went out together to find Bell, the man who groomed Turpin.

"Yes; he's the dearest old soul alive," replied Jack.

Chessdown farm was a glorious place for anybody to stay at; but to boys it was the very prince of places, and to school-boys who had been penned up in a big brick London school-house, surrounded by a high brick wall, just let out for a two days' holiday at Easter, it was more than tongue could tell, almost more than heart could wish.

A Tonic

For Brain Workers, the Weak and Debilitated.

Horsford's Acid Phosphate

is, without exception, the Best Remedy for relieving Mental and Nervous Exhaustion; and where the system has become debilitated by disease, it acts as a general tonic and vitalizer, affording sustenance to both brain and body.

Dr. E. Cornell Esten, Philadelphia, Pa., says: "I have met with the greatest and most satisfactory results in dyspepsia and general derangement of the cerebral and nervous systems, causing debility and exhaustion."

Descriptive pamphlet free. Rumford Chemical Works, Providence, R.I.

Beware of Substitutes and Imitations.

We Take Hood's



Mrs. J. Fallowfield

Hood's Sarsaparilla Cures

Take Hood's Pills for Sick Headache.

Jack and Bertie were just such boys, and their sense of freedom knew no bounds as they vaulted the gates, and chased one another through flocks of flying, cackling, quacking cock and hens and geese and ducks, on their way to where they understood Bell to be.

"Oh, Bell, that's you, is it?" said Jack, introducing himself to the notice of his uncle's principal servant man in a kind of familiar, friendly way. "Will you be good enough to put the little saddle on Turpin, uncle says?"

"Glad to see you, sir; I hope you're well. I'll put him up directly, in ten minutes or so. I've to see to these ducklings. Ducklings wants a good deal of seeing to, with the rain and these cold east winds. They soon has cramp and dies. I'll come directly."

"All right; that will do splendidly," said Jack, clearing another fence with a bound.

Bertie followed, though why either of them had got to the other side of it they hardly knew, save it was for the mere pleasure of jumping—for they found themselves in a little waste piece of land with no way out of it.

"Where is Turpin?" asked Bertie. "Well, if you don't mind a walk over that roof"—pointing to a long low wagon shed—"I'll take you a short cut to his highness's palace;" and without waiting to hear Bertie's decision, he climbed up a faggot-stack and was on to the roof in no time. Bertie followed, and they soon found the stable.

"Hallo!" exclaimed Bertie as they entered the stable, "here's a gun;" and there was one, reared up in the manger of the empty stall. They had not yet discovered Turpin, but the gun was an unexpected, and for the present, more absorbing attraction.

In an instant Jack had seized the gun, cocked it, and put it to his shoulder, and boy-like, was fancying himself a warrior of the first rank.

"I wonder whether Bell has got any caps?" said Jack after he had pulled the trigger and had made no crack; and knowing the cupboard in the harness-room where Bell generally kept his things, he put down the gun and ran to the harness room to see if caps were there, and there sure enough they were. Back again he bounded to the stable, and placing one of his caps on the nipple, again shouldered the gun, crying, "Stand off, Bertie! You're a Zulu. Down with the Zulus!" and pointing the gun at Bertie's brow, like a true warrior, pulled the trigger; but the cap did not crack.

"Those caps are bad," said Bertie. "I'll try another."

The stable door opened. Bell entered.

"Sir!" cried Bell, suddenly seizing the gun, and turning deadly pale, "what are you doing to meddle with it?" Then noticing the cap on the nipple—for Bertie had not yet had time to take it off when Bell entered—where did you get that cap?"

"Oh, it's only a dead one," replied Bertie. "I've just been cracking it off for fun."

At this announcement Bell's pale-face was still deadlier.

"Oh, Master Jack, it's loaded!" gasped Bell.

At this Jack turned pale too.

"It isn't, is it!" exclaimed Jack, trembling from head to foot.

"I am thankful," said Bell. "It's a double load in it."

Bell had "an eye" on some stoats which dreadfully distressed his master's poultry, and had resolved to take heavy vengeance on them, so had loaded his gun to be ready for them, and had reared it up out of the way. Bell, as you may imagine, was not the only one who was thankful just then. He was not even the most thankful, nor was it Bertie who was so. It was poor Jack. He shivered a little, then cried, and feeling too ill in the legs to sit on the pony, riding was given up for that visit, at least. Indeed, life had suddenly become solemn to Jack. What if that had not chanced to be a bad cap!

The thought was unbearable.

Many a time during the next few months, as he lay in bed awake, poor Jack felt his finger pulling, and heard the dead fall of the trigger, and he turned over, or rather writhed, at the horrid recollection of how near he had been to the killing of a school-fellow by the mere thoughtless handling of a gun.

A Church Mouse.

Mabel and Gertie used to go to Sunday school in a queer old church, away in the country, where the pews were so high that they could hardly see over them. They used to sit by themselves Sunday after Sunday, and read and sing out of the same books side by side. But one Sunday they had a strange visitor! Mabel heard a faint little scratch in one corner of the pew.

"Oh, Gertie!" she whispered, "I do believe it is a mouse!" So they crept close together and held their breath and waited. It was not very long before they heard another faint scratch, and then out popped the head of a mouse, with peering, bead-like eyes, and great long whiskers. The children were breathless with delight. Master Mouse seemed to think that they were friendly, for presently he jumped softly out of his hole upon the cushions.

People say, "As poor as a church mouse"; but this mouse was a plump little fellow, stout and lively, and not looking a bit hungry. Suddenly Gertie remembered she had a biscuit in her pocket, and began to wonder whether their visitor would eat anything. But, in putting her hand to her pocket, she made a rustle, and in a moment the mouse was back to his hole. A bit of biscuit was laid near his corner, however, and in a few minutes he had forgotten his fright and was on the cushion eating his dinner.

Gertie could hardly contain her delight as she saw "their mouse," as she

called him, feasting on the biscuit; and she thought of him when the teacher told them of God's wonderful kindness to everything that has life. The mouse often came back, till at length Gertie could even stroke him with her hand and let him nestle in her muff. It is always good to be kind to the creatures whom God has made.

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Percy and his Pet.

After all, there is no plaything like a live pet. It is so amusing to watch its antics, and to know that it enjoys the fun as well as yourself. Percy thinks so. He has lots of toys and games, but he loves none of them half so well as Shag, his Scotch terrier.

You have no idea how clever that dog is. He can do everything but talk,—indeed, I am not quite sure that he cannot do that—not in human language, of course, but so that Percy understands what he means. When he stands with open mouth, and two paws extended, he is saying: "Do come and have a game, little master."

So Percy fetches the ball and throws it, and off rushes Shag, barking with delight, and brings it back in his mouth. No matter how often Percy throws it, Shag is always ready to run, and heartily enjoys the game.

Uncle Joe, who gave this delightful present to Percy, says that Shag can play capital games at snowballing; that he never minds how often you pelt him, but is always good-humoured. Percy is rather young to be out in the snow, so he has not tried that game yet. But he hopes, when he is older, to do so. Meanwhile he and Shag have lots of fun indoors.

Ready to Serve.

A little Irish girl was one day asked to do some trifling act of kindness for some other child, younger and weaker than herself. When engaged in the small service she was gently reminded that the Lord Jesus regarded a cup of cold water given in His name and for His sake, as directly given to himself. Looking up into her teacher's face, the little one answered shyly,— "Sure, an' I would give Him the whole jugful!"

It was a very simple expression of affection, and might be regarded as silly; but it came from the heart, and it is for that the Lord cares. He knew the child would have served Him if she could, and He just took "the will for the deed." But though she had neither silver nor gold, she had what He values far more, and that I am happy to say, she brought Him. She just gave her heart to Jesus, and He put His Holy Spirit into it, and sealed it as His own.

Years passed away; the little girl grew up, and was able to take class in a Sunday school, trying to lead others to the Saviour. Then we heard her sing with heart and tongue,—

"Take my life, and let it be consecrated, Lord, to Thee: Take my moments and my days, Let them flow in ceaseless praise."

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This particular knight was about ten years old—slender, straight, open-eyed. Quickly he spied the damsel in distress. Swiftly he came to her aid. "What is the matter?" I heard him say.

Alas! the "matter" was that the bundle she held had "burst," and its contents were open to view. Probably the small maid expected a hearty scolding for carelessness. And, indeed, whoever put that soiled shirt and collars in her care, might reasonably have been vexed.

A new piece of wrapping-paper also proved too frail. Must the child get her scolding? Poor little soul! No wonder she had sobbed so mournfully.

But the boy was not daunted. He tucked the "burst" bundle under his own arm.

"I'll carry it to the laundry for you," he said, in the kindest voice, and off the two trudged together.

Soon after I met the small girl again. She was comforted and serene.

"Was that boy your brother?" I asked. She shook her head.

"Did you know him?" Another shake.

"A real gentleman!" said I. "A genuine nineteenth-century knight. Bless him.—Harper's Young People.

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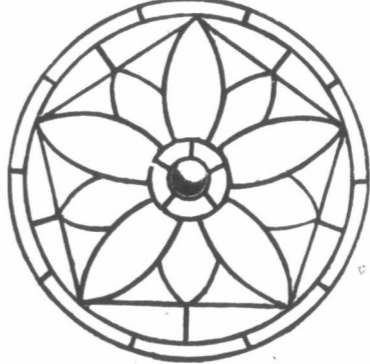
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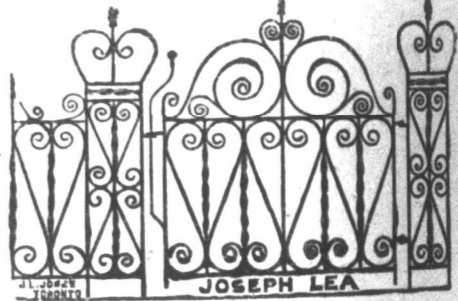
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