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A Church of England Weekly Family Newspaper.

Vol. 21.]

TORONTO, CANADA, THURSDAY, MAY 16, 1895.

[No. 20.

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APPROPRIATE HYMNS for Fifth Sunday after Easter, and Sunday after Ascension Day, compiled by Mr. F. Gatward, organist and choir master of St. Luke's Cathedral, Halifax, N.S. The numbers are taken from H. A. & M., but many of which are found in other hymnals:

FIFTH SUNDAY AFTER EASTER.

Holy Communion: 255, 307, 312, 320.
Processional: 189, 242, 260, 393.
Offertory: 142, 179, 306, 505.
Children's Hymns: 140, 231, 339, 574.
General Hymns: 141, 143, 453, 468, 499.

SUNDAY AFTER ASCENSION DAY.

Holy Communion: 144, 304, 555, 557.
Processional: 147, 202, 391, 469.
Offertory: 148, 300, 304, 506.
Children's Hymns: 147, 300, 337, 565.
General Hymns: 145, 146, 149, 150, 201.

CLERGY VISITING.

"The work of the Church," said the Bishop of London, the other day, at the annual meeting of the East and North London Church Fund, "is to be done to a very large extent by personal visiting. It has always been a characteristic of this Church of England that the minister was not merely to be the minister of the Gospel within the building; he was not merely to conduct services in the church, and to administer the sacraments and to preach; but there was a work which he had to do outside the church walls—and that work was essential, it was vital; the Church could not really exist without it." The parson in his parish making himself personally known to, and the genuine friend of his people in their daily lives, is, indeed, no new idea; but it is one which has constantly to be borne in mind and on which it is impossible to insist too strenuously. For it is this personal influence which tells perhaps more deeply than anything else, alike on those who attend his ministrations within the walls of the church, and on those, too, who are but irregular attendants, or for one reason or another never darken its door. The true success of a clergyman's life, the true

test of the work he has been doing for his Master, are not to be judged so much by the crowded congregation, as by the personal grief and loss that are felt among the men and women of his particular district when he is called away from amongst them, and his memory remains still as a living stimulus in their lives.

PRIESTS.

The word "priest" is used no less than 88 times in the Prayer Book of the English Church. Rather more than 200 years ago the Puritans asked that the word "priest" might be taken out of the Prayer Book. They did this because they did not believe that there were any priests of God on earth. They made no secret of their objection. But the Bishops refused. If they had altered the word some people might think the old doctrine was changed. So the word remains, and it means what it always meant. What "priest" meant in the 12th century days of Anselm, Archbishop of Canterbury, the same it means to-day, in the 19th century, under Edward Benson, Archbishop of Canterbury. Before a clergyman is ordained, the Bishop asks him, "Do you think in your heart you be truly called, according to the will of our Lord Jesus Christ and the order of the Church of England, to the order and ministry of the priesthood?" and he makes answer, "I think so" (see Service for the Ordaining of Priests in the Prayer Book; it comes after Psalms.) If he answered, "No; I don't believe there are any priests of God on earth," the Bishop would say, "Then, I cannot ordain you."

CLERICAL UNITY.

The fact that our Canadian-ordained clergy seem to be uniting in defence of their orders against the depreciation of them by certain imported English clergy, is one of the most encouraging signs of the times. Canadians gave a hearty welcome to the new Bishops of Quebec, Qu'Appelle and British Columbia because they felt and hoped that such Bishoprics in the future would be filled by their own clergy. In nearly every diocese in Canada, from the Atlantic to the Pacific, we hear that the clergy ordained here will oppose any more Episcopal importations from England. Looking over the Clergy list, we find that Canadians, or rather men ordained in Canada, are in a large majority, and, if united, will be able to control all Episcopal elections. It is true that the vacant Bishopric of New Westminster is now lost to Canadians, but it need not have been. Even in that diocese, where English feeling runs very high, there are more Canadian-ordained men than English. Several of the Canadian clergy were absent from the recent Synod, whereas, had they been present, no Englishman would have had a chance of election. The new Bishop of New Westminster is now almost certain to be an Englishman, but should the diocese again become vacant, the Synod will find that a Canadian will be elected. It is more than probably that the men ordained in Canada at present working in New Westminster will form themselves into an association and be united thoroughly hereafter. If our clergy ever want to make our Church thoroughly Canadian, there must be associations for that purpose in every diocese. Every synod should stand ready to elect a Bishop, and so be prepared to take their

proper part in making the Church more in touch with the Canadian people.

THE TENDERNESS OF CHRISTIANITY.

It has been said of Christianity that one great secret of its appeal to the world, of its universality, lies in its infinite tenderness of concern for the sick and sorrowful. So many among us, in one sense or another, are for so large a part of our lives sick and sorrowful, and though this view of the potency of Christ's message may be dwelt upon too exclusively, the truth that lies in it cannot be denied. Certainly it is a proof of this position that no hymns are more touching and popular than those which are appropriate to the penitential season of Lent, and to that most solemn week which is devoted to the commemoration of our Lord's Passion. To a certain school of Churchmen it has sometimes seemed that any specific dwelling upon the physical side of that Passion is degrading to the spirituality of religion and tends to mere morbidity. That one could bring forward examples of this is not to be questioned, and some of the devotions—for instance, say, to our Lord's wounds, like some of the ghastly representations of our Lord on the cross—cannot be too straitly condemned. Yet the physical side of the Passion must by no means be ignored or made little of, for the physical side of our nature is an ever-present fact, and that the Son of Man, Who was incarnate for our salvation, thoroughly shared in it, is not the least part of that appeal which He makes to us to come unto Him, as one Who has been tempted in all things like ourselves and knows by actual experience the whole range of human life.—*Church Bells.*

DIOCESAN MISSIONERS.

We learn from the Old Country that the establishment of diocesan missionaries has proved a most unparalleled success. Toronto Diocese has just appointed one. The question arises, Why can't we have such officials in all our Canadian dioceses? Now, what is a diocesan missionary, and what are his special duties? The English diocesan missionaries hold usually a canonry in the cathedral, and are paid generally out of the cathedral revenues. It is his duty to take services in vacant parishes and to hold parochial missions and "retreats." There is no reason why some priest could not be appointed for such a work in every Canadian diocese. Such priest could be given a canonry or honorary canonry in the cathedral, but, of course, he would have to be paid his "stipend" out of the diocesan mission funds, as our cathedrals have very small—if any—revenue. The office of diocesan missionary needs a thoroughly "spiritual" man, and surely every one of our dioceses has such a man in its clerical ranks. If such a man were paid a stipend of \$1,200 per annum, we feel sure that the parishes he would visit in a year would more than refund the amount to the diocese to which he belonged. These are days of progress, and we hope the day is not far distant when every one of our dioceses will possess a canon-missioner. The presence of a dignitary holding "missions" in our parishes and missionary districts would give, we feel sure, in Canada, the same impetus for good as in England; but every diocese wants the very best man obtainable for such a grand position. We hold

that no cathedral chapter or diocese will be complete until it possesses a diocesan, if not a canon-missioner.

OBITUARY.

ELIZA LILIAS GRIER.

On the Festival of St. Philip and St. James, there entered into the rest of Paradise, in full years and with a "sure and certain hope," Eliza Liliias, widow of the Rev. John Grier, formerly rector of Belleville, Ont., and eldest daughter of James Geddes, Assistant Surgeon Medical Staff, Kingston. She was born (at the Island of St. Joseph) on the 20th February, 1805, and had therefore attained the unusual age of ninety years. She had thirteen children, of whom eight are living. As the busy mother of a large family, and the active wife of the rector of the parish, she commanded by her untiring energy, her clear intellect and unvarying calm cheerfulness, the admiration and the love of all who knew her. She was an active leader in all plans for Church or charitable work. To her came all those who were in want and sorrow for comfort or relief; many who were at enmity with each other were through her gentle mediation reconciled; others who were weak and uncertain in their faith were, by her example and influence, strengthened and settled; she even found time for nursing the sick in their own homes. Yet, withal, her attitude through life was one of sweet Christian humility; "in lowliness of mind" she "esteemed all others better than herself." Incapacitated, for years, through her great age, from active work for her dear Lord, she found her greatest happiness in frequenting His house, in prayer, in reading and meditating upon His Holy Word, and in constant intercession for others. Blessed with a constitution unusual in these later days, she preserved to the last, by active use, all her faculties; her interest in all around her was warm and real; she liked to hear of, and to consider, the questions of the day, especially as they concerned the Church, of which she was a consistent and loyal member. For one of such ripe years and with a life of such constant waiting upon God, death could not come as a surprise. She was throughout her two months' illness always calm and cheerful, and, as the end approached, in firm faith, and fortified by the Blessed Sacrament, she smilingly bade good-bye to those who loved her dearly, and expressing clearly her hope of a happy re-union, resigned the sweet life which has been a blessing to all who knew her. Her remains were taken to Belleville, where, after services in St. Thomas' Church, she was laid beside her husband and two sons in the beautiful cemetery on the bay shore. She was borne to her resting-place by the loving hands of her three sons, Robert, Harry and William Grier, her son-in-law, the Rev. Canon Mockridge, D.D., and two grandsons, John Allan Grier, Chicago, and John M. Jellett. The Burial Service was read by the Rev. Canon Burke, the Psalms and hymns being very sweetly chanted and sung by a full choir. The Lesson was read by the Rev. John Mockridge, another grandson, and yet another, Mr. Charles Mockridge, presided at the organ. Many old friends were in the church, but, in accordance with the expressed wish of the family, the burial was strictly private, only the sons, daughters and grandsons being present. The respect in which Mrs. Grier was held in her old home was shown by the floating at half-mast of the flag upon the Town Hall, which was done by resolution of the Town Council. And now, until the great day of Resurrection, she rests—faithful

wife, tender mother, true friend, loyal daughter of the Church: "Her children arise up and call her blessed."

OUR FATHER'S HOUSE.

"A certain man had two sons."—St. Luke xv. 11.

An English emigrant, in the backwoods of Canada, wrote home lately to his friends, and said, "I would give thirty pounds to hear the sound of a Church-going bell." Many a prodigal son has felt the same after he came to himself. He has felt that he would give all he possessed if he could be as in the days that were passed, if he could stand once more within his father's house, and look again upon his father's face. Let me speak to you to-day of that old, old story of the Gospel, the story of the Prodigal Son. Like the ocean, although so old, it is ever new, ever displaying some new beauty, some fresh light. It touches the heart of the careless and disobedient to-day, as it touched such hearts in the past, when Jesus was here among men. It brings tears to the eyes of some awakening sinner now, as it did when it was first told by Him Who spoke as never man spake. It is a story, too, which appeals to each one of us, since who is there, high or low, rich or poor, who has not at some time, and in some sense, been a prodigal, wandering from His Father's house, wasting his substance, trying to satisfy himself with the dry husks of worldliness? It is not only for the hot-headed, inexperienced youth, with the blood of young life strong within him, that this parable has its lessons. There are grey-haired men, occupying, perhaps, high places in the State, envied and flattered by the world, who know that they are prodigals, who know that what the world has given them is merely husks which satisfy not, who know that they have left God and God's House, and joined themselves to some citizen of the world, and sacrificed truth, and honour, and principle, for the sake of gain or earthly glory. Such men may wear purple and fine linen, and fare sumptuously every day, but their soft clothing covers a guilty conscience and an aching heart. They know that when their earthly home is broken up, they have no home eternal in the heavens; they have wandered from their Father's house, and chosen deliberately the ways of sin; they have loved darkness better than light, because their deeds were evil. Of such an one it may be said—

"So fallen! So lost! The light withdrawn
Which once he wore!
The glory from his grey hairs gone
For evermore!
All else is gone! From those sad eyes
The light is fled;
When faith is lost, when honour dies,
The man is dead."

Yes, the man is dead. He who deliberately forsakes His Father's house for the ways of the world, and the company of sinners; who breaks the commandments of his God, and becomes a law unto himself; who loses faith and love for his Father, and sells his heavenly birthright for a miserable mess of this world's pottage; who exchanges the bread of life for the husks of worldly pleasure; such an one is dead, dead to all that is pure and noble. From such a death there is only one resurrection, one way of escape, and that is the way of repentance leading back to our Father's house, and our Father's pardon. In speaking of this parable of the prodigal we shall look on the blessedness and peace of home in our Father's house. We shall look on the selfishness

of sin, on the so-called pleasures of sin, and on the sorrows of sin. We shall look on the precious picture of true repentance, and over all the story we shall see, like a light from heaven, the great love of God our Father yearning over His prodigal children, and offering a welcome home to the returning penitent. And first, we look on the son, not yet a prodigal, in peace and comfort in his father's house. As long as he was content to do his duty, and obey his father's will, all was well. His needs were supplied; he wanted no manner of thing that is good. That son is the type of ourselves. As long as we are walking in the way of God's commandments, making His Will our rule, striving to do our duty, and using the means of grace which He has given us, all is well. We are like happy children in a happy home; each day brings its duties and its delights, and we have no fear for to-morrow. The peace of God which passeth all understanding rests upon our hearts, because we are at home in our Father's house, close to God. Here, in our Father's house, we have all things for the asking, all things requisite and necessary as well for the body as the soul. To us is the promise given, "Ask, and ye shall have; seek, and ye shall find; knock, and it shall be opened unto you." As feeble, trembling infants we are brought into our Father's house in Holy Baptism. The foulness born with us is washed away in fair water, and we are clothed in white, which is the badge of all our Father's children. Day by day we are taught the lessons of our Father's family. In time, strengthening hands of blessing are laid upon us in confirmation, and we are fitted for our daily battle with sin, our daily work in the way of duty. Our souls are fed and nourished with the holy, mysterious Food of the Altar; if we fall into the sickness of sin, there is the medicine of repentance, and the healing balm of absolution. All these belong to us now, and in the future we are promised such good things as pass man's understanding in some of the many mansions of our Father's house. And yet there are those who grow weary of their Father's house and their Father's love. It was so with the prodigal; it is so with thousands of others—sons and daughters, day after day. Believe me, there is no greater happiness to be found in this life than that of a contented, obedient child at home. There is no treasure in this earth half so valuable as the sweet, self-denying love of parents. The kiss of a good mother, the counsel of a good father, are worth more than thousands of gold and silver. Too often we do not value our blessings rightly till we have lost them. Esau was willing to sell his birthright for a mess of pottage, but when he finds what he has lost, and the blessing gone also, he utters an exceeding bitter cry. We do not value our blessings till they are gone. We do not recognize the angel by our side till he spreads his wings and flies from us. We do not rightly understand the comfort of home till we are homeless, or realize the love of father or mother till the grave closes over them. The prodigal grows weary of home. Why? Because he has become selfish. As long as he loved his parents best, their wishes were his law, their happiness was his first thought. When he grew to love himself and his own way, all love for father and mother died out; he grew weary of their words, impatient of the rules and restraints of the household; he longed to be his own master, and to have his own way. His great desire was to get away from his father's house. Home life was all changed, a barrier seemed to have come between him and his parents. Once he looked upon them as his best

friends, he told them his troubles, he ran to them for help and comfort. Now all this is altered; he has secrets from them whom he used to trust. Once he could look father and mother fairly and honestly in the face; it is not so now. There are secrets which are poisoning his life, and making home hateful. The daily round of household duties is dull and wearisome to him; he wants to be free, to go where he will, to do as he likes best. He knows that he owes obedience to his parents; he knows that they have done and suffered much for him, but he cannot know how much. The child who breaks his parents' hearts by his wilfulness, can never know all the agonized prayers, the sleepless nights, the saddened days, which his sin has caused. The prodigal determines to leave home. His selfishness has poisoned all the sweet home life for him. He asks his father to give him the portion of goods which in time would come to him. Here we see the selfishness which ever marks the prodigal son. His father has toiled hard for this money, and the son expects him to spend his hard-earned goods on the prodigal's selfish pleasures. The parents may stay at home with reduced means, and meagre food, but the prodigal must go forth and enjoy himself. They may weep bitter tears, but his mouth must be filled with laughter. The selfish sinner cares not what suffering he may cause to others. A father in America, who had a wild and profligate son, tried every means to keep him from going night after night into bad company and evil ways. One night the old man begged his prodigal son, with tears, to stay at home, and the son refused, and tried to pass through the door. The father flung himself on the ground, in the opening of the door, and cried, "If you pass out, it must be over my body." The young man trampled on his father's body, and passed out to his sin. So is it with those who sin against our Heavenly Father. The pleadings and loving warnings of God are unheeded; the selfish prodigal will not be kept back from his evil way; the laws of God, the promises of the Gospel, alike are cast aside, he goes forth to his sin, and tramples under foot the precious Blood of Christ.

REVIEWS.

THE MANLINESS OF CHRIST. By Thomas Hughes, author of "Tom Brown's School-Days," etc. Published by Macmillan & Co., London and New York, and by the Copp, Clark Co., of Toronto.

In the preface the author refers to his former connection with the Workingmen's College, in London, and then to his "Layman's Sunday Evening Addresses," delivered twelve years afterwards at Rugby, bringing him back "into touch with that far away time in his own life,

"When all the world was young, lads,
And all the trees were green."

He pathetically speaks of his old age, and of this as the last book he is likely to publish. The point which strikes us on reading the preface is that he finds it necessary to allow his book to go forth holding questionable views regarding the "Omniscience of Christ" as "being of the essence of His human personality." The Bishop of Oxford, in his second charge, had strongly insisted upon this truth. The author, who had given the Bishop's words the "best consideration," found himself unable to abandon his old belief. His reference to our Lord's own sayings and His last cry on the cross, "Eloi, Eloi, lama sabachthani," do not in any sense appear to us to justify this "old belief." This is very regrettable, and prepares us to believe that the book is an unsafe one, and that the author is likely to mislead minds like his own—not well versed or established in Christian theology. The introduction deals with

the motive of the book. Having received a proposal for a new association called "The Christian Guild," on the ground that the Young Men's Christian Association and others of like nature failed to reach the class which most needed Christian influence, because of a widespread feeling that they did not cultivate individual manliness in their members, he was led to believe that there was an "underlying belief that Christianity is responsible for the supposed weakness of its disciples." This, he believed, might and ought to be controverted. The book is divided into eight parts, followed by a conclusion. After a part on the "Holy Land" and another on "The Tests of Manliness," he writes on "The Boyhood Call," "The Ministry of Christ" and "The Lost Art." The conclusion contains addresses delivered at Clifton College and Rugby School. An effort is first made to convey a right understanding of the conditions and surroundings of our Lord's life in Palestine. He draws a distinction between animal courage and manly courage. He gives interesting illustrations of what he means, and concludes that "courage can only rise to true manliness when the will is surrendered." In speaking of the call of Christ, the temptation and the growing sense of His mission, the writer seems to fail in realizing the fullest and best conception, and treats them too much as being similar to the experiences of other men who have founded or recast the great religions of the world. After speaking of the "new and searching methods of investigation applied to every department of human knowledge and human life," and now applied to the Gospel narratives, and also of the difficulty of harmonizing the various accounts given by the evangelists, the author proceeds to divide our Lord's ministry "into several distinct and clearly marked periods," in all of which he points out that never for a moment do we find any "trace of any failure of courage." The Christian mind will receive a shock when it hears Mohammed classed with Moses and Elijah, when a contrast is drawn between him and our Lord, under the burthen of a great message of deliverance; or when Mohammed is spoken of as returning from Medina "sweeping at last all enemies out of his path, as the prophet of a new faith and the leader of an awakened and repentant people." The author's want of a true conception of the truth of the Incarnation frequently shows itself, and, whatever allowance we may make for the purpose he had in view and his manner of approaching it, for the sake of the needs and character of those addressed, we cannot feel that a writer who compares the bearing of Christ in the Garden of Gethsemane with that of John Brown, the abolitionist, going to his death, somewhat in favour of the latter, and who would account for the agony and bloody sweat merely from a sense of loneliness, "more probably than all the rest of the burdens which he was carrying," has any adequate conception of the God-man and the mission of the great High Priest offering Himself as a propitiation for the sins of the world. This book treats the life of our Lord more as that of a man of transcendent merit than that of God, who humbled Himself and became obedient unto death, and who hesitated not to say, "I am the light," "I am the way, the truth and the life," "I am that I am," "I am the resurrection and the life," and who could say before the Jewish Council, "Hereafter shall the Son of Man sit on the right hand of the power of God," and when they all said, "Art Thou the Son of God?" answered, "Ye say that I am"—words impossible to be used by Him, except on the principle that He spoke and acted as God and was conscious of His Divine personality. "He thought it not robbery to be equal with God." This, instead of derogating from the absolute perfection of His human nature, will enhance the sublimity of His ideal manhood and give a richer and fuller complexion to all that in His life teaches the lesson of true manliness.

MAGAZINES.—The Sunday Magazine for May is, as usual, an excellent composition. It is well worth the subscription price, if only for the sermons to children, given by the Rev. W. J. Foxell,

M.A. The sermon on the Beatitudes, by the Rt. Rev. W. Boyd Carpenter, D.D., D.C.L., is most interesting, and, with the many other contributions, comprises a very readable number.

Home & Foreign Church News

FROM OUR OWN CORRESPONDENTS.

FREDERICTON.

HOLLINGWORTH T. KINGDON, D.D., BISHOP, FREDERICTON.

On Tuesday, April the 23rd, the members of St. George's Society, in the City of St. John, observed the day of England's patron saint by a grand service in Trinity Church. At 4.30 p.m. the members of the order assembled at the court house, whence, after the transaction of routine business, they marched to the church, in full regalia, with their beautiful banner, and headed by the Fusiliers' Brass Band. A detachment of the Sons of England also marched with the St. George's men, and made a creditable addition to the procession. The service at Trinity Church, which began at 5 p.m., was most interesting and impressive. The regular Evensong service, with the addition of a collect taken from the service appointed for the 20th of June, was sung by the Rev. A. G. H. Dickers. The lessons were read by the Rev. Canon DeVeber and the Ven. Archdeacon Brigstocke. The music throughout the service was of a special festival character, and was beautifully sung by a united choir of upwards of forty voices, made up from the surplice choirs of Trinity, St. Paul's and the mission church of St. John the Baptist. The Dean-elect of Christ Church Cathedral, the Rev. Canon Partridge, preached a most eloquent and patriotic sermon from Isaiah lxiii. 21. The service closed with the singing of the National Anthem.

The Lord Bishop recently held four confirmation services in the City of St. John, confirming a total of 161 candidates. At St. Mary's Church the unusually large number of 66 candidates was presented.

The members of the Ruri-decanal Chapter of Fredericton assembled at the rectory, St. Mary's, on Wednesday, the 1st inst. There were present the Rev. the Rural Dean Roberts, and the Rev. H. Montgomery, W. H. F. Whalley, John Parkinson, R. W. Colston, A. B. Murray and H. E. Dibblee. At 7.30 p.m., Evensong was said at St. Mary's Church. The rector, Rev. J. Parkinson, and the Rev. W. H. F. Whalley said the prayers. The Rev. R. W. Colston and the Rural Dean read the lessons. The sermon, an appropriate and excellent one, was preached by the Rev. H. Montgomery from St. Luke xxii. 29. On Thursday at 8 a.m. the Holy Eucharist was celebrated, the Rev. the Rural Dean being celebrant and the rector acting as server. The programme for the business sessions included the reading and discussing of Revelations, third chapter; the appointment of a Governor for King's College; the election of a Rural Dean, and a reading from Staley's "Catholic Religion." The choice of Rural Dean resulted in the re-election of Rev. Canon Roberts. The Rev. H. Montgomery was re-elected secretary. The election of a representative to the Board of Home Missions resulted in the choice of Rev. H. Montgomery. Upon the nomination of a brother-graduate of King's, the Rev. A. Bloomfield Murray, M.A., was unanimously elected Governor of King's College, Windsor, from the Deanery of Fredericton. Previous to the transaction of business, the Rev. R. W. Colston, late chaplain at Grosse Isle, Quebec, but now rector of Douglas and Bright, was warmly welcomed to the deanery by the Rural Dean.

MONTREAL.

WILLIAM B. BOND, D.D., BISHOP, MONTREAL.

MONTREAL.—Mr. A. F. Gault has made the munificent gift of \$100,000 to the Montreal Diocesan Theological College, part of which will be devoted to the erection of a new building for the college on the Holland property, University street, near McGill College. The Diocesan Theological College will, in the near future, remove from the present building at the corner of Dorchester and Stanley streets, to its new home on University street. Plans which are being prepared would indicate that the new institution will be one of the brightest and most complete of the kind in Canada. The property on which the new building will be erected has already been acquired. The cost of erection will be defrayed out of Mr. Gault's gift, and the balance will be devoted to the formation of a suitable endowment fund. In addition to being the home of the Anglican theological students of the city, it is intended—though this has not finally been decided upon—that the dormitories of the new college will also be open to any Anglican

students attending the McGill University, who wish to make the building their residence during the session. Work on the building will be begun at an early date, and pushed forward as rapidly as possible.

St. John the Evangelist.—The J. C. Spence Memorial Baptistery, a handsome addition to the Church of St. John the Evangelist, was dedicated by His Lordship Bishop Bond. There was a special service appropriate to the occasion, and His Lordship was assisted in the ceremonies by the rector and clergy of the church, visiting clergy, and the full choir. The cost of the baptistry has been almost entirely defrayed, and it is hoped that the balance will be liquidated by the offertory at the dedication service on Sunday afternoon. The late J. C. Spence was the lay founder of the Church of St. John the Evangelist, and until the time of his death took an effective and enthusiastic interest in its welfare.

Bishop Bond will commence his regular episcopal visitation of the parishes in the Diocese of Montreal, towards the close of the present month, beginning with Granby, on Sunday, May 26th, and continuing as follows: May 27, Rev. J. Thompson, Warden. May 28, Ven. Archdeacon Lindsay, Waterloo. May 29, Rev. S. A. Mills, West Shefford. May 30, Rev. J. W. Garland, South Stukely. May 31, Rev. A. C. Wilson, Bolton. June 2, Sunday, Rev. Rural Dean Brown, Mansonville. June 3, Rev. J. H. Lackey, Glen Sutton. June 4, Rev. E. T. Capel, Sutton. June 5, Rev. J. A. Lackey, Brome Corners. June 6, Rev. W. P. Chambers, Knowlton. June 7, Rev. F. Charters, Iron Hill. June 9, Trinity Sunday, ordination, Montreal. June 10, Rev. J. A. Elliott, Cowansville. June 11, Rev. J. Cattermole, Adamsville. June 12, Rev. N. A. F. Brown, Dunham. June 13, Rev. Canon Davidson, Frelighsburg. June 14, Rev. Rural Dean Nye, Bedford. June 16, Sunday, Rev. Canon Mussen, Farnham. June 17, Rev. C. G. Rollitt, Stanbridge East. June 23, Sunday, Rev. F. H. Clayton, New Glasgow. June 25, Rev. W. Davies, Rawdon. June 26, Rev. W. Weaver, Kildare.

The annual ordinations by His Lordship, the Bishop of Montreal, will this year be held on Trinity Sunday, June 9th, in St. Stephen's Church, instead of Trinity Church, as in previous years. The following candidates have forwarded their applications to the examining chaplain, Canon Mills. For deacon's orders: Messrs. G. A. Mason, W. P. R. Lewis, B.A.; T. H. Graham, W. J. Hamilton, J. C. W. Prout and S. R. McEwen, from the Diocesan Theological College; T. W. Barnes, of Sabrevois College, and A. B. Groulx, a graduate of the Presbyterian College. For priest's orders: Rev. Messrs. T. A. Pratt, B.A., Dunham; Jas. Thompson, B.A., North Shefford; A. C. Wilson, Bolton; A. E. Elliott, Eardley; A. C. Ascah, Mascouche; A. E. Mount, Lakefield; R. Emmett, Papineauville.

ONTARIO.

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

PRESCOTT.—The St. John's Junior Guild held their annual meeting in Eastertide, and on the following Sunday at 8 a.m., those members of the guild who had been confirmed by the Lord Bishop of Niagara in the winter, received the Holy Communion. In the offertory service, after the presentation of the alms, the secretary and treasurer of the guild, Miss Leila White and Miss Emily Whitney, came forward to the chancel steps, and with an appropriate address, presented a beautiful silver chalice, the work of Messrs. Bell, of Ogdensburg, N.Y. This address was replied to by the rector, the Rev. W. Lewin, and then this valuable gift of the children was offered on the altar for the service of God in His holy sacrament, with prayer and thanksgiving. Several of the parents of the children communicated at the same service.

KINGSTON.—Judgment was given by the ecclesiastical Court of Appeal in the Amherstburg parish case. The appeal of Rev. George William Wye is dismissed without costs. All the Bishops concurred in this decision, and each made references to the disloyalty shown by some members of the Church of England in Amherstburg, in refusing to abide by the ruling of the Bishop of Huron, and withholding their support from the church during the term of Rev. Mr. Wye's incumbency.

The Archbishop of Ontario is, we regret to hear, confined to a sick bed again. Mrs. Lewis is in England holding meetings in behalf of her Paris Homes.

ADOLPHUSTOWN.—A two days' session of the R. D. Chapter of Lennox and Addington was held last week in this place, at which important discussions and interesting sessions were held, of which a further report will appear next issue.

The total amount of collections for the Diocesan Mission Fund this year, falls very little, if at all, below last year's returns.

TORONTO.

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

St. Matthew's.—The churchwardens were pleased to find among their contributions lately a check from Mr. Harry Goulding for \$200. This handsome contribution of Mr. Goulding has now come regularly to hand for many years, and is all the more notable from the fact that Mr. Goulding is not a member of the congregation.

Trinity Museum.—Prof. Montgomery of Trinity University has received donations for the museum from Rev. Canon Logan, Mr. G. McTavish and Mr. Ronthwaite. The donation of Mr. McTavish consists of one hundred and thirty flints and various other specimens representative of the age of early man in Europe. They were collected at places in Dordogne, France. Canon Logan's donation includes letters bearing the autograph of the late Bishop Strachan, and that of Mr. Ronthwaite consists of samples of the mineral halite from England.

St. Thomas.—The congregation of this church gave an "At Home" in the school house last Thursday evening; there was a large number present and they spent a very pleasant evening.

Holy Trinity.—With the object of making the members of the congregation acquainted with one another, the Young People's Guild of this church gave a reception in the school-house Thursday evening. The success of the affair was so pronounced that the suggestion was made to hold four or five similar re-unions throughout the year, and this will likely be carried out. Rev. John Pearson, Rev. Frank DuMoulin, and C. J. Agar made brief addresses, after which followed a short programme, the feature of which was the comic singing of T. Newman Parry, an unusually versatile humorist. Miss Alice Hill was accompanist. Mr. DuMoulin left this week for the Old Country.

LESLIEVILLE.—The children's bazar in connection with St. Clement's took place last Wednesday in the school-room. Many articles both useful and ornamental were on the table, and a good trade was driven by the youngsters. Rev. J. Osborne undertook the management of the sale.

ALLISTON.—The last quarterly meeting of the Rural-Decanal Chapter of South Simcoe met in this place on Thursday, May the 2nd. Divine service was held in the evening in St. Andrew's Church; the Rev. E. Chilcott, M.A., of Bradford, preached, the service being taken by the Rev. Rural Dean Carroll and the Revs. J. Lynch, of Rosemont, and G. Scott, of Cookstown. The Holy Communion was celebrated on Friday morning at 8.30. The business meeting of the Chapter began at ten o'clock, the Rev. R. D. Carroll in the chair. The minutes of the previous meeting were read and adopted. A communication was read from the Rev. A. C. Watt resigning his secretaryship. A resolution was passed that his resignation be not accepted. The Rev. E. Chilcott was appointed secretary *pro tem*. The proposed re-adjustment of the parishes of Beeton, Boudhead and Cookstown was discussed, but no resolution passed because the clergy most interested were absent. The Rural Dean was asked to bring before the Mission Board the matter of cutting down the grants given to rural missions, and to respectfully draw the attention of the board to the fact that whilst the stipends of the clergy had been reduced, no steps had been taken to induce the people to make up the deficiency, and clergymen were powerless in the matter as the people were under bonds to pay only a stated sum. A communication from the Rev. B. Bryan, of Parkdale, was read, asking for information regarding vacant centres and what increase of mission grant would be required to effectively carry on the work. On motion of Mr. White, seconded by Mr. Dryer, it was decided to hold a S. S. convention in connection with the next deanery meeting, and Mr. White's invitation was accepted to meet next at Beeton. A committee composed of Messrs. White, Dryer and Chilcott was appointed to arrange a programme for the convention. A hearty vote of thanks was tendered to Mr. and Mrs. Carroll for their kind hospitality to the visiting clergy.

WOODBRIDGE.—On Tuesday, the 30th ultimo, a meeting of the clergy of the Rural Deanery of Peel was held in this place. The chief business before the meeting was the election of a Rural Dean and Secretary. The clergy unanimously re-elected the Very Rev. Rural Dean Swallow to the former position, and the Rev. G. B. Morley to the latter. The discussions afterwards chiefly turned upon the answers to be given to questions propounded in view of the coming missionary conference. In the evening a full choral service was held, which was excellently rendered by the choir. Miss McIntosh, a lady of great musical ability, presided at the organ.

The sermon was preached by the Rev. W. H. Clarke, rector of St. Barnabas, Toronto. The clergy were most hospitably entertained by the Very Rev. the Dean and Mrs. Swallow.

NIAGARA.

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

CHIPPAWA.—Sunday, May 5, was a day to be remembered by the congregation of Trinity Church and others of Chippawa. The Bishop of Niagara, in the presence of a large concourse of all sorts and conditions of people, performed the simple, devotional and impressive ceremony of laying the corner stone of a new Sunday-school house; and in a happily expressed address congratulated the members of the church on their evident progress in Church work. Underneath the stone were placed the following articles: Copies of the *Toronto Mail and Empire*, the *Welland Telegraph*, *Welland Tribune*, and *Niagara Falls Record*, letters from prominent public men who have contributed money to the building, and a document publicly read on the occasion, reciting the origin of the building, and signed by the Bishop and by the rector and churchwardens and secretary of the building committee. On conclusion of the ceremony, the church was well filled with a congregation, who witnessed the admission of six candidates to full communion of the Church by confirmation, and listened with marked attention to the Bishop's clear discourse on the Scriptural authority and warrant for the laying on of hands in confirmation, and his earnest, practical exhortation to the newly confirmed to lead the Christian life daily. Since the laying of the corner-stone the building committee have been greatly cheered in their work by the generous gift of \$200 from Mr. James Amm, an old Chippawa boy, who gratefully remembers the church and Sunday-school in which he learned how to be "healthy and wealthy and wise."

HURON.

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

BERLIN.—*St. John's.*—The past year has been the most successful in the history of this parish. During the year 1894 the handsome church edifice was erected at a cost of over \$8,000, towards the payment of which \$3,400 was collected, and over \$2,000 on general parish fund account during the year closing at Easter. This last sum is, we believe, about \$300 above that provided the year previous for a like purpose. A better test of successful work is, however, found in the fact that the collections for missionary purposes are some 60 per cent. in excess of any former year. The services have been better attended and the congregation steadily increasing, while the attendance at Holy Communion on Easter Sunday was 85, the largest in the history of the church. Considering that the number of families and individual members belonging to the parish is less than 100, this seems very satisfactory. The Rev. F. J. Steen, M.A., the highly esteemed rector, was heartily thanked by the vestry for his successful efforts in building up the congregation, which was unfortunately disunited when he came amongst us. It should be added that the reverend gentleman has also undertaken to give a service in Waterloo town on Sunday afternoon, at which he has a good attendance, and a new church is already spoken of. In the meantime, the Presbyterian congregation have most generously granted the use of their new church building for the holding of our service.

The Deanery of Waterloo, under the charge of the Rev. Rural Dean Ridley, of Galt, seems to be doing excellent work in its several parishes, considering that so large a portion of the inhabitants are German and have their own places of worship, in which the German language is spoken.

PETROLIA.—*Christ Church, Easter Vestry Meeting.*—Churchwardens—J. Edward Tuck was appointed rector's warden, and Dr. MacAlpine people's warden. The retiring wardens, Messrs. Cooper and Borland, presented the financial report, showing receipts from sources of income amounting to \$2,512. A finance committee was appointed to assist the wardens. Messrs. C. Jenkins and John D. Noble were elected delegates to Diocesan Synod. The guilds and associations in connection with the church are in a prosperous condition and are doing good work. The Young Ladies' Guild have presented Mrs. Craig, wife of the rector, with a life membership in the Woman's Auxiliary, in memory of her daughter.

PORT DOVER.—Bishop Baldwin administered confirmation in St. Paul's Church on the evening of the 8th inst. Previously the same day he preached at Christ Church, Vittoria.

WEST BRANT.—*Holy Trinity.*—This little congregation has during the past year made gratifying progress. While feeling the general depression quite

as severely as other places, the wardens' annual financial statement showed a balance on hand after paying all ordinary expenses and expending \$70 on repairs, etc., to the church. A Sunday-school has been recently started and will fill a long-felt want. A member of the Brotherhood of St. Andrew is the first superintendent. A mission service is held in Cargill every Thursday evening, and is well attended. The rector of Walkerton, Rev. S. F. Robinson, is to be congratulated on the prospects for the Church in his parishes.

HESPELER.—St. James'.—The Rev. Canon Richardson, of London, visited this parish on Thursday, 2nd inst., and gave an admirable address to the Christian Endeavour Society. The address was interspersed with reminiscences of travel, and notes on Church history. He also, by commission from the Bishop, inducted three lay readers to their office—Mr. Edgar Garland, Mr. Godfrey Morgan and Mr. Wellington Keffer. These men have been proving their fitness for some time past by conducting morning service. The induction was of a most interesting character, and the Rev. Canon was much pleased with the men. The service was much enjoyed by those present.

BRIEF MENTION.

The Rev. C. J. Machin left England on the 9th inst., and the Bishop of Algoma sailed on the 16th.

A new edition of Prof. Goldwin Smith's "Oxford and her Colleges" will be illustrated with photographs of the various buildings.

The Rev. Arthur J. Gammack entered upon his work as curate in St. John's Church, Stamford, Conn., on Sunday, April 28.

The Rev. Mr. Moore, of Bervie, has resigned his charge.

There are 13 miles of book shelves in the British Museum, London.

Rev. Mr. Lewin has resigned the rectorship of Prescott, and will remove to Kingston.

The German Emperor has a new nickname—"William the Sudden," a name that could not easily be improved.

The Rev. J. K. Godden, M.A., late of Allandale, has been inducted as incumbent of St. Alban's Church, Acton.

It is claimed that fully 20,000,000 acres of American land are owned by great land-owners in England and Scotland.

Rev. G. R. Beamish, of St. George's, Kingston, has been presented with a gold-headed cane by his Bible class, said to be the largest of its kind in Ontario.

At a meeting of St. Luke's Church, Camden East, a vote of thanks, and regret at leaving, was passed unanimously to W. MacMorine for his services during the past two years.

The Rev. J. Thornton Cole, formerly missionary to Japan, has been appointed secretary of the American Church Missionary Society.

The English Government has conferred upon Mr. William Watson, the poet who has been so often mentioned as a possible Laureate, a pension on the civil list of £100 a year.

The Princess of Wales has a tea service consisting of 60 pieces, and every piece has upon it a photograph taken by the Princess in Scotland.

The Rev. W. L. Cheney, of Glenboro, has been appointed to the parish of McGregor, rendered vacant by the removal of Rev. J. H. Sykes to Oak Lake.

The bequests of the late Earl of Moray include three sums of \$25,000 each, to St. James' Church, Piccadilly, St. Mark's Church, and to the Anglican Bishop of London.

A man in England is making a lot of money by lending out a £1,000 Bank of England note for swell weddings, to be exhibited as the gift of the bride's father.

The Rev. H. G. Miller, M.A., has resigned the principalship of Huron College, and will return to England to enter the active service of the Church.

The Dowager Lady Tennyson appears in the new number of the *Girls' Own Paper* as a composer, having set to music Lord Tennyson's "Sweet and Low," as a song. Lady Tennyson evidently used to sing this setting to the poet, for there is a foot note to the song which proves the point.

Three noted German painters celebrate their eightieth birthday this year—Schrader, Achenbach and Menzel. They are still busy with the brush, except Schrader, whose eyes have given out. Menzel, curiously enough, draws with his left hand and paints with his right.

The new chapel of St. Thomas Church, New York City, was recently consecrated by the Bishop of New York. The chapel, on East Sixtieth street near Third avenue, was built at a cost of \$80,000, as the gift of Mrs. J. S. Linsley.

Eganville, Diocese of Ontario, has resolved to become a self-supporting parish, voluntarily relinquishing its mission grant, thanking the diocesan board for nursing care for many years.

The widow of John Brown of slavery days fame, has lived for several years in a cabin among the redwoods of the Sierra Azure Mountains, fifty miles south of San Francisco. From her veranda she looks down across a Garden of Eden, the Santa Clara Valley. Many tourists visit her, and to all she gives warm, kindly welcome.

The Easter collection contributed by the congregation in general at Trinity Church, Watertown, N.Y., amounted to \$2,300, and was afterwards increased to \$4,600 by a contribution from ex-Gov. R. P. Flower, who had agreed to give dollar for dollar.

Archbishop Farrar made over \$40,000 out of his three books: "The Life of Christ," "The Life of St. Paul" and "Early Days of Christianity." He was only a comparatively unknown curate when one of his sermons attracted the attention of a publisher, who immediately commissioned him to visit Palestine in order to write a biography of Christ. This was how his gift of writing was first discovered.

Rev. J. H. Coleman, M.A., son of Rev. A. H. Coleman, rector of Arnprior, is home from Kingston, where he had been curate in St. James' Church for eighteen months. He will assist his father for a few weeks and occupy his comparative freedom from clerical duty by reading for priest's orders. He will go to Deseronto in June as *locum tenens* for Rev. H. B. Patton during his absence in England.

The Lord Chancellorship was Sir Roundell Palmer's reward for his services as counsel for England before the Geneva Tribunal of Arbitration on the Alabama claims. His work in the case made his name very familiar to American readers. Lord Selborne was always an earnest Churchman, and his "Book of Praise" is one of the best compilations of sacred poetry in the English language. One of his brothers, however, is a convert to Catholicism. As a lawyer, he had no superior in England, and he was regarded as one of the most accomplished scholars of the age.

British and Foreign.

The Bishop of Liverpool lately admitted eleven candidates as lay-readers in the diocese.

The Bishop of Worcester recently consecrated the newly-erected Church of St. George at Worcester, which has cost over £8,000.

The Bishop of Chester recently consecrated the new Church of All Saints, Ringway, near Wilmslow, which has just been erected by the patron of the living, Lord Egerton, of Tatton, at a cost of £3,000.

There is a movement on foot to provide a cathedral for Belfast. Canon O'Hara, the rector of St. Anne's, has promised a large donation, and £1,000 has been promised by Lady Shaftesbury. The cathedral will be built on the site of the present church, but active steps in that line will not be commenced till £20,000 has been secured.

Dr. Robertson Nicoll, the editor of the *British Weekly*, believes that the Christian press will yet have to consider the drama. It is, he says, too great a force and has too much hold upon the people the preacher addresses, to be ignored. The pleasant fiction that church-members do not go to the theatre can no longer be kept up.

The Archbishop of Canterbury has received a letter from the National Protestant Church Union on the question of union with Rome, to which he replies: "Any corporate union with Rome, so long as she retains her distinctive and erroneous doctrines an advances her present unprimitive and un-Scriptural claims, is absolutely visionary and impossible."

The daughter of the Archbishop of Canterbury devotes her life to the poor of London. Though possessing a comfortable independence, she has chosen to make her home in one of the poor streets in Lambeth. There is no work which she regards as too menial for her hands to do, provided it lifts a little the burden from the poor and aged.

The effort made to secure a distinguished layman, such as Mr. Bosworth Smith, of Harrow, for the coveted position of headmaster of Rugby School, England, was unsuccessful, and a Church dignitary has been appointed in the person of the Dean of St. Asaph's, who is known as a successful schoolmaster, and is at present headmaster of Cheltenham College. The appointment is remarkable because it has been usual for the Prime Minister of England to translate headmasters of Rugby in deaneries and bishoprics,

as in the case of Dean Tait and Dean Goulbourn and Bishop Temple and Bishop Percival; but in the present instance the Dean of St. Asaph's will probably resign his deanery, in order to devote himself to work which Thomas Arnold began and which has been so ably continued by distinguished divines and educators.

A correspondent of an English journal says: "I was present at a drawing-room meeting the other day in the interests of the London City Mission. A clergyman of the Church told us that the sick and the poor of London, and England generally, were almost, if not entirely, dependent upon the clergy of the Church for spiritual ministry and help, inasmuch as 'our nonconforming brethren' were too much occupied with the interests of their immediate congregations to give any attention to the poor and sick outside their own communions—whereas 'the clergy of the Church' were the servants of all, and were bound to visit the sick and poor and relieve their destitution, both spiritually and temporally. He told us that every clergyman of the Established Church was at the instant call of the poorest and most destitute person in the parish, that he must 'tumble out of bed' at midnight to go and see any sick and poor person, under pain of the Bishop's displeasure. This was the guarantee which the poor had from the Church of England. I hope and believe it is true that any one of them would even get out of bed on a winter's night to go and administer the consolations of the Gospel to the dying, rich or poor, without respect to creed or condition, for the love of the Master; not from fear of the Bishop."

Exactly fifty years ago on Lady Day last the first Sisterhood was established in modern times within the English Church. To-day there are twenty-three separate sisterhoods, up and down the country, with branches innumerable. It is unquestionably a notable thing, this growth of a religious institution which at first was ridiculed and hated by the ignorant and prejudiced, and looked upon at least very doubtfully by not a few wise and earnest Churchmen, as springing from an idea unhealthy in itself and radically alien to the spirit of the Anglican Communion. No doubt the spread of Church principles, and generally of the spirit of tolerance, have done much to abolish this antagonism and doubt; but that which has done most to abolish these is the practical good work in our midst of the sisters themselves, which has been found irresistible. Should we be wrong if we further added that this acceptance of sisterhoods by the English people at large—one had almost written their popularity—has been due in some measure to an increasing spirit of cheerfulness and genuine human sympathy which has come to characterize them? To start with, they were a little too rigid; that same rigidity which did much to render repellent the earlier Tractarian movement altogether. It was a kind of affectation, perhaps inevitable, but it had to be outgrown before things moved ahead and society at large was touched.—*Church Bells.*

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.

Bell Needed.

SIR,—We are in need of a bell for the little church at L'Amable, and have on hand the sum of twenty dollars for the purpose. Possibly some of your subscribers might be able to tell us where one might be procured for that sum.

THOS. LEECH, Priest in charge.
North Hastings Mission.

Omitted a Fact.

SIR,—I notice that the Rev. Rural Dean Mackenzie, in his letters to the learned Canon Cayley, has omitted to mention a fact that disposes utterly of the Anabaptist assertion that the allusion to "burial" in baptism proves positively "immersion" of the whole body in order to the proper performance of that sacrament. The fact is that to a Roman—and it is to Romans that St. Paul is writing—the casting of three handfuls of earth upon a body constituted a sufficient burial; by analogy, therefore, three handfuls of water in baptism constitute a sufficient "burial in baptism." In fact "immersion" might possibly never occur to a Roman in reading St. Paul's

works. Of course this accounts for our custom of three handfuls of earth cast upon the coffin at a burial. In this parish it is not customary to throw three "shovelfuls" of earth; the proper custom is observed; "*Licet injecto ter pulvere curras*," says Horace, Odes, Book I, Ode xxviii.

W. E. COOPER.

Campbellford, May 2nd, 1895.

Explanation.

SIR,—In answer to "S. D." in THE CHURCHMAN of May 2, is not the explanation to be found in the meaning of the perfect tense—which is to express the abiding force or result of a past act? Heb. x. 14—"He hath perfected." It is a work begun and going on. Phil. iii. 12—is a work begun and going on—only in this place we have St. Paul describing its necessary incompleteness. C.

Want Support and Nursing.

SIR,—Will you kindly allow me a short space in your valuable paper for the following: In your issue of the 18th ult., there is an article by "Lex" on "Church Finances." In this article "Lex" tells us: "The Church in Canada is in one of three positions—a mission, a parish or a rectory; the mission being supported and nursed by the whole Church, as a mother looks after and takes pride in the babe, and expects great things when the weakling has reached manhood,"—etc. Now, sir, my charge being a mission of about 500 miles in extent (square miles), we feel ourselves to be just in that position—we want a little of that "support and nursing" spoken of by "Lex." May I, therefore, be allowed to plead more earnestly for a little of that "support and nursing" which, from "Lex," appears to be so necessary for the "babe" and "weakling"? Our people are very poor, and are also very mixed—we have a number of half-breed families, and just on the borders of the mission a number of Indians—we have not a well-to-do family in the whole of the mission—all are poor—so that it will be seen how necessary it is we should be encouraged by a little "support and nursing." Somerset is about the centre of the whole mission, and we have had the parsonage built here, but we have no church or building of any kind in which we can hold service. But our people, though very poor and few in number, have decided to build a church of some kind during the summer—providing we are given a little "support and nursing," without which I am afraid it will be practically impossible for us to build. At the present time we have \$100 (one hundred dollars) in hand and have about \$150 (one hundred and fifty dollars) promised, if the crops are good. At the very lowest estimate we can put on our proposed church, lumber and other things being so expensive here, it will cost about \$750 (seven hundred and fifty dollars). You, sir, will thus see just what our position is—we have a possible \$250 or \$300 towards our church. I would further say, could we build it here at once, our church would take such a stand that the other two bodies now working here would not have much of a showing, but unless we can build we shall lose ground. A kind friend in Montreal—Mrs. Hutton, 1,013 Sherbrooke Street—has very kindly promised to receive, acknowledge and forward any donations for the above work. Thanking you in anticipation, and earnestly asking for the kind help of your readers. All help either sent to Mrs. Hutton or myself will be most gratefully acknowledged.

(REV.) ALBERT TANSEY.

Somerset, Manitoba.

Rev. J. de Soyres' Reply.

SIR,—In case a letter from Archdeacon Roe has been published in your columns contradicting a statement of my own, with regard to the distribution of Staley's Manual in Quebec, I shall ask you to be so kind as to insert the following reply.

J. DE SOYRES.

St. John, N.B., May 2, 1895.

DEAR ARCHDEACON ROE: After your courteous letter of April 23rd, in answer to which I promised and immediately sent to the *Evangelical Churchman* a correction (upon your authority) of the impugned statement, I was greatly astonished to read in this morning's *Sun* your published communication. You will forgive me for saying that its expressions and its tone are alike unjustifiable. Assuming that my information was inaccurate as to the origin of Staley's Manual being sold at Quebec, a simple correction was sufficient, and such expressions as "dragging in personal matter," and "striking at a Bishop," are not only absurdly inappropriate, but are unworthy of your reputation. In this reply, which I propose to make public, I must call your attention to the following points:

1. My review of Staley's Manual was first published in the *St. John Sun*, and later in the *Evangelical*

Churchman, more than three months ago. Yet the reference to Quebec has never been contradicted.

2. You leave out half of the sentence you quote, breaking off at a comma, surely not a proper proceeding, and omit my most sincere compliment to Bishop Dunn's "courage of opinions." I am sure that you would not approve of such methods of quotation in others.

3. The statement about the "removal of the book upon the protest of the Cathedral congregation" was quoted from the official statement published by the Quebec Vestry in June, 1894. You must settle with that authority as to whether "there was no shadow of foundation" for their words.

4. The whole tone of your letter, and especially the remarkable phrase you employ about the Bishop being precluded from "striking back," implies obviously a belief on your part in which I heartily agree. It clearly appears to you that the circulation of Staley's Manual is a scandal to our Church, and that to charge any Churchman with being accessory to it is an accusation which should be indignantly repudiated by innocent parties. I rejoice to learn, even in this indirect way, that you view with the same feelings the propagation of doctrines which such Churchmen as Bishop Wilberforce, or Bishop Wordsworth of Lincoln, or your own Reverend Bishop Williams, would have regarded with abhorrence. May I, in conclusion, venture a suggestion. Three years ago, in the course of a friendly correspondence which I valued highly, you admitted to me that Sadler's Church Doctrine contained "indefensible statements," and I earnestly entreated you to join with me in my effort to discourage its circulation among our younger clergy and laity. Would it not be more worthy of your high and deserved reputation as a theologian, to use your powers in this crisis of our beloved Church's history to stem the tide of Romanizing heresy, to protest against the garbling of history and the Fathers, which you achieved so admirably in your Minority Report on the Divorce question, and to vindicate the ancient Anglican Churchmanship which you and I, from different standpoints, love so well, and which in these days of compromise and Romanizing encroachment, men of your standing and character should at all cost defend. Believe me, yours very sincerely,

JOHN DE SOYRES.

The Ven. Archdeacon Roe, D.D.

The Rev. J. De Soyres and Evangelical Progress

SIR,—Although we are heartily opposed to the methods pursued by the promoters of the A.C.U. in the Diocese of Ontario, it is impossible not to mark with thankfulness the occasional notes of progress sounded by the leaders of the movement. A recent article in the *St. John Sun* from the pen of that active and clever agitator, the Rev. J. de Soyres, presents us with several such. Mr. de Soyres, for example, evidently approves the description of Lord Beaconsfield's attempt to "put down ritualism" as a "colossal blunder." That this is a distinct movement forward is unquestionable, when we recall the truism that, "blunder" as Lord Beaconsfield might, he could have done no harm had not the prototype of the A.C.U., the notorious Church Association, seized with such avidity the "blunderbuss" forged for its use. It is really not fair for the Evangelical party to put all the blame on the Conservative statesman. But the mere attempt shows that they would like the long record of disastrous victories and shameful prosecutions to be wiped out, as far as possible, and the announcement that "the most advanced ritualist" is to be left free to follow his desires "when he has law and a majority of the congregation on his side," is an advance for which we ought not to stint our thanks. The proviso itself, however, is a curious one, and we cannot help wishing that Mr. de Soyres had told us what course was to be pursued when law was on one side and a majority of the congregation on the other. Which is to be paramount? Have we here a gentle intimation that when the congregation dissent, law must hide the head of its diminished majesty, as they would have Catholic truth do? Or have this party made the further advance that, when civil and ecclesiastical law come into conflict—as they have done in past years in England—the Catholic party has been right in maintaining that God's law must take precedence of Caesar's? Until this point is cleared up by some further oracle, we shall hope the latter is the case. In another part of Mr. de Soyres' *communiqué* there is a lesson which all Churchmen need to take closely to heart. The Evangelical party must "eschew," says its spokesman, "once and forever, the inquisitorial spirit which makes war on details and loses sight of principles." This is excellent, indeed, and well will it be if some are reminded thereby that the Christian, the Catholic life, does not consist in attending a ritualistic church, defending candles and vestments, using the holy sign, bowing before the altar, and the like; but in true penitence and earnest con-

trition for sin manifesting itself in the careful observance of fasting and almsgiving, prayer and confession, due use of the sacraments and Church services, the holy days of the Church, and all those means of grace which are given us in the Church. Mere aestheticism is an enemy to be carefully watched. Still another ground for thankfulness may be found in the absolute condemnation of the "invented ritualism" which clung to "black gowns and dusty churches, three-decked pulpits and funeral psalmody." Even the "six points" are apparently to be tolerated; perhaps we may anticipate their partial adoption, as in many cases across the border, if they are not accompanied by the assumed errors of doctrine to which Mr. de Soyres and his party so strenuously object. And the "trimmers" of the day "who aim at popularity and influence by the means of saying pleasant things to both parties," are roundly denounced. We are thoroughly at one with the basal principle of this passage, which is that ritual in itself is of slight importance. Indeed, from the first the Catholic party have attacked those things which are here condemned by Mr. de Soyres, solely on account of their irreligious tendencies; while, on the other hand, the ritual, at least of the earlier Tractarians, was always subservient to the truths symbolized by it. It is, therefore, no small thing to find the slovenly ways of the old Evangelicals thus abandoned by one of the leading lights of their modern representatives. The significance of this whole article, however, must not be overlooked. The struggle of the future is to be not so much about lights and vestments, three-deckers and the Geneva gown, as about the doctrines underlying these things. This doubtless means keen strife, which is greatly to be deplored; yet it is, nevertheless, a distinct advance to have so far secured the acceptance of the decencies of public worship that the fight is to be concentrated on the more essential side of doctrine and practice. For the result we need have no fear. The same courage, earnest study and patient teaching which have beaten the black gown and its accompaniments out of the field, will not be less effective in restoring a clearer faith and more consistent life. And, as ever, "the blood of the martyrs has been the seed of the Church," so now the self-sacrificing lives and earnest devotion of men who hold the faith as once delivered to the saints, will, we doubt not, be purified and strengthened by the struggle which seems inevitable to win to the truth the Church in Canada and make it in very deed the Church of Canada.

A. P. COE.

"Fads."

SIR,—Mr. Mackenzie gives me over much credit when he apparently assumes that I am the writer of the *Teachers' Assistant*. I am merely an editor—a reproducer—of the Church of England S. S. Institute's Lesson Notes on the Course of Instruction drawn up by the Institute, and selected by our Inter-Diocesan Committee. The book has gone through several editions in England and has been used in thousands of Sunday-schools there. We are using the latest edition and we have given the meaning of Kephaz word for word from its pages. We have not heard of any Sunday-school teachers or clergy being "muddled" by the explanation given, and I am surprised by Mr. Mackenzie's fears that they should be led thereby to lean upon St. Peter as the Rock of Salvation, and trust that the danger may be limited to the Diocese of Huron. Mr. Mackenzie's last letter convinces me more and more that we must adhere to our teaching. He argues that as Peter denied our Lord before his conversion, and was guilty (once) of dissimulation afterwards, his name of Kephaz must be interpreted accordingly. Mr. Mackenzie speaks of Saint Peter as a "very shifting, unstable stone." And he assumes that the new name which Christ gave him was significant of this character. The late Provost Whitaker used to say, "We often take great liberties in our criticisms of the Holy Apostles." Certainly Mr. Mackenzie takes great liberties with Saint Peter. I wonder how he can read the Acts of the Apostles and the Epistles of St. Peter and speak of the chief of the Apostles as "a very shifting, unstable stone," as if he were the same manner of man after the Resurrection as before. Certainly Mr. Mackenzie makes the issue clear enough. Hitherto the name of Kephaz has been taken to be a name of commendation—he makes it a name of reproach. According to his argument Christ gave His most favoured Apostle a nickname to stick to him for life—a name significant of shiftness and instability, to cast a slur upon him, and prejudice his character and usefulness. "Thou art Simon, thou shalt be called Kephaz," that all men may know what a shifting, unstable stone thou art. "Blessed art thou Simon Bar-jona, for flesh and blood," etc.; "and I say also unto thee, that thou art Peter," a shifting, unstable stone, "and upon this rock I will build My Church." Mr. Mackenzie's new patch agreeth not with the old. The Christian

priest would make a worse rent in Peter's character than the Jewish maid in the court of Caiaphas.

If I quote another view of the matter from two well-known writers, it is not by way of "resorting to authorities other than the Bible," but to men whose view of the matter is more natural and reasonable than Mr. Mackenzie's novel view. Professor Marcus Dods, writing on St. John i. 43, in the Expositor's Bible, writes: 'Thou art Simon, son of John'; I know the character identified with the name 'Simon, son of John.' 'Thou art Simon'—nothing can change that. Such as you are, you are welcome; but 'thou shalt be called Rock'—Peter. The event showed how true this appellation was; Simon became Peter—bold to stand for the rest, and beard the Sanhedrim. By believing that this new King had a place for him in His kingdom, and could give him a new character which should fit him for service, he became a new man, strong where he had been weak, helpful, and no longer dangerous to the cause he loved. The name was given, not as Mr. Mackenzie says, as significant of his old instability, but as significant of his new character. So Prof. George Adam Smith, in his splendid commentary on Isaiah, writes (vol. ii., p. 385): "He took us men, and He called us, unworthy as we were, His brethren, the sons of God. He took such an one as Simon, shifting and unstable, a quicksand of a man, and He said, 'On this Rock I will build My Church.' A man's reality is not what he is in his own feelings, or what he is to the world's eyes—but what he is to God's love, to God's yearning and in God's plan. If he believe that, so in the end shall he feel it, so in the end shall he show it to the eyes of the world." As to immersion, Mr. Mackenzie notes "the divers washings" of Heb. ix. 10—some of which were done by sprinkling; but why does he omit "the washing (baptism) of pots and cups," which must mean a complete washing. Mr. M. is an advocate for pouring or sprinkling, as against immersion. I am not an advocate for any one mode. I refuse to be shut up to one only method. The Church of England is not a sect, but a branch of the Catholic Church, and the Catholic Church has practised both pouring and immersion, the latter being the commoner use. Mr. M. writes as if he and "the teaching and practice of the Catholic Church" were on one side, and Bishop Harold Browne and Canon Mason, to say nothing of myself, were on the other; while the truth is that the Bishop and the Canon tell us accurately what "the teaching and practice of the whole Church" really is, and Mr. Mackenzie is drawing purely on his imagination. I challenge him to the proof. I challenge him to show that the teaching and practice of the whole Church has been in favour of pouring and sprinkling, rather than immersion. I challenge him to show that pouring or sprinkling was the rule of the Church up to the days of St. Thomas Aquinas (1274). I challenge him to show that immersion was not the practice of the Church in the days of Tertullian, St. Ambrose, St. Cyril, St. Basil. I challenge him to show that pouring or affusion was not a mediæval innovation on the usual practice of immersion. I challenge him to give a single instance of pouring or sprinkling in one very large and important branch of the whole Church, viz., the Eastern Church. Or to quote a writer of repute in our own Church in disallowance of immersion as a proper and lawful mode of baptism. Surely Mr. Mackenzie is mistaking the practice and teaching of the Puritans at the Hampton Court Conference, or of the Genevan Puritans, for that of the whole Church. J. D. CAYLEY.

Whosoever Sins ye Remit, they are Remitted.

SIR,—Perhaps some may be discussing our Lord's words upon the evening of the first Easter day, "Whosoever sins ye remit, they are remitted." A layman said to me a day or two ago: "How can we believe all that scientists teach so dogmatically? Do they not differ one from another, and change their theories from year to year?" I was led into a too ready assent, only to be crushed with—"Then how can you expect us to believe what you teach, seeing the clergy differ so much one from another?" It is a troublesome question to answer so as to satisfy one's self. How the Prayer Book can be explained to mean two opposite things by equally loyal men, each of whom is under oath to teach according to that standard, each having the sanction of the same examining body, is a problem over which men are likely to lose not their heads, but their faith. This Prayer Book takes the words of Christ quoted above, and in what seems a most dogmatic way applies them to each priest at his ordination. A number of clergy approve on the ground that the words were said to the eleven only, who were the first members of that Episcopate which has come down by Divine Providence to our own time. Each member shares the authority and power, and hands down a portion to each priest he ordains. Each priest then has authority to receive troubled souls, hear their confession, and administer absolution with power. Again, there are a number who submit to be ordained

according to the English ordinal, who never bother themselves to form any conviction. The temper of Gallic helps them to live in peace, caring for none of these things. A third school, while kneeling beneath the Bishop's hands, apparently in good faith, receiving whatever is conveyed by his word and deed, vehemently deny that either Bishop or priest has authority on earth to remit or retain sins. The words ought not to be used at all, is their contention. It is hard to see the rightness of taking orders from an Episcopate which invariably uses the present form, only to rise up and use the position obtained to tell people how wicked and disloyal those Bishops are who ordain their clergy with an honest and good heart. If the ordinal is correct, then such men ought to go elsewhere for a sphere in which to use their abilities. If the ordinal be faulty in so serious a point, then we all should be earnest and genuine enough to clear away the offence. But how two men can kneel beneath one Bishop's hands, and receive the same commission, then rise to severally maintain and deny the power of the form, support and undermine their ordainer, and yet be equally faithful and sincere, equally sound Churchmen, equally fitted to exercise the ministry committed unto them, equally ready to teach sound and wholesome doctrine, is a question never to be settled until we know that truth and falsehood are twin brothers. At present the writer does not care to judge who is right and who is wrong. The higher authorities must settle another discussion: did our Lord address the eleven as His future ministry, or all the disciples as His Body? It seems as though at the Reformation the ruling divines had decided in favour of the former interpretation, and expressed their opinion emphatically by inserting these words in the ordinal. Since all Bishops are under oath to observe this order, an unsophisticated innocent supposes that all Bishops endorse the division. However that may be, some commentators take the other side. Westcott asserts that "the commission must be regarded as the property of the Christian Society, not of the Christian ministry." But in saying that "there is nothing in the context to show that the gift was confined to any particular group, as the apostles, amongst those present," a point is raised about which we can all use our brains without meddling in matters too high for our limited faculties. The context cannot be the two or three previous verses. The context is the whole Gospel wherein we learn in what sense St. John used the term disciples. In chapter ii. our Lord and His disciples are called to the feast at Cana. Westcott himself admits these to have been St. John, Andrew, Simon, Nathaniel, Philip, five of the future twelve. In verse 12, the disciples—these five—are distinguished from His mother and brethren. In verse 22, His disciples are evidently these five who had heard His words at the first Passover in His company. In chapter iii. 22, our Lord is travelling about with His disciples, and settles down and baptizes. So far we hear nothing to indicate that the disciples were a promiscuous crowd, but only His special chosen companions. In chapter iv., His disciples baptized. Is it credible that a rabble of men and women baptized in His name? Remembering who He was, the idea is abominable. We must allow, surely, that only an authorized band were permitted to act in His stead. In chapter iv., our Lord and His disciples are at Samaria. It is most natural to suppose these were the same chosen friends; at any rate nothing is said to indicate any change. In chapter vi., our Lord goes over the Sea of Tiberias. Again the natural inference is that the old friends are mentioned as taking Him across in the boat. The twelve are spoken of as being present, verse 67. Thirteen would be quite a boat-full. When in the synagogue a promiscuous crowd of disciples listen only to murmur and leave. The twelve separated themselves to stay with their Master. This makes it much more certain that the term disciples refers to the twelve as a distinct body in the following chapters. In chapter ix., our Lord is in Jerusalem with His disciples. Nothing marks any change in the familiar meaning of the term. Nor again in chapter xi. Thomas, one of the twelve, addresses his "fellow disciples," which seems to mean, fellows in the Apostolic band. The disciples accompany Christ to Ephraim. In chapter xii., Judas, one of the disciples, one of the twelve, complains about the ointment. The word in verse 16 apparently keeps the same meaning. In chapter xiii., our Lord washes the disciples feet. Is there any doubt now? Who were there except the twelve? The twelve hear His solemn asseveration, "He that receiveth whomsoever I send receiveth me" (and are bidden "do this in remembrance of Me.") In chapter xviii., the disciples, the eleven now, go out to Gethsemane. In chapter xix., Nicodemus is spoken of as a secret disciple. In chapter xxi., Christ showed Himself to the disciples, viz., St. Peter, Thomas, Nathaniel, St. John, St. James, two others, probably St. Philip and St. Andrew. In chapter xx., several times disciples are mentioned—St. Peter and St. John by name. Then comes the passage in question—"The disciples were gathered together," and our Lord said,

"As the Father sent Me even so send I you," etc. Would it not be violence to the whole context to say—St. John draws attention to a mixed company of men and women, to whom Christ gave commission to go and absolve sinners in His name? Is it not only following the constant usage of the Apostle to see in the term "disciples" the same chosen band so often designated in that way? Throughout the Gospel we are induced to separate the Apostles from His mother, brethren, secret followers, temporary adherents, ministering women. Why then should we suddenly in this case confuse what the writer has been careful to keep separate? St. Mark seems to be quite decided—"He appeared unto the eleven as they sat at meat"—others were present, no doubt, as St. Luke affirms—yet it is written, "He appeared unto the eleven" and to them gave commission, "Go ye into all the world." St. Matthew also clearly lays the mantle of authority upon the eleven, "Then the eleven went away into the mountain where Jesus had appointed them. And He said unto them, 'Go ye.' It does seem like "wresting" the Scripture to say, "There is nothing in the context to show that the gift was the property of any particular group." If Westcott is correct, then all are to baptize, teach, preach, confirm, ordain, absolve and consecrate. We ought to be Congregationalists, and let the disciples delegate their commission to one chosen out of each congregation for convenience sake. However, the context reads against this interpretation, and supports the ordinal. If I am mistaken, 'twould be acceptable kindness if the error were made known.

S. D. HAGUE

Family Reading.

Curfew-Tide.

The thrushes sing in every tree;
The shadows long and longer grow;
Broad sunbeams lie athwart the lea;
The oxen low;
Round roof and tower the swallows slide;
And slowly, slowly sinks the sun,
At curfew-tide,
When day is done.

Sweet Sleep, the night time's fairest child,
O'er all the world her pinions spreads;
Each flower, beneath her influence mild,
Fresh fragrance sheds;
The owls, on silent wings and wide,
Steal from the woodlands, one by one,
At curfew-tide,
When day is done.

No more clanging the rookery rings
With voice of many a noisy bird;
The startled wood dove's clattering wings
No more are heard;
With sound like whispers faintly sighed,
Soft breezes through the tree-tops run
At curfew-tide,
When day is done.

So may it be when life is spent,
When ne'er another sun can rise,
Nor light one other joy present
To dying eyes;
Then softly may the spirit glide,
To realms of rest, disturbed by none,
At curfew-tide,
When day is done.

Burdens: Their Purpose.

In many lands the habit prevails, especially amongst the women, of carrying heavy loads upon their heads; and all travellers tell us that the practice gives a dignity and a grace to the carriage, and a freedom and a swing to the gait, which nothing else will do. Depend upon it, that so much of our burdens of work and weariness as is left to us, after we have cast them upon Him, is intended to strengthen and ennoble us.

The "Ancient of Days" the Daily Helper.

Like some river that runs by the wayside and ever cheers the traveller on the dusty path with its music, and offers its waters to cool his thirsty lips, so, day by day, in the slow iteration of our lingering sorrows, and in the monotonous recurrence of our habitual duties, there is with us the ever present help of the Ancient of Days, who measures out daily strength for the daily load, and never sends the one without proffering the other.

Take K.D.C. for sour stomach and sick headache.

One at a Time.

One step at a time, and that well placed,
We reach the grandest height;
One stroke at a time, earth's hidden stores
Will slowly come to light;
One seed at a time, and the forest grows;
One drop at a time, and the river flows
Into the boundless sea.

One word at a time, and the greatest book
Is written and is read;
One stone at a time, and a palace rears
Aloft its stately head;
One blow at a time, and the tree's cleft through,
And a city will stand where the forest grew
A few short years before.

One foe at a time, and he subdued,
And the conflict will be won;
One grain at a time, and the sands of life
Will slowly all be run.
One minute, another, the hours fly;
One day at a time, and our lives speed by
Into eternity.

One grain of knowledge, and that well stored,
Another, and more on them;
And as time rolls on your mind will shine
With many a garnered gem
Of thought and wisdom. And time will tell.
"One thing at a time, and that done well,"
Is wisdom's proven rule.

"Cast Thy Burden upon the Lord."

One sometimes sees a petulant and self-confident little child staggering along with some heavy burden by the parent's side, but pushing away the hand that is put out to help it carry its load. And that is what too many of us do when God says to us "Here, My child, let Me help you. I will take the heavy end of it, and do you take the light one." "Cast thy burden upon the Lord"—and do it by faith, by simple trust in Him, by making real to yourselves the fact of His Divine sympathy, and His sure presence to aid and sustain.

K.D.C. Pills the best all round family pills on the market.

Time and Sorrows.

If we think of some of the purposes of our sorrows and burdens, we shall discern still more clearly that time is needed for accomplishing them, and that, therefore, love must delay its coming to take them away. For example, the object of them all, and the highest blessing that any of us can obtain, is that our wills should be bent until they coincide with God's, and that takes time. The shipwright, when he gets a piece of timber that he wants to make a "knee" out of, knows that to mould it into the right form is not the work of a day. A will may be broken at a blow, but it will take a while to bend it.

"I Stand Upon the Mount of God."

If it is true of us that we know His name, then our lives are hid with Christ in God, and far down below our feet will be all the riot of earth and its noise and tumult and change. We shall live serene and uplifted lives on the mount, if we know His name and have bound ourselves to Him, and the troubles and cares and changes and duties and joys of this present will be away down below us, like the lowly cottages in some poor village, seen from the mountain top, the squalor out of sight, the magnitude diminished, the noise and tumult dimmed to a mere murmur, that interrupts not the sacred silence of the lofty peak where we dwell with God. "I will set him on high because he knows My name."

Rheumatism Cured.

Rheumatism is caused by lactic acid in the blood attacking the fibrous tissues of the joints. Keep your blood pure and healthy and you will not have rheumatism. Hood's Sarsaparilla gives the blood vitality and richness and tones the whole body, neutralizes the acidity of the blood and thus cures rheumatism.

Hood's Pills are the best after-dinner pills, assist digestion, cure headache.

Last Prayer of Robert Louis Stevenson.

In the far-away and peaceful island of Samoa, whither he had gone in hopes of arresting the progress of his insidious disease, the devout character of the great poet-novelist shone with a peculiar lustre. He gave a beautiful and helpful example of patient endurance to his fellow-sufferers there and everywhere. On the very day before his death he composed the following exquisite and comprehensive prayer, worthy a place in the Ritual:

"We beseech thee, O Lord, to behold us with favour. Folk of many families and nations are gathered together in the peace of this roof; weak men and women subsisting under the cover of Thy patience. Be patient still. Suffer us yet a while longer, with our broken purposes of good, with our idle endeavours against evil—suffer us a while longer to endure, and, if it may be, help us to do better.

"Bless to us our extra mercies; and if the day come when these must be taken, have us play the man under affliction. Be with our friends. Be with ourselves. Go with each of us to rest; and if any awake, temper to them the dark hours of watching; and when the day returns to us our sun and comforter, call us with morning faces and morning hearts, eager to labour, eager to be happy, if happiness shall be our portion, and, if the day be marked to sorrow, strong to endure it.

"We thank Thee and praise Thee; and, in the words of Him to whom this day is sacred, close our oblation."

Rudyard Kipling to Revisit India.

Much interest will be felt by the public in the return of Rudyard Kipling to India. He has just agreed to furnish a regular contribution to *The Cosmopolitan Magazine* for the coming year, beginning his work upon his return to India. India has never been critically considered by such a pen as Kipling's, and what he will write for *The Cosmopolitan* will attract the widest attention, both here and in England.

Perhaps the most beautiful series of pictures ever presented of the Rocky Mountains will be found in a collection of fourteen original paintings, executed by Thomas Moran for the May *Cosmopolitan*. To those who have been in the Rockies, this issue of *The Cosmopolitan* will be a souvenir worthy of preservation. This number contains fifty-two original drawings, by Thomas Moran, Oliver Herford, Dan Beard, H. M. Eaton, F. G. Attwood, F. O. Small, F. Lix, J. H. Dolph, and Rosina Emmett Sherwood, besides six reproductions of famous recent works of art, and forty other interesting illustrations—ninety-eight in all. Though *The Cosmopolitan* sells for but fifteen cents, probably no magazine in the world will present for May so great a number of illustrations specially designed for its pages by famous illustrators. The fiction in this number is by F. Hopkinson Smith, Gustav Kobbe, W. Clark Russell, Edgar W. Nye, and T. C. Crawford.

Seeking a Better Earth.

Do not be afraid of missing heaven in seeking earth. Be sure that, down to the last and pettiest detail, all that concerns a better world is the direct concern of Christ.

Where are you to begin? Begin where you are. Make that one corner, room, house, office, as like heaven as you can. Begin with the paper on the walls, make that beautiful; with the air, keep it fresh; with the very drains, make them sweet; with the furniture, see that it is honest. Abolish whatsoever worketh abominations—in food, in drink, in luxury, in books, in art; whatsoever maketh a lie—in conversation, in social intercourse, in correspondence, in domestic life. This done, you have arranged for heaven, but you have not got it.

Heaven lies within, in kindness, in humility, in unselfishness, in faith, in love, in service. To get these in, get Christ in. Teach all in the house about Christ—what He did and what He said, how He lived and how He died, and how He dwells in them and how He makes all one. Teach it not as a doctrine, but as a discovery, as your own discovery. Live your own discovery. Then pass out into the city. Do all to it that you have

done at your home. Beautify it, ventilate it, drain it.

Let nothing enter it that can defile the streets, the newspaper offices, the booksellers' counters; nothing that maketh a lie in its warehouses, its manufactures, its shops, its art galleries, its advertisements. Educate it, amuse it, church it. Christianize capital, dignify labour. Join councils and committees. Provide for the poor, the sick and the widow. So will you serve the city.—*Professor Drummond.*

To have perfect health you must have pure blood, and the best way to have pure blood is to take Hood's Sarsaparilla.

Ascension and Whitsunday.

The festivals of Ascension day and Whitsunday do not yet hold equal place with Christmas and Easter in the minds and hearts of men. But they will gain it, and when they do, men will hold the Church's doctrine more fully, more roundedly, more completely. Great as is the Christmas and Easter joy, the joy of those festivals now present is greater still. Christmas and Easter celebrate historical events in the process of our Lord's great redemptive work. Ascension day and Whitsunday celebrate the present aspect and condition of that redemptive work. Men may well rejoice at the coming of our Lord to earth, but He Himself has taught that the blessedness of His absence is greater than that of His presence. He rebuked His disciples, because when He told them of His going away, they were sorrowful, not asking whither He was to go, not having the faith to believe that His going away was that He might accomplish yet another blessing for them. Nevertheless it was expedient for them that He should go away, for otherwise the Comforter would not come.

The blessedness of the going away of the Son of Man to Heaven, and of the coming of the Holy Spirit, is the Church's special teaching in these festival weeks—the blessedness of Christ's absence and of the Holy Spirit's presence. The Christian's faith rests not alone upon the Easter triumph over death, but also, and even more, upon the joy of the return of the Son to His Father, upon this ascension of humanity, in the person of Christ, into Heaven, upon the confidence that thither they may also ascend and with him continually dwell, upon the certainty that there He ever maketh intercession for mankind, while on earth the Holy Spirit is ever striving with man and for man, to lead him unto Christ, that Christ may present him unto the Father.

Rogation Days.

The three days before the festival of the Ascension of our Lord are called Rogation Days. Let them be kept in mind, and also in practice, as days of private fasting and prayer.

What is the meaning and what is the object of these days? The word "rogation" means to beseech, to supplicate. The object of setting apart these days at this period of the year is to beseech God of His mercy to "preserve to our use the kindly fruits of the earth." That is, to preserve each kind of fruit needful for the comfort of man and beast, to preserve the sprouting seeds and already growing crops from blight or destruction, to protect us from all wars and famine and pestilence. It is wise and good to show in this way our pious trust in the Giver of all good things.

A very long time ago—that is, about the middle of the fifth century—at a time when his diocese was in great affliction, caused by earthquake, fire, and wild beasts, a good Bishop, Mamertus by name, called his people to special prayer. The three days before Ascension Day were observed with prayer and fasting, litanies were said as the people went in procession. Similar solemnities had been used before his time.

We appeal now, dear reader, to you personally. Put these days to the right use this year with heartfelt humility and faith. This will be very good for your own souls; a blessing to our land, temporally and spiritually; and a real way of gaining preparation of heart and mind for the joy-

ful celebration of the triumphal Ascension of Christ to the right hand of God.

"Though vile and worthless, still
Thy people, Lord, are we;
And for our God we will
None other have but Thee:
O Lord, stretch forth Thy mighty hand,
And guard and bless our Fatherland."

Little Kindnesses.

If you were toiling up a weary hill,
Bearing a load beyond your strength to bear,
Straining each nerve untiringly, and still
Stumbling and losing foothold here and there,
And each one passing by would do so much
As to give one upward lift and go their way,
Would not the slight reiterated touch
Of help and kindness lighten all the day?

If you were breasting a keen wind, which tossed
And buffeted and chilled you as you strove,
Till, baffled and bewildered quite, you lost
The power to see the way, and aim and move,
And one, if only for a moment's space,
Gave you a shelter from the bitter blast,
Would you not find it easier to face
The storm again when the brief rest was past?

There is no "little" and there is no "much";
We weigh and measure and define in vain.
A look, a word, a light, responsive touch
Can be the ministers of joy or pain.
A man can die of hunger walled in gold,
A crumb may quicken hope to stronger breath,
And every day we give or we withhold
Some "little thing" which tells for life or death!
—Susan Coolidge

Never in Vain.

No message of love to God and man has ever been in vain; no love of man or God has ever perished from the universe; no life of love has ever been or ever can be lost. This is the only infinite and only eternal message, and this is why the mission and message of Jesus of Nazareth must abide. This is the reason that the life of Jesus is eternal, and that all things must be subdued unto Him; for "love never faileth: but whether there be prophecies, they shall be done away; whether there be tongues, they shall cease; whether there be knowledge, it shall be done away. For we know in part, and we prophesy in part; but when that which is perfect is come, that which is in part shall be done away. . . . For now I see in a mirror, darkly; but then face to face: now I know in part, but then shall I know even as also I have been known."

And when at last we shall clearly know what now we dimly see in Jesus Christ—that "love is righteousness in action;" that mercy is the necessary instrument of justice; that good has "been the final goal of ill;" and that through testing innocence must have been glorified into virtue—when we shall see that God is love, and law is Gospel, and sin has been transformed into righteousness, then shall we also see that "there is one body, and one Spirit, even as also we were called in one hope of our calling; one Lord, one faith, one baptism, one God and Father of all, who is over all, and through all, and in all."

Then shall we see that "unto each one of us was the grace given according to the measure of the gift of Christ;" . . . and we shall all "attain unto the unity of the faith, and of the knowledge of the Son of God, unto a full-grown man, unto the measure of the stature of the fulness of Christ;" and

"Every kindred, every tribe,
On this terrestrial ball,
To Him all majesty ascribe,
And crown Him Lord of all."

St. Paul a Great Soldier.

The Apostle Paul had all the elements out of which a great military commander is evolved. If his own nation had been in his day given to making war, and if he had been allotted a military command, Saul of Tarsus might have become one of the greatest generals in the history of the world. He had the happy combination of dash and caution which enter into the make-up of great leaders; he had a discerning knowledge of human nature, so that he would have been able wisely to select his lieutenants; he had vast and contagious stores of

enthusiasm locked up in his breast, sufficient to set an army on fire with heroic ardor; he had a brain which was big enough for the conquest of the whole world; he had organizing power equal to the conduct of the largest campaigns ever projected; while his personal courage, his fortitude, his wisdom, his single-eyed devotion, his ability to turn defeat into victory, and to evolve order out of chaos—all these attributes he possessed in their very highest development.

Saul of Tarsus, a soldier—the very words make one tingle to his finger tips. Measure this man in his military possibilities with other great commanders, and he does not in any single direction suffer in the comparison. In strategy—the art of manoeuvring and massing men so as to bring them with advantage and skill at the right moment face to face with the enemy on the battle field, he was the equal of Hannibal; in tactics—the science of handling men in actual conflict—he was not surpassed by Napoleon or Wellington; in personal dash and daring, the spirit which by personal example sets the blood on fire and rouses an army to its noblest deeds, Marshal Ney was never more magnetic or heroic; in personal valor he was never surpassed by any man who ever fought. He had all the native elements of a great soldier in his nature, and indeed he displayed all these elements in the work he did as an apostle to the Gentiles. In the best sense Saul of Tarsus was a great military hero.

No wonder that this man, whose life was passed among the best soldiers the world ever saw—the conquerors of the ancient world—and who had in him the soul of a soldier himself—no wonder that he utters to the Church this exhortation: "Endure hardness as a good soldier of Jesus Christ"; no wonder that he closed his campaigns with the shout of victory—"I have fought a good fight; I have finished my course; I have kept the faith."

Helen's Lesson.

Helen sat by the window with her basket of mending, but the light had grown dim, and her work lay idly in her lap as she watched the passers-by and wondered in bitterness of spirit if any one of them was as miserable as herself.

Her lot was, indeed, a peculiarly hard one. Grinding poverty, ill-health and overwork, a lack of almost every pleasant thing, and a superabundance of petty trials and vexations, made up her life.

That day had been especially hard, and as she sat looking into the street the words, "destitute, afflicted, tormented," flashed into her mind and seemed to characterize her; and then, remembering to whom the Apostle applies them, she was shocked and ashamed.

"If my troubles came to me in the way of persecution," she thought, "it seems as if I could bear them better. There would be something grand and inspiring in the thought that I was suffering for my faithfulness to Christ. But I am no martyr, and yet it seems as if these things were crushing me, the pressure is so great."

She clasped her hands and prayed: "Lord, help me! I cannot bear it! Help me, help me!"

Her face was still turned toward the window, though for some minutes she had seen nothing without, but now suddenly she was aware of someone passing, a young girl who lived in the neighbourhood. Helen always pitied her because she was lame. One foot was turned over so that in walking her weight rested upon the ankle, making her limp badly. People said that by proper treatment when she was a baby the foot might have been made to grow straight.

Helen knew that at her own birth one of her feet had been similarly out of place, and that it had been straightened and held in proper position until it could grow stronger and no longer need support. She could remember when she was a very little child wearing the iron upon her foot, and sometimes crying because it hurt, and begging to have it taken off. How thankful she was now for the love which had refused to yield to her wishes until the physician said it was safe to remove it. But for that she would have been as lame as the girl outside her window.

All this Helen had often thought of before, but now the new thought came: "Perhaps God is

treating me now just as my father did then, and He does not free me from these things that hurt me so because He knows that they are necessary to prevent some greater suffering. Oh, I wonder if that can be!"

Then she remembered the text, "He doth not willingly afflict nor grieve the children of men," and she was helped and comforted. Her prayer was answered.

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

Vocal Training for Children.

From Harper's Bazar.

A general prejudice exists against the cultivation of children's voices. Parents believe that their daughters should reach the seventeenth or eighteenth year before beginning vocal studies, and any teacher will tell you that a male pupil who has not passed his twenty-first year is an exception. The fear of straining the voice by training it too early seems universal; but it is a matter for grave consideration whether even greater risks may not be run in neglecting to train it in time. Talent for music is almost invariably demonstrated during childhood. Those who have voices usually begin to sing when they are children—sometimes as soon as they can talk. The gift is considered a wholly natural development, and the little one is left to warble its songs as it pleases. While one child is being carefully instructed in the rudiments of harmony, with a view to subsequent piano lessons—while she is taught how to sit at her instrument, hold her hands, practice finger exercises, and in short, is thoroughly drilled year after year in all that may establish a foundation of correct method—her little sister or brother with a voice is left entirely to Nature, who, alas! often proves herself a most inefficient music mistress. Most children labour from the first under congenital defects, and those who are fortunate enough to escape, frequently absorb the defects of those with whom they are constantly brought in contact.

With the exception of some extraordinary temperaments, æsthetic feeling in any marked degree is purely a question of cultivation. A child with a sensitive musical ear, but a healthy normal physique, shrinks from a discordant note, but imitates unconsciously ugly pronunciation, throat or nasal delivery, and indistinct enunciation—tricks which will send her later on to the throat specialist or assuredly cause her and her teacher many a painful and weary hour.

In America, where the voices are beautiful in timbre and possess resonant power, we are peculiarly afflicted with defects of utterance. Words are swallowed, jerked out, and carelessly run together in most unsingable fashion; the national habit of leaving the lips stiff and half closed while speaking rapidly, causes overwhelming difficulties to the vocalist who attempts to sing in a foreign tongue. How many children hear all about them errors, which they cannot fail to carry into their songs! One listens to a choir of boys, and the tones are enchanting in their clear purity; but when the solo comes, one can scarce endure the mumbled sounds, which leave us to guess at the meaning of the familiar anthem. The breath is taken in the middle of a word, the voice is badly placed, every possible rule is broken, and it is evident that no vocal chords can stand the strain placed upon them by the faults which should have been uprooted before taking such a deep and injurious hold. Is it not wise to guide by a course of valuable instruction the children who possess singing voices?

LEMON ICE.—One quart water, one tablespoonful corn-starch; boil till all taste of starch is gone. Add the lemon (two large lemons to a quart). Sweeten to taste when the mixture is cold, and leave the rind in for awhile. Strain through a sieve and freeze.

For nervous headache use K D.C.

—The Ontario Jockey Club Races commence on Tuesday, May 21st, and last five days. The entries are more numerous than ever, and as many American horses are coming, the races promise to be quite of an international character.

Day by Day.

BY MARY C. SEWARD.

Walking with patience where the way is rough,
Resting in quiet when the storm is nigh,
Knowing that love Divine is strong enough
To bear me up, as weary days go by;
Trusting that sorrow is but love's disguise,
And all withholding, yet another way
Of making richer by what love denies—
So grows the soul a little, day by day.

The Hidden Treasure.

CHAPTER XI.—CONTINUED.

"Can I do aught for you?" he asked. "Is my old friend your uncle in need of anything?"

"No, I thank you, Sir Thomas!" replied Jack. "I came but to speak to Master Fleming, and they told me he was walking upon the terrace. I thought he was alone or I should not have intruded."

"Nay, there is no intrusion in the case," said Sir Thomas. "I am glad to see you, for I hear excellent accounts of you. Master Fleming tells me that you are to be his travelling companion as far as Bridgewater. I fear your good uncle will be lonely without you, and that my sheep will miss your care."

"I may perhaps return and stay till Christmas tide!" said Jack, feeling much honoured. "I have been very happy here, but my father misses me and wants me at home at least for a time."

"I could find it in my heart to envy him the possession of such a son!" replied Sir Thomas, sighing as he spoke. "Dutiful and well-conditioned children are a great blessing. See to it, my lad, that you do not turn the blessing into a curse, and cause your father to rue the day that God gave him a son."

"Remember the place of Scripture we read together this morning, brother!" said Master Fleming in a low voice. "The prodigal son may yet come to himself and return to his father's house!"

"I fear not—I fear not!" replied Sir Thomas, shaking his head sadly. "I fear he hath gone to that place whence there is no returning. But should he come back, oh, how gladly I would meet him—even a great way off!"

Jack stood by in reverent silence. He well knew to what the good Knight alluded. Sir Thomas Peckham had but one son who lived to man's estate, and was anything but a comfort to his father. He had brought well merited disgrace and expulsion on himself at college, had gone first to London and then abroad, and was last heard of fighting under the banner of one of the German princes. His mother believed him dead, and had caused many masses to be sung for him, but his father could not wholly give him up for lost.

"You have come, I suppose, to see about our arrangements for to-morrow!" said Master Fleming to Jack after a short silence.

"Yes, an't please you!" replied Jack. "I would know at what time we set out so as to be ready."

"I purpose to leave the Hall at an early hour, that we may rest during the heat of the day!" said Master Fleming. "Can you be here by six o'clock?"

"Oh, yes, sir, by five if you desire it."

"Six will be early enough!" said Master Fleming. "I suppose your luggage will not be large."

"Oh, no, sir!" returned Jack, blushing. "Only a change of clothes and two or three books—if you don't think that too much. Master Hughes is to bring the rest of my things when he comes to market!"

The Knight smiled kindly. "They tell me you are fond of books!" said he; "and that you are thinking of going to college. Do you then mean to be a priest or a monk?"

"Oh, no indeed, sir!" said Jack with so much emphasis and decision that both the gentlemen smiled. "I do not think I have any vocation for such a life. I have sometimes thought I should like to be a doctor."

"Tis a noble calling, and you do well to choose it!" said the knight; "though I should guess it is not by any means so easy a life as the other. Well, my lad, I doubt not that you will do well at whatever business you undertake. Master Fleming tells me you are thinking of Oxford. I have some

interest there and shall be glad to give you any help in my power. Now go, and be here betimes in the morning!"

The next morning Jack was at the Hall even before the hour specified. He found his friend waiting for him, and a well appointed pony prepared for his riding, while a man servant attended to lead the sumpter mule, whose burden was considerably diminished. The Knight gave Jack a fine gold pin as a parting gift, and the lady bestowed upon him a plum bun and a pocket full of sweetmeats as provisions for the way, and fortified by a good breakfast of ale and cold beef, he set out on his journey in high spirits.

"Well, good luck go with them, and the blessings of the saints wherever they go!" said old Margery, sighing. Their road passing by the cottage door, the travellers had stopped for a parting word, and Margery had done her best to secure the good luck she wished, by throwing an old shoe after them as they rode away. "A better lad than our Jack never lived and breathed the breath of life, and as for Master Fleming, he is a godly quiet gentleman as ever I saw—none of your raffling, swearing gallants—and knows what belongs to good manners"—added Margery, contemplating with much satisfaction the kerchiefs and hood the merchant had bestowed upon her. "I don't know, I'm sure, how we shall live without Jack. The house will seem mortal quiet and dull for certain. Do you not think, Thomas Speat, that we shall be lonesome without Jack to liven us up?"

Thomas Speat nodded a reply, and having looked after the travellers as long as he could see them, he put his Testament into his pouch and hastened away to the thicket in the little valley, which usually served him as a place of retirement.

CHAPTER XII.

HOME GOSSIP.

To our young friend the journey to Bridgewater in company with Master Fleming was one long pleasure. It was such a comfort to pour out his heart to one who could understand him fully—to bring forward all the questions which the reading of the Scripture had raised in his mind, and to listen to Master Fleming's explanations and remarks. To his extreme delight, he found his friend had been in Rome and even in Jerusalem, as well as in Germany and the Low Countries. Jack could have wished the road to Bridgewater a hundred miles long, he had so much to say and so much to hear.

"Oh, how much I wish I could travel abroad and see foreign lands!" he exclaimed. "It seems as though I were just beginning to find out how large the world is!"

"It is a large place, no doubt, and I have as yet seen but a small portion thereof!" replied the merchant. "There are the far off parts of India and China, and those lands over the western sea which have lately been discovered by the Spaniards and others, and which are described as a kind of earthly paradise by those who have seen them. But here we are, as I think, near to our destination. Are not those the roofs of Bridgewater?"

To be continued.

Prayer an Instinct.

Any man who has learned in any measure to love God and trust Him, will in the measure in which he has so learned, live in the exercise and habit of prayer; and it will be as much his instinct to cry to God in all changing circumstances as it is for the swallows to seek the sunny south when the winter comes, or the cold north when the sunny south becomes torrid and barren.

Unqualified Commendation.

Rev. T. Watson, Colborne, Ontario, writes:—"K.D.C. has produced in me a wonderful change, almost from the first time of using. My Indigestion is all gone, and my general health is much better than it has been for years. K.D.C. has my heartiest and unqualified commendation. I believe it to be all its makers claim it to be."

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Hints to Housekeepers.

FRENCH DRESSING.—One tablespoonful of vinegar, three of olive oil, one saltspoonful of salt, one of pepper, and a little scraped onion, if desired.

LOBSTER SALAD.—Cut the meat of two small lobsters into small pieces. Add a little of the fat and coral. Then season with salt and pepper, and pour over enough mayonnaise dressing to moisten well. Put in the middle of a platter, garnish with lettuce leaves, pour over the remainder of the dressing, and put slices of boiled egg and olives over the top.

POTATO SALAD.—One quart of potatoes, boiled with skins on, one small white onion, two teaspoonfuls of olive oil, pepper and salt, and a little parsley, one-half-cup of weak vinegar. After potatoes are cold cut up in small pieces. Chop the onion and parsley fine and mix all together.

EXCELLENT PUDDING SAUCE.—Two coffee-cups sugar, three-fourths of a coffee-cup of butter. Rub to a cream. When well mixed, stir in one-half tea-cup boiled cider, a little at a time. Just before serving, set in a kettle of boiling water until hot, but not boiling.

SHRIMP SALAD.—One can shrimps. Wash and cut in halves. Make a dressing of two eggs, whites beaten first, then yolks added, one tablespoonful salad oil added slowly, one tablespoonful each salt and pepper, one-half cup vinegar, a little made mustard. Stir all together on stove until it thickens, and when cold pour over the shrimps, to which has been added celery or finely cut lettuce.

CHOCOLATE PUDDING.—One pint milk, one pint bread crumbs, yolks of three eggs, five tablespoonfuls grated chocolate. Scald the milk, add bread-crumbs and chocolate. Take from fire and add one-half cup sugar, and the beaten yolks. Bake in pudding dish fifteen minutes. Make meringue of whites of eggs and three tablespoonfuls sugar, spread over pudding, and brown. Serve cold with cream.

FIG CAKE.—One and one-half cups sugar, one-half cup butter, one-half cup sweet milk, one and one-half cups flour, one teaspoonful baking powder, one-half cup corn-starch, whites of six eggs. Bake in two layers, and fill with fig filling. Chop one pound figs, add one-half cup sugar and one cup water. Stew until soft and smooth. Spread between the layers, and ice the whole cake with boiled icing.

ORANGE CAKE.—Two cups of white sugar, two cups of flour, one-half cup of water, yolks of five eggs and whites of four, beaten separately, a little salt, two teaspoonfuls of baking powder, the juice and grated rind of two oranges. Bake in layers.

Orange Jelly.—The juice and rind of two oranges, one-half tea-cup of sugar, enough water to dissolve one and one-half teaspoonfuls of gelatine. Let it all boil ten minutes, and spread between the layers, and if desired, frosting may crown the whole. This is a nice dish for dessert. Half the quantity is enough for small cake.

With meat and poultry courses it is always desirable to serve vegetables, sauces, or a cereal that will develop the flavour or supply a food element that would otherwise be lacking. With venison nothing is more appetizing than currant-jelly sauce and mashed chestnuts; with roast beef serve horse radish, hominy croquettes, stewed celery, and spinach; with a fillet of beef, currant jelly, browned potatoes, asparagus, and baked squash; with roast chicken, currant jelly or crab-apple jelly with boiled rice. After any of these meat courses serve shaddocks, celery, or lettuce as a salad.

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 my life.

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Sweet Times.

"We've had such sweet times today," said a dear child, as she kissed the dear ones in the family circle "good night" and went out of the room with a happy look on her face.

As the child passed out, one after another looked up from the work or book in hand. What did the child mean? Simply this: It had been one of those rare days when everything had gone along smoothly. All had done their best to keep the atmosphere of the home very sweet and pleasant.

Many young people forget that the little things in the daily home life are the very ones that make our happiness or unhappiness. All your usefulness and comfort in the home may be marred by an unpleasant temper of mind. A spirit of fault-finding, irritable actions and words will render life anything but a blessing to others. It is far easier to be even tempered and interesting outside of the home, for every one expects to keep on "company manners" for outsiders. It is so easy to take them off with our best clothes, though, when we are about our daily rounds at home. If we feel out of sorts, how natural to show it when we are in our own homes. To

look cross as we move about the house, even if we speak no irritating word, has its influence for making others uncomfortable. A short, irritable answer to a question some one pleasantly asks us, throws "a wet blanket" over the warmth and brightness of the home. Hannah More years and years ago wrote these words, which show that she fully understood what a significance there is in "trifles":—

"Since trifles make the sum of human things,
And half our misery from our foibles springs;
Since life's best joys consist in peace and ease.

And though but few can serve, yet all can please,
Oh, let the ungentle spirit learn from hence
A small unkindness is a great offence."

How beautiful would our home life be if every little child at the bed-time hour could look into the faces of the older ones and say: "We've had such sweet times to day." No matter what we may have to do, or what may come up to annoy us, we can, if we try, be pleasant in our words and manner. It is a good sentence to illuminate and hang up on memory's walls where we can see it every day: "You have not fulfilled every duty unless you have fulfilled that of being pleasant."

The Union Jack.

Ned, Tom, and Jack Salter were three little brothers, who lived close by the sea on the south coast of our own dear land. Their father, Mr. Salter, was a coast guardsman, one of those men who keep a strict look-out on the coast. The little boys dearly loved to

play at being sailors, and would often jump into the old unused boat, named the *Fairy Queen*, and try to make it rock from side to side, that they might fancy themselves to be on the sea. But instead of being on the sea, the *Fairy Queen* lay among the grass and wild flowers, which, you know, was much safer for the little boys.

One day a little visitor arrived from London to stay with the family for a few weeks. Her name was Alice, and the three little boys were her cousins. How proud they were to have a little girl as passenger in their boat.

"I'll tell you what we ought to do," cried Ned, who was the eldest; "as soon as Alice steps into our boat, I shall hoist the Union Jack, as, of course, sailors do when Her Majesty the Queen is on board. Alice is our Queen, so here goes."

And Ned, tying the Union Jack to an oar, stood on one side of the seats and held it aloft, cheering lustily all the time. It was a grand day for Alice to be on board the *Fairy Queen*, with the Union Jack floating over her head, and three gallant little sailor cousins down below. Much pleasanter, I am sure, than walking along the busy streets of London. Yes, holiday hours are indeed happy hours, especially to the child who during schooltime has been good, dutiful, and obedient.

A Father's Love.

Cecie Grey was sometimes a foolish little fellow. One day he climbed on to his father's knee, and looking into the kind, tender face bent over him, put this question,—

"Pa, do you love me very much?"

"Very much, my son."

"Charlie said you would give me away for a million pounds. But I said you wouldn't. Would you, pa?"

"No, my silly little boy; not for a million or a billion, or for all the golden treasures the world could offer me."

The silly little boy nestled to his father's breast, satisfied and happy, not wanting to ask any more questions just then.

Mr. Grey settled him comfortably in his arms; then he said,—

"Cecie, you have another Father, and my love is at best only a very poor picture of His. Do you know that your Father who is up there in Heaven loves you so much that He sent His Son down here to earth as a man to suffer and die to save you? And in all this beautiful world, which He Himself created, that Son had not even a

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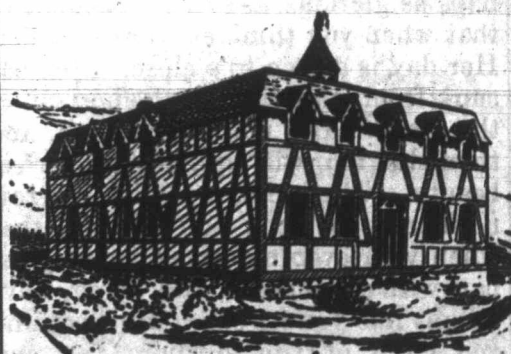
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shelter for His head. Think of this, Cecie! You love me because you know I love you. But what about your other Father, whose love is so much more mighty, so much more tender? Do you love Him and try to please Him?"

"Oh, 'twas love, 'twas wondrous love! The love of God to me! It brought my Saviour from above, To die on Calvary."

Follow Me.

Speaking to some of the little girls in my class one day, I asked them what two words the Lord Jesus said to Philip when He found him.

"Follow Me," was the prompt reply.

"Then," said I, "those two words also apply to you. What is your answer?"

One said, "I mean to follow Him some day." Another, "I should like to follow him," But one little girl did not make any answer. She was very attentive and thoughtful, and so our little class broke up.

The next Sunday the silent little girl put a small note into my hand, which ran as follows: "I came to Jesus this afternoon, and my answer to that question is this: I will arise and follow my own dear Saviour."

"Thy Mercies Have no Date."

When the Princess Elizabeth, the eldest daughter of King James I., married the young Elector Frederick, she had to leave our happy country, and to find a new home in the famous castle of Heidelberg. She had, however, a few English gentlemen to take office in her household. Among these was her cup-bearer, Francis Quarles.

He was a good man, and he tried to do good by writing useful books. In one of these books he has written several prayers, and among other things he has beautifully said, "Lord, Thy mercies have no date."

When you write a letter you put a date to it, which shows the day and month and year when it was written. If you know the date of a man's birth, and date of his death, you can take the one from the other, and then you can tell exactly how long he lived in this world of ours. But God's mercies "have no date." You cannot fix a time when they began, for they are "from everlasting." You cannot fix a time when they will end, for they are "to everlasting." They are like God Himself, "from everlasting to everlasting." He was a God of Love in all eternity past, and He will be a God of Love throughout all eternity to come.

Have you any share in His mercy? It is "upon them that fear Him." Have you begun to fear Him? Are you walking in His fear? Then you may rejoice and give thanks, because "His mercy endureth for ever."

A Search for Happiness.

BY SACHER-MARSOCH.

Once upon a time three brothers lived alone in a great forest not far from the sea. One day the eldest said to his brothers:

"Beyond this forest is a chain of mountains and at the foot of the mountains are wide, fertile plains."

Then the second brother said in his turn:

"Not far from this forest is the great blue sea and across the sea are many great rich towns."

But the youngest said: "Could there be a lovelier spot than this?"

Where else could one find trees so tall and green as here—and the birds—how they sing all day."

"Let us go away," said the eldest again, "and seek for Happiness; we shall never find her here."

The second brother agreed to go willingly, but the youngest shook his head and sighed.

However, they all got ready to go in search of happiness. They saddled their horses, their mettled black horses, they took their lances, their long lances, and started out.

The eldest brother rode over the mountains and came at last to the smiling, fertile plains. The second one rode to the shore of the sea, and, taking ship there, sailed away to a great, rich town. They travelled hither and thither seeking Happiness, but never finding her.

The youngest brother rode to the edge of the forest, and then turned his horse's head and galloped home again. And as he rode the tall trees bent their stately heads and rustled their leaves as though in welcome to him. And the birds—how sweet and clear they sang!

When he drew rein before the door of his house, he saw, to his surprise, a fair woman sitting on the threshold spinning. The wheel whirled merrily, and the cat at her feet blinked and purred in the sun's rays, which came filtering through the leaves.

"Who art thou?" asked the rider, springing lightly from his steed to the ground, and the woman, smiling up at him, answered softly: "I am Happiness."

The Orphan.

There she reclined in her favorite retreat; but how changed? A few days ago so joyful, with her mother by her side; to-night alone, her eyes reddened with weeping, and with a hopeless, vacant look; for she felt that utter loneliness which an orphan only can experience. As she gazed on the sun which, just touching the horizon, was shedding his glorious beams all round, a holy calm spread over her. She trembled with awe as one of the golden clouds seemed to move towards her, and a voice was heard: "Why do you weep, my child? why do you feel so hopeless, so desolate? Do you see the sun? Look, it is sinking fast; but do you expect that when once gone, it will be gone for ever? Do you not know that it will rise to-morrow, perhaps as glorious as ever? Remember that when you think of your mother. Her day is drawn to a close. She has sunk from your sight in the horizon of the grave. But morning cometh, and then she, too, will rise, but in perfect beauty. Therefore, my child, sorrow no more, but look to yourself, that when your evening comes you may depart with equal peace, and, dying, have a light like yonder sun. But, bethink you, child, of Him to whom you owe your day, the eternal Sun of Righteousness, who will never leave you in darkness if you only try to please Him and earnestly desire His aid. Nor think yourself alone. A glorious and numberless company surround you on every side. It is true you cannot see them, nor can you see the stars in the day; but you know that they are still above you. So it is with the saints and angels. They are all around you, though the light of this world hides them from your sight. When, however, that light

That Tired Feeling

Is a certain indication of impure and impoverished blood. If your blood could always be rich and pure, full of the red corpuscles upon which its vitality depends, you would never be weak, or Nervous! Boils, pimples, scrofula, salt rheum, would never trouble you. But our mode of living, shut in all winter in poorly ventilated homes and shops, depletes the blood and there is loss of appetite, and weakness. Hood's Sarsaparilla is the standard remedy for this condition. It purifies, vitalizes and enriches the blood, overcomes that tired feeling, builds up the nerves and gives perfect health. Read this:

"Our daughter, Blanche, when four years of age had a humor break out on her hands and face, which our physician pronounced eczema. If the cold air reached her face or hands they would swell up, look almost purple, and headed blisters would form and break,

Discharging a watery fluid, and the burning and itching would drive her nearly wild. Unless we incased her little hands she would tear patches of skin from her face and hands. We tried many doctors and many remedies and at last gave the case up as hopeless. But our daughter Cora tried Hood's Sarsaparilla, to cure a scrofulous lump near the left breast which caused her much pain and after taking 4 bottles it disappeared. Blanche, who is now eleven, had spent seven years of suffering, so I concluded to give her Hood's Sarsaparilla. She took 5 bottles and her face is smooth and soft as a baby's, the color of a rose petal. Her hands are soft and white, where four months ago they were blue and red and calloused nearly like leather. I cannot express my gratitude by pen or mouth. It seems a miracle and our friends are surprised." MRS. ANNA L. CLARK, 401 E. 4th St., Duluth, Minn.

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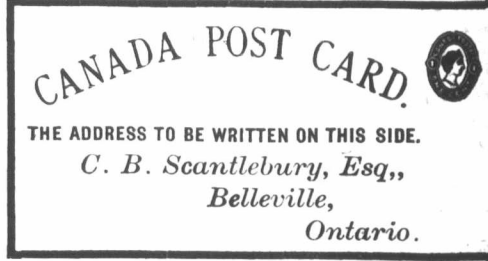
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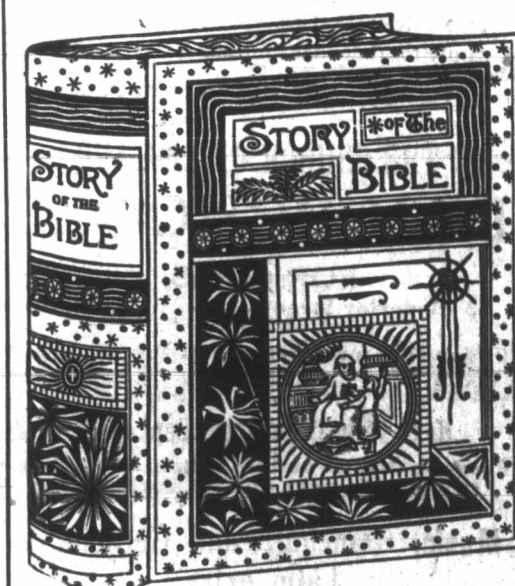
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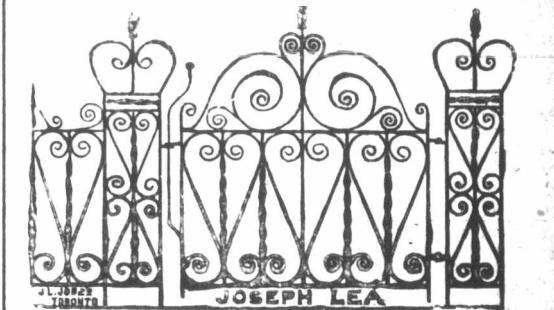
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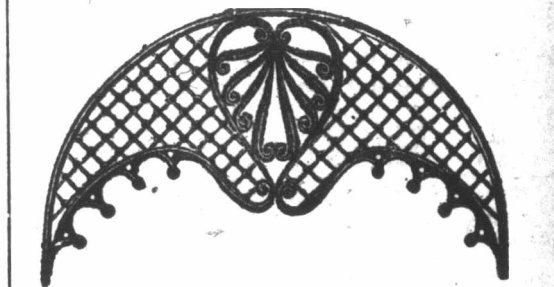
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