

Canadian Churchman

AND DOMINION CHURCHMAN

A Church of England Weekly Family Newspaper.

Vol. 21.]

TORONTO, CANADA, THURSDAY, JUNE 6, 1895

[No. 28.]

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GOD'S CITY AND THE COMING OF THE KINGDOM. By Rev. Henry Scott Holland, M. A., Canon of St. Paul's Cathedral. \$2.25.

NOTES ON EPISTLES OF ST. PAUL, from unpublished commentaries. By the late J. B. Lightfoot, D.D., D.C.L., etc. Lord Bishop of Durham. \$3.75.

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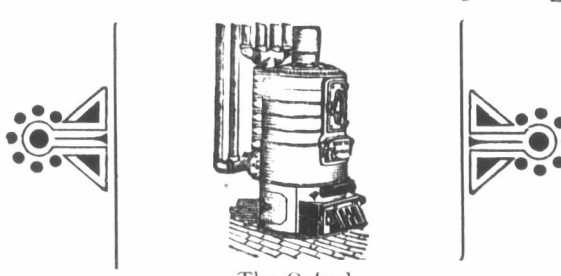
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CANADIAN CHURCHMAN,
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TORONTO, THURSDAY, JUNE 6, 1895.

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Lessons for Sundays and Holy Days.

June 9—TRINITY SUNDAY.
Morning—Isaiah vi. to 11. Revelation i. to 3.
Evening—Genesis xviii.; or i. and ii. to 4. Ephesians iv. to 17; or Matthew 3.

APPROPRIATE HYMNS for Trinity Sunday and First Sunday after Trinity, compiled by Mr. F. Gattward, 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:

TRINITY SUNDAY.

- Holy Communion: 158, 311, 321.
- Processional: 162, 163, 302, 392.
- Offertory: 159, 160, 275, 295.
- Children's Hymns: 163, 343, 346, 569.
- General Hymns: 22, 161, 166, 241, 509.

FIRST SUNDAY AFTER TRINITY.

- Holy Communion: 197, 315, 553.
- Processional: 34, 260, 393, 516.
- Offertory: 160, 192, 215, 216.
- Children's Hymns: 162, 210, 394, 570.
- General Hymns: 14, 193, 212, 273, 538.

TRINITY SUNDAY.

"Hear, O Israel, the Lord our God is one Lord." On Whitsunday we saw the perfect revelation of the Holy Three in One; on its Octave, Trinity Sunday, is commemorated the revelation to the Church of the "One God in Trinity, and Trinity in Unity," as the object of our profoundest worship. The grand Collect of this day, which was, like that of Pentecost, used as a daily memorial until 1549, acknowledging that it is only in the power of Grace to know the glory of the Eternal Trinity and to worship the Unity, goes on to beseech God—Who alone can do it—to keep us steadfast in this faith, and to defend us from all adversities, of which none could be so awful as that of losing this faith, "Which, except everyone do keep whole and undefiled, without doubt he shall perish everlastingly." The Epistle bids us look through the door opened in heaven at the marvellous Vision of One upon the Throne, while heaven and earth join in one triumphant song of adoration—Holy, Holy, Holy, Lord God Almighty. . . . Worthy art Thou to receive glory, and honour and power. This festival is of

rather late institution. It was anciently the Octave of Pentecost, and as such was observed from a very early age of the Church. The keeping of this day as a separate festival in honour of the Blessed Trinity was first enjoined by the Synod of Arles, A.D. 1260, and became generally observed about the fourteenth century. All Catholic Churches, excepting England and Germany, have the Sundays named from Pentecost.

STEADFASTNESS IN THE FAITH.

Trinity Sunday brings to a close the fixed seasons of the Church. Christmas, Lent, Easter—all have passed away, and now the Church reminds us that the Blessed Saviour—Whose footsteps she has followed from the manger of Bethlehem to the cross of Calvary, by Whose grave she watched on Easter Eve, and after Whom she stood gazing, with the apostles, into heaven itself on Holy Thursday—is One God with the Father and the Holy Ghost. At each of the Holy Seasons in turn we have been led to dwell particularly upon some one point of doctrine drawn from our Lord's life, on some one article of the "true faith," mentioned in the collect; we go on to pray now that God would "keep us steadfast in this faith." Through all the remaining Sundays in the year, till Advent comes again, we are, as it were, to practice the lessons we have been taught, so that we may be made perfect in them. Well does the Church know that we can do nothing of ourselves. In the Catechism she teaches her children that "they are not able to walk in the commandments of God and to serve Him without His special grace, which they must learn at all times to call for by diligent prayer." Accordingly, in the collects we are furnished with short, comprehensive prayers for those graces of which we stand in need. One such prayer for some particular virtue, or for help and guidance in the path of duty, is ready for us every Sunday. It will be found by those who use the collects constantly, and think a little about them, that many of them, from Trinity to Advent, point back to the lessons of one or other of the Holy Seasons, and almost all of them to the simple teaching of the Church Catechism. Thus it is that we are not only instructed in the faith, but helped to pray that God would "keep us steadfast in it."

And throughout Trinity the Gospels relate the miracles and parables of our Lord, thus keeping our eyes ever turned towards Him, while the Epistles, for the most part, give us lessons of conduct—show us clearly what we are to do in order to follow the example of His perfect life.

UNWILLING TO CO-OPERATE.

At the late meeting of the Presbyterian Synod a committee was appointed to consider the Manitoba School question, and also a resolution transmitted to it from the Diocese of Niagara. The resolution stated that while parochial schools were the ultimate aim, the co-operation of the different religious bodies was invited for the restoration of religious instruction in the public schools. The committee reported to the Synod that "they would deplore any interference with the Provincial Government and people by the Dominion authorities." It also considered the communication from the Anglican Diocese of Niagara, and recommended "that the Synod express their appreciation of the courtesy of the Anglican commit-

tee in forwarding copies of their resolution and proposed report to their Synod, and would respectfully state that no action has been taken by them in the matter of restoration of religious instruction during school hours in our public schools, and that they do not feel that in present circumstances they can co-operate in any movement in the direction proposed." We are disappointed at this action on the part of our Presbyterian friends. Yet, after all, it is but a sign of the times. The religious differences amongst men are now producing glaring and pernicious results. God and His religion are to be shut out from the schools, and children are to be taught every branch of learning under the sun almost, except that of the most profound interest and importance to present and future well-being. Perhaps our friends see the utter impracticability of any such co-operative plan, which can accomplish nothing and satisfy nobody, and they therefore wisely reject it.

A GOOD RULE.

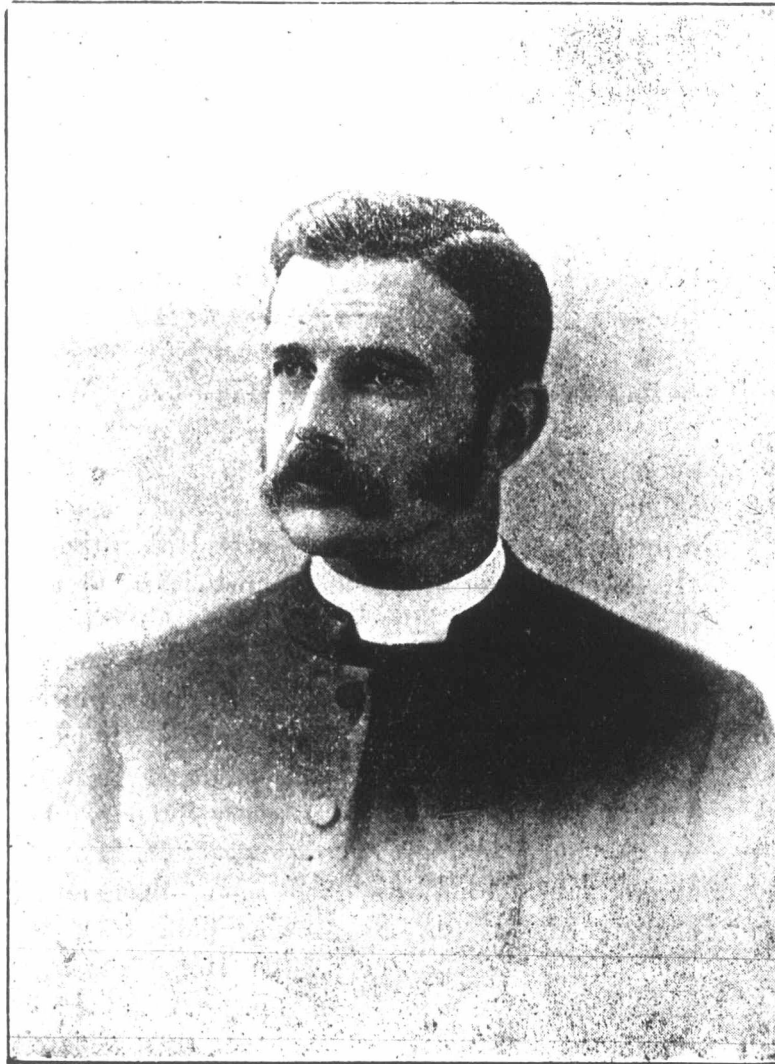
It is often observed that the clergy of the Church do not discuss worldly matters in the pulpit. They do not even enlarge on controversial topics of a religious character. They generally avoid subjects which might lead them to defend the Church against the attacks of those who want to deprive her of her rights and liberties. Moreover, there are sundry difficult questions which arise with regard to trade disputes; and these, too, are avoided with special care. There is good reason for this; the Church is "the friend of all, the enemy of none." It is not her duty to fight for any class or section of the community. She must teach all their duties, but must not meddle with questions that separate one class from another. Her priests are unable to settle the difficult problems which experts find too hard for them. The clergy, in standing aloof from class disputes, are acting reasonably, and with commendable humility. There are many good reasons for the course they take. But those reasons need not be alleged in defence of the ministers of the Gospel of Peace. One reason is sufficient. It is contained in the words which Canon Liddon wrote in the Preface to his four sermons on "Church Troubles." He speaks of the way in which the clergy generally avoid even matters of religious controversy; of course his words apply with greater force to matters of controversy on themes which concern trade or class disputes. He says: "That, as a rule, matters of contemporary controversy are better excluded from the Christian pulpit, is the writer's serious conviction. It is not that such matters are by any means necessarily inappropriate; but that, in his experience, there is little or no room for them. The scanty opportunities at a preacher's disposal will only enable him to traverse a very small part of the ground which the momentous issues of life and death, and the overwhelming doctrines of grace and redemption, must inevitably suggest." Canon Liddon goes on to say: "During the eleven years which have passed since it became the writer's duty to preach in St. Paul's Cathedral, he has heretofore departed from his general practice at the bidding of two important occasions, on which, as he believed, religious and moral interests were deeply involved." Do not wonder, then, if your clergy follow the example of our greatest preacher.

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UNINTERESTING SYNODS

The approaching meeting of the Synod brings with it reflections upon those which have preceded it. On all hands, and for some years past, there has been a general admission that the interest taken in these annual Synod meetings has steadily decreased, and that they have largely ceased to attract the attention of the outlying and country churches of the diocese. So far as the city clergy and congregations are concerned, there has been an immense amount of energy expended upon them; discussions have been poured forth, and time occupied in the settlement of the financial divisions of the Toronto Rectory surplus. Let us hope that, at least for a while, the general members of Synod are to be spared any further inflictions from this much disputed subject. Synod meetings have been characterized largely by dry discussions of financial details, by the bemoaning of poverty of results, and by an almost anxious search for causes of complaining. As a correlative to all this there have been delivered dissertations of high moral value; but there is, as a rule, no outlining of distinctively corrective measures by which remedies can be applied, or by which a virile advance shall be attained. Is it not possible that the methods upon which the business of Synod is conducted may have had something to do with this want of individual interest? Or, are the churches and congregations educated to a full knowledge of the powers and scope of Synod, and to take an interest in its workings? As a rule, the proceedings are opened by the annual address of His Lordship the Bishop on the failures and omissions of the Clergy in sending in the statistics of their several parishes. How can Synod obtain information by which it shall be guided if the material is not presented for its consideration? May we not fairly say that some, at least, of the clergy are unintelligently indifferent to the absolute necessity for a full report of the work and condition of that part of the diocese which is under their individual charge? Similarly on the part of the laity there is a distinct want of conception of the fact that the *whole diocese* is an integral part of their own *congregational duty*; that their work and oversight should not be restricted solely to their own congregation, but should spread beyond it into the work of their other brother congregations in the diocese. How many of the vestry meetings compare the results of their own year's work with those of other congregations in similar circumstances? They should not forget that apathy in other congregations is a detriment to themselves, as well as to the vestry which has not been up to the mark, for the vital power of the whole Church is affected by the lapse of any one of its members. They should learn to look not only at their own work, but to watch carefully the work of others, so that they may send delegates to Synod instructed to endeavour to apply remedies in the interest of the Church at large, and to assist in promoting improvements. The business side of the maintenance of the Church is a service of God equally with the religious work, and the laity have this duty particularly placed in their hands at the meetings of Synod. Have they acted up to it? Some, however, say that under the present methods of conducting business in Synod there is no opportunity given for presenting and working out any new proposition which the past experience may suggest to be ad-

vantageous. Is there not some truth in this? The first days of Synod are occupied in the reading of the already printed, and generally lengthy, reports, on which discursive discussions result. If reports were given only as for information, and the propositions suggested by the committees concentrated into resolutions to which discussion should be confined, much time might be saved, and distinct decisions be arrived at. There ought, further, to be some method devised whereby "new business" could be introduced at an earlier stage of the proceedings. At present it is incapable of being brought on until about the third day, after all the reports have been considered. Many matters of highest importance are thus passed when barely a quorum of Synod has remained. Why not arrange some definite hours at which the "consideration of reports" could be suspended and "new business" taken up? The old and the new would thus be interleaved. We hear that a committee has been appointed to consider on the conduct of business during Synod.



JERVOIS A. NEWNHAM, D.D., BISHOP OF MOOSONEE.

We sincerely trust that it may report at an early date. There is no more important question for the furtherance of an onward movement of the Anglican Church in this diocese than how to make our Synod meetings interesting and valuable. We have said nothing about the devotional side. The soldiers of the Cross are gathered together each from his own little battlefield. What a grand opportunity for the interchange of advice, the comparing of methods, and the uplifting of heartfelt earnestness in the Master's work! What facility is given for this at the meeting of the Synod of Toronto?

THE BISHOP OF MOOSONEE.

BY REV. CANON SWEENEY, D.D., COMMISSARY.

It is always a pleasure, and never a task, to write a sketch of a life and work of one for whom you have a great regard, and for whose qualities, brought into active play in his laborious duties, you have nothing but admiration. Such is the

attitude of the writer towards his subject, whom for some 20 years and over he has known, and ranked among the truest friendships of life. The Right Rev. Jervois Arthur Newnham, D.D., second Bishop of Moosonee, was born near Bath, England, in 1852, the son of an English vicar, who little thought when he dedicated his infant to God in Holy Baptism, and pledged him to fight manfully under His banner, that part of that warfare would be fought out as a Bishop in the Church of God in the most northern and inhospitable diocese of the Church in Canada. As a lad he received his early education in the Bath Proprietary College, whose halls he left after seven years' training, winning a mathematical scholarship. This was supplemented by private tuition for three years, and then the young man, coming of age, came to Canada in 1873. Arriving in Montreal, he filled for a year a clerkship with the G.T.R.; but hearing and heeding the voice of Him who calls men into the sacred ministry from secular pursuits, he entered the Montreal Diocesan Theological College, then in its infancy, under the late Dr. Lobley. This was in October, 1874. With this divinity course, which lasted till April, 1878, was coupled the arts course in McGill University, in which he distinguished himself by winning another mathematical scholarship, various prizes, and honours in mental and moral philosophy. The degree of B.A. was won in 1878, and the Divinity Testamur in the same year, in which year also he was ordered deacon by the Bishop of Montreal and Metropolitan of Canada, the late Right Rev. Ashen Oxenden, D.D. From 1878 to 1880, when he was priested by the present Bishop of Montreal, and on to 1884, he worked as a missionary in the Ottawa district of the Montreal Diocese, with headquarters at Onslow. In 1882 he was appointed to the important curacy of Christ Church Cathedral, Montreal, then under the present Bishop of Huron. In 1886 the rectory of St. Matthias' Church, Cote St. Antoine, falling vacant by the removal of Dr. Norman to the Deanery of Quebec, Mr. Newnham was appointed third rector, which position he filled till 1890. In this year, having a desire to do the Church's more aggressive missionary work, he offered himself to the C.M.S., and, being accepted as their missionary, was sent from London to Moose Fort, in the Diocese of Moosonee.

He reached his destination after two months travel and a narrow escape from being wrecked in Hudson Strait (July 24) on Aug. 24, and at once began work under Bishop Horden. His experiences for the first few months can better be imagined than described. They make a most interesting narrative as given by himself recently in the public missionary meetings he attended. Returning to Montreal in 1892, he married in June of that year the eldest daughter of Canon Henderson, principal of the M. D. T. College, Montreal, and took her back with him, travelling 14 days, after leaving the last point touched by the C.P.R., in open canoe. His promotion came the following year; the first beloved Bishop of the diocese, who had laboured 40 years therein, and who had been failing gradually, entered into life Jan. 12, 1893, and Mr. Newnham was left to manage diocesan affairs as best he could. Nominated the successor of the faithful and heroic Horden, he went to Winnipeg, where, on Aug. 6, he received consecration at the hands of the Most Rev.

Robert Machray, Primate of all Canada and Metropolitan of Rupert's Land, the Bishops assisting being Athabasca, Saskatchewan, Qu'Appelle and North Dakota. At this time the University of Manitoba conferred upon him the degree of D.D. The new Bishop, on his return to the diocese, took up the many threads which his predecessor had dropped, and entered upon the work with that ability and vigour which has ever been so characteristic of him. Those of us who were privileged to hear from himself some account of his arduous work, will not soon forget the stirring and eloquent appeals he made on behalf of his extensive diocese, nor will they be likely to withhold the sympathy he asked for, the prayers he requested, and the offerings needed for so promising a work.

ROYAL CANADIAN HUMANE ASSOCIATION.

There has been lately established among us the counterpart of a good old-fashioned English society, which, under the patronage of Her Majesty the Queen, has rendered immense service to the cause of humanity in England. Our corresponding society here has also received Her Majesty's gracious permission to prefix to its designation the title of "Royal," and is, therefore, known as the "Royal Canadian Humane Association." Properly speaking, it might be more appropriately named the "Dominion Life-Saving Association" (with the prefix of Royal), as the recognition of and the reward for life-saving in the Dominion is its sole function. As a matter of fact, its operations are not in the line of the local Humane Societies, which deal solely with cases of cruelty to dumb animals. The Royal Canadian Humane Association was formed for the purpose of rewarding persons who, with promptitude and bravery, and at personal risk, or hazard of their own lives, save, or make strenuous efforts to save, the lives of others, in any of the following cases:

1. That of Drowning.
2. That of Boat Accidents.
3. That of Railway Accidents.
4. That of Accident at Fires.
5. That of Ice Accidents.
6. That of Freezing Exposure.
7. That of Asphyxia in Mines or Wells.
8. That of Asphyxia from Escaping Gas.
9. That of Accidents from Lightning and Dynamic Electricity.
10. Other unenumerated cases.

The Association has added this ninth (and an entirely new) case of reward for attempts at life-saving of persons struck by lightning or dynamic electricity ("live wires," etc.)—it having been recently ascertained by experiment in France, and in the United States, that persons so affected can be restored, as in the case of drowning. In addition to this, the Royal Canadian Humane Association seeks to stimulate and help the local affiliated Humane Societies, in the various Provinces of the Dominion, in their good work. It also supplies lists and prices of appliances for life-saving in case of drowning, ice accidents, and those from live wires, etc. It has also carefully prepared a large sheet (36 by 26 inches) of illustrations of life-saving in the case of drowning and drowned persons, based upon the latest systems adopted by the Royal Humane Society of England, and of the life-saving society of the same country. The Association appeals strongly for aid in its noble work, and has provided that persons can become Governors for the year at \$5, or for life at \$50, which should be sent to Major McLaren, Treasurer of the Association, Hamilton. The other officers of the

Association are: Mr. Adam Brown, of Hamilton, President, and Dr. J. George Hodgins, of this city, Honorary Secretary. Arrangements are being made with the Royal Humane Society of England, whereby all applications from the Dominion for recognition and reward for heroic bravery in saving life, shall in future be referred by the Minister of Marine at Ottawa, to the Royal Canadian Humane Association for investigation and reward.

REVIEWS.

THE HISTORY OF THE ENGLISH CHURCH UNION, 1859-1894. Compiled from published documents together with a sketch of the origin of Church Unions, and a vindication of the position of the English Church Union. By the Rev. Bayfield Roberts, B.A. London: The Church Printing Company, 11 Burleigh Street, Strand, W.C.; Toronto: Rowell & Hutchison.

The Preface to this book is written by the Right Honourable the Viscount Halifax, in which he states that "it is the object of the present volume not only to assist in preserving the memory of events which form some of the connecting links between the earlier history of the Oxford Movement and the present time, but also, by providing the materials for a comparison of that past with the actual present, to promote a just estimate of the progress which has been made and some adequate conception of how much has been accomplished." The book has well fulfilled its object. The society began its existence under the name of "The Church of England Protection Society" in 1859, with a membership of 205. In 1860, it was resolved to call it "The English Church Union." In 1894, its membership was 35,034. This valuable work cannot fail to interest all Churchmen, but especially those who have followed the course of events during the last forty years. It vindicates the contention that the English Church Union does not exist simply for the purpose of promoting ritual, and a perusal of its pages reveals the fact that it has been the means by which Churchmen have made their influence felt in matters of the gravest importance to the welfare of the Church and the existence of true religion. It began almost with the demand for the preservation of the Prayer Book "as hitherto preserved by God's Providence," later on for the truth of Holy Scripture in connection with the Colenso case. Afterwards it protested against sacrilege done to the Holy Communion in the case of Mr. Vance Smith. We are told how the Union has done its part in maintaining Christian verities and Christian morals, its struggles in the cause of education, against the deceased wife's sister's bill, and iniquitous divorce enactments. The author has in fine given us almost a complete history of Church effort, trial and victory, during the time covered by the life of the Union. After reading it, we lay the book down encouraged and strengthened, feeling that we may hope all things in the future if we be but brave and true to our trust.

MAGAZINE.—"Child of the sun, refulgent summer comes," accompanied by Harper's New Monthly for June—brimming with good things. House-boating in China is delightful; and the sketches of the gay and festive in Paris at the time of the Grand Race are done to life by one who has evidently been there. "Hearts' Insurgent" has reached the thirteenth chapter and flags not in interest. "A Frontier Fight," by General G. A. Forsyth, is a thrilling account of an engagement between a handful of U.S. troops and an army of rebellious Indians. The illustrations which accompany the story are spirited and life-like, and will delight the boys who may be fortunate enough to see the magazine.

Home & Foreign Church News

FROM OUR OWN CORRESPONDENTS.

NOVA SCOTIA.

FREDERICK COURTNEY D.D., BISHOP, HALIFAX.

HALIFAX.—The erection of the grand organ at St. Luke's Cathedral is under the superintendence of

Wm. Benson, from Norman Bros. & Beard (the builders), England. It is expected to be completed about the end of June. Among organ-builders and musicians in England Mr. Benson is an acknowledged artist and authority on organs. His services have already been secured by other churches in the locality ere he returns to England.

QUEBEC.

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

Appointments.—The Lord Bishop of the diocese has made the following appointments, viz.: Rev. H. A. Dickson to the Mission of Inverness, P.Q.; Rev. A. H. Moore to the Mission of Randbow, P.Q., and the Rev. C. E. Bishop to the new mission just opened in Labrador, comprising the western part of the Labrador Coast, which is an entirely new field. The two last mentioned will enter on their duties immediately after their ordination, which takes place in June.

Obituary.—Death has just removed one of the oldest friends of Bishops' College, Lennoxville, P.Q., in the person of Edward Chapman, M.A., Lennoxville, who was for many years the bursar of that institution. His funeral, which was largely attended, took place at Lennoxville on Tuesday, May 28th.

Diocesan Synod.—The 21st session of the Synod of the diocese met in the Church Hall, Quebec, on Tuesday, May 28th. The Synod opened with choral mattins and celebration of the Holy Eucharist in the Cathedral of the Holy Trinity, at 9.30 a.m. There was a large attendance, and particularly of clergy and delegates. The floral decorations of the altar were particularly beautiful, and the service, on the whole, was one of the best ever held in the Cathedral, and was, in every respect, worthy of being called a Cathedral service. The prayers were intoned by the Revs. F. B. Norrie and E. A. Dunn, and the lessons read by Canons Foster and Thornloe. At the Holy Eucharist the Lord Bishop was the celebrant, assisted by the Very Rev. the Dean and Canons Von Iffland and Richardson. Quite a large number of communicants received the Blessed Sacrament of Christ's Body and Blood. The members of the Synod then entered the Church Hall, where the session was really opened. The first item of business, after the roll call and inspection of credentials, was the election of officers. Rev. Canon Von Iffland and George Lampson, Esq., M.A., were elected clerical and lay secretaries, and Rev. A. J. Balfour and John Hamilton, Esq., assistant secretaries. Lieut.-Col. George Rolt White was elected treasurer, and Major G. E. Allan Jones assistant-treasurer. The Right Rev. the Lord Bishop of the diocese then delivered his charge, which is as follows:

"MY REVEREND BRETHREN; BRETHREN OF THE LAITY.—At the outset of my address I desire, in accordance with good custom, to lay before the Synod a diary of my principal acts; but since this diary embraces some 538 different items, to read it would be, I fear, an infliction. I will, therefore, simply cause it to be printed, with a view to a permanent record.

"Well, from this diary, my brethren, it appears that during the past two years, besides preaching many sermons and taking part in many services and giving many illustrated lectures on the History of the English Church and other subjects, I have been permitted by the mercy of God to hold 163 confirmations at the following places: The Cathedral of the Holy Trinity (7), St. Matthew's (4), St. Michael's, St. Paul's, St. Peter's (2), Actonvale (2), Bishop's College (2), Bourg Louis (2), Robinson Bury, St. John's Bury, Cape Cove, Perce, Coaticook, Compton (3), Cookshire (2), Danville (2), Kingsley, Lorne (2), Trontbrook, Dixville, Perryboro', Stanhope, Drummondville (3), East Angus (2), Axot Corner, East Frampton, West Frampton, Standon, Fitch Bay, Georgeville, Gaspé Basin (2), Gaspé South (2), Hall's Stream (2), Hereford (2), Hatley, Inverness, Campbell's Corner, Sydenham Place, Kingsley, Spooner Pond, Kirkdale, L'Avenir, Mutton Bay, Tabatières Point, Blanc Sablons, Bras D'or, Harrington, Natasquan, Old Fort Island, Walbie Island, Shecatia, Baie des Roches, Lydia's Cove, St. Augustine Island, Leeds (2), Beattie's Settlements (3), Broughton, Kinnear's Mills (2), St. Giles, St. Sylvester, Lennoxville (2), Levis, New Liverpool, Louisville, Grindstone Island, Entry Island, Magog (3), Cherry River, Point St. Peter, Malbie (2), Corner of the Beach, Marbleton (2), Dudswell Centre (2), East Dudswell, Melbourne (2), Millry, Sandhill, Lake Beauport, Stoneham, Paspebiac, New Carlisle (2), Hope Town, River David, Peninsula (2), Little Gaspé, Portneuf, Randborough, Island Brook, Richmond (4), Rivière du Loup, Sandy Beach (2), Scottstown (2), Lingwick, Agnes Ditchfield, St. George, Cumberland Mills, Cranbourne, Sherbrooke (3), Shigawake (2), Port Daniel, L'Anse aux Gascons (2), Stanstead (2), Beebe Plain, Three Rivers, Upper Ireland, Lower Ireland, Adderly, Black Lake (2)

Valcartier, Waterville (2), Eustis, North Hatley, Ways Mills and Windsor Mills.

At these confirmations I have confirmed 1,590 candidates, 745 male, 845 female, of whom no less than 377 were upwards of 21 years of age. I have ordained the following to be deacons: The Rev. N. M. Bayne, of Bishops' College, Lennoxville, B.A.; the Rev. I. N. Kerr, of Bishops' College, Lennoxville, B.A.; the Rev. R. A. Parrock, of Pembroke College, Cambridge, B.A.; the Rev. E. K. Wilson, of Bishops' College, Lennoxville, B.A.; the Rev. W. J. Curran, of the Church of England College, Montreal; the Rev. E. A. Dunn, of Pembroke College, Cambridge, B.A.; the Rev. J. N. Hunter, of Trinity College, Toronto, B.A. I have ordained the following to be priests: The Rev. H. A. Brook, of Bishops' College, Lennoxville, B.A.; the Rev. C. H. Brooks, of McGill University, M.A.; the Rev. N. M. Baynes, of Bishops' College, Lennoxville, B.A.; the Rev. I. N. Kerr, of Bishops' College, Lennoxville, B.A.; the Rev. R. H. Parrock, of Pembroke College, Cambridge, B.A.; the Rev. E. K. Wilson, of Bishops' College, Lennoxville, B.A. I have received the following clergy from other dioceses: The Rev. F. B. Norrie, from the Diocese of Ontario; the Rev. G. F. Hibburd, B.A., from the Diocese of Toronto; the Rev. R. W. E. Wright, B.A., from the Diocese of Niagara. The following of our own clergy have taken charge of additional missions: The Rev. Principal Adams, of the Mission of Belvidere; the Rev. Professor Wilkinson, of the Mission of Milby. I have transferred the following clergy to other jurisdictions: The Rev. J. Ball, to the Diocese of Montreal; the Rev. R. W. Colston, M.A., to the Diocese of Fredericton; the Rev. J. C. Cox, to the Diocese of Nova Scotia; the Rev. G. A. Sutherland, M.A., to the Diocese of Vermont; the Rev. T. A. Williams, to England; the Rev. N. P. Yates, to Germany. And we have lost by death: The Rev. M. Ker, D.D.; the Rev. E. C. Parkin. Then, whereas the whole of our clergy two years ago was sixty seven, the whole number at the present moment is sixty nine, and this number will almost immediately be increased by the ordination of Messrs. Bishop, Harte and Moore to be deacons, while we are about to lose the Rev. Charles Brooks, thus making the number of our whole staff, including our University Professors and also those who are now receiving pensions, up to a total of seventy-one, or including the Bishop, to seventy-two. And besides the additions that have thus been made to our ranks, I have also to record the following changes: The Rev. W. C. Adcock has left Fitch Bay and gone to East Angus; the Rev. A. T. Balfour has been elected Secretary of the Church Society, vice Rev. Canon Richardson resigned; the Rev. H. A. Brooke has left Peninsula and gone to Scotstown; the Rev. H. A. Dickson has left Rondboro' and gone to Inverness; the Rev. R. J. Fothergill has left the post of assistant at Sherbrooke and gone to Shigawake; the Rev. H. S. Fuller has left Bury and gone to Portneuf; the Rev. G. G. Nicolls has left Shigawake and gone to Riviere du Loup; the Ven. Archdeacon Roe has resigned his office of General Missionary Agent and gone to Windsor Mills; the Rev. T. Rudd has left St. John's, Milburn, and gone to St. George's, Beauce; the Rev. C. B. Walker has left Portneuf and gone to Bury; the Rev. E. Weary has left Riviere du Loup and gone to Marbleton; the Rev. H. E. Wright has left East Angus and gone to be assistant at Sherbrooke. And in connection with all this growth in the number of our clergy, I ought not to forget this, during the same period, I have issued licenses to no less than 24 lay-readers, who hold services, preach and visit, who do, in fact, all that may be done in such matters by laymen, and who do it remarkably well. There is, of course, in this, as in all other matters, a *via media*. On the one hand we all rejoice to encourage the growth of lay help, and we ought to be very thankful that so much of this most valuable assistance is being freely and heartily rendered. But, on the other hand, we must take care lest our country people should get to think that the saying of morning and evening prayer on Sundays, and the preaching of a sermon, is the sum and substance of all necessary worship, and that a layman can do all that is needful, to the neglect of the two Holy Sacraments, which our Blessed Lord Himself ordained, and which our Catechism rightly says, are necessary to all of us for the saving of our souls.

(Continued in next issue.)

MONTREAL.

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

Eglise du Redempteur.—On Friday, the 17th May, His Lordship the Bishop of Montreal, assisted by the Revs. McMannus, Renaud, Dixon and Roy, held a confirmation service in l'Eglise du Redempteur. The pastor, Rev. D. Lariviere, presented seventeen candidates to the Bishop. The church was filled to its utmost capacity by the congregation and the friends of Sabrevois Mission. After the confirmation, they adjourned to the college for the closing exercises. His Lordship presided. Amongst those pre-

sent were noticed Revs. Dr. Ker, James, Smith, Archdeacon Evans, Rural Dean Sanders, Messrs. Drake, Moore, Dr. Kirkpatrick, N. Picard, S. Roy, Mayor of Sabrevois Village, etc. A very pleasant programme was rendered, consisting of hymns, a French recitation by Master Thomas Ker, which was ably given and showed great proficiency in pronunciation; an English recitation by Miss B. Dubamel, which was also well rendered, and short speeches were made by His Lordship and Dr. Ker. The Principal read the following report:

MY LORD, LADIES AND GENTLEMEN.—The expiration of the scholastic year once more reminds me of the duty and privilege of presenting to your Lordship and the friends of Sabrevois Mission a brief summary of another year's work in this institution. Our schools re-opened on the 20th of September last, and from its very beginning the work has gone on smoothly and without any interruption whatever. We have on the roll the names of one hundred pupils; of these, fifty-nine were boarders and forty-one day pupils. Our pupils have all enjoyed the very best of health. For this signal and many other blessings we feel deeply thankful to our Heavenly Father. Our pupils are now leaving us in robust health, satisfied with their progress, and we may add also, pleased with the school. It is not to be wondered at if some of them this evening look somewhat tired and pale, seeing that they have just passed through the severe ordeal of written and oral examinations. The papers were hard—the examiners knew that their only payment was but the feathers of their victims, and they have not spared them. The reports as given by the examiners, who were Dr. Henderson, Principal of the M.D.T.C., Rev. H. Jekil, B.A., Mr. J. W. Tucker, B.A., Mr. P. T. Moore, Mr. W. F. Steacy, tell the results. This year, medals at Bishops' College and McGill University were awarded to Sabrevois College boys. We are proud to notice this fact, because as a rule those distinguished honours are expected to fall to the lot of the High-School boys and the Tuckerites. The pupils in those schools are, as we all know, for several years under the tuition of good teachers, and many of them are prepared especially in view of McGill. No doubt our own pupils, compared with those of the above schools, stand in many respects at a disadvantage. In this institution, however, the pupils being entirely under our control, there is one particular trait which we chiefly aim to develop in them, and we are comparatively successful, that is, the capacity for hard work and the value of an untiring perseverance. The development of such traits always, in the long-run, insure success. Mr. J. J. Benny, one of our boys, in competition with many students, among whom were two B.A.'s from McGill University, won the silver medal at Bishops' College Medical Faculty. Last spring, at the final examination at McGill Normal School, one of our girls, Miss L. Vezina, was the third on a list of a very large number of successful candidates for the elementary diploma. This year Sabrevois College is represented at McGill Normal School by Miss E. Noyes, who took a very good standing at the Xmas examinations, and we hope she will take just as good a standing in the final examinations in June. At the last examination for the A.A. two of our pupils passed the preliminaries. This year we have two girls who intend to present themselves, one for the preliminaries, and one for the full A.A. Mr. C. O. Hart, B.A.S., a Sabrevois College boy, was graduated at McGill University, Bachelor in Science, with honours in hydraulics, designing, metallurgy, natural science, and won the Governor General's medal in mining engineering. These cases, and we might mention a good many more, show that we have good reasons to be proud of our boys and girls. With reference to the church I have nothing beyond the ordinary routine to report. I was most highly pleased to present to your Lordship this evening seventeen candidates to receive the Apostolic rite of the laying on of hands. I must again repeat that it would be most desirable to have a man in sole charge of the church, one who could give his whole time to the building up of a congregation. Pastoral work, to a certain extent, has suffered in the past. Other religious bodies are in the field, both active and aggressive, so, then, between the opposition of the Romanists on the one hand and the inducements of divers Protestant bodies on the other, plainly show that this particular branch of our work cannot be neglected without proving highly detrimental to the interest of the church. Moreover, our small congregation is scattered all over the city and suburbs. Rev. Mr. H. Evans is now entertaining the idea of building an English church for my people at Amherst Park. Under such circumstances it will be impossible for the church to make any marked progress as long as our finances will not permit that we should have a man who could devote his whole time to Church work. We are pleased to notice that the report on French work, presented at the last meeting of the synod, after having been favourably discussed, was adopted, and further, the following resolutions, which were also adopted, show that the Church now realizes

the importance of carrying on this branch of missionary work on a larger scale than it has been heretofore. 1st.—Moved by the Dean of Montreal, seconded by Rev. D. Lariviere: "That negotiations be entered into with the Colonial and Continental Church Society, with a view to handing over the organized French churches in this diocese to the synod, and a report be made at next session."—Carried. 2nd.—Moved by Rev. D. Lariviere, seconded by Ven. Archdeacon Lindsay: "That this synod is strongly of opinion that the clergy of this diocese should be able to speak both French and English in order to properly and fully carry on the Church's work in the diocese, and would respectfully ask His Lordship to use his influence with the authorities of the Montreal Diocesan Theological College, that its students may be thoroughly trained in the French tongue."—Carried. 3rd.—Moved by Rev. D. Lariviere, seconded by Rev. Rural Dean Sanders: "That an effort should be made to establish a French summer school for our theological students, and any of the clergy who might desire to attend the same." Allowed to stand over to next session. Again, we notice with pleasure that the Board of Governors of the Montreal Diocesan Theological College have done all in their power to carry the second resolution just read into effect, by compelling henceforth all the students of the said college to take up the study of the French language. These are encouraging features, for we must not forget that in the past the want of the knowledge of the French tongue on the part of many of our clergy has been directly the cause that many of our people have been lost to our Church. In some places even our converts have been obliged to seek spiritual instruction from other religious bodies, because the clergyman in charge of the parish could not speak a word of French, and they could not understand a word of English. I hope, my Lord, in a few years in all the country parishes, you will have clergymen who speak both languages. Moreover, we are glad to record the fact that on the list of candidates for the coming ordination, three of them, if successful, will be engaged in French work. Two of them, Mr. H. Benoit and Mr. A. Groulx, are French. The other, Mr. W. F. Barnes, is a pupil of our college. All his studies have been pursued here; though English, he has learned in a short time the French language, and he is now able to preach very acceptably to a French congregation. For the last two years Mr. Barnes has been engaged as teacher in our institution. A more devoted and conscientious man could not be found. He has been in every way a great help to me both in the college and in the church. Before closing, I desire to thank in a special manner those who are named below for the interest shown, and the help given to our mission. To Mrs. H. M. Gault, for Bibles to the candidates who were confirmed this evening, and also to those who came first in the religious subjects; for the pictures on these walls; for the hardwood flooring of this room, now used as the girls' sitting room, which has been done at her expense, and for many other acts of kindness towards this institution. To the ladies' committee of the Sabrevois Mission, to whom we are indebted for furnishing this room, for pillows, pillow-slips and quilts enough for all the beds of the dormitories on the girls' side of the house. To my teachers, for the faithful discharge of their duties. To Mr. J. N. Dixon, for his efficient and gratuitous services as organist of the church. To Messrs. Miller, Drysdale and Tucker, for prizes to our pupils. To the examiners. To the editors of the *Church Guardian*, the *Evangelical Churchman* and the *Franco-American*, for gratuitously sending their paper to our school.

D. LARIVIERE, Principal.

MONTREAL.—*St. Martin's Church.*—The churchwardens, representing the whole congregation, called on the Rev. G. O. Troop, the rector, and presented him with a purse to defray the expenses of a summer holiday in England. Having been previously made aware of the generous intention of his people, Mr. Troop has already made all necessary preparations for his departure, and intends, accompanied by his family, to leave here for the Old Country by the "Oregon" this week. Mr. Troop expressed his gratitude to the parishioners. During the absence of the rector, the parish will be cared for by the Rev. Mr. Flanagan, of this diocese.

TORONTO.

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

ORILLIA.—*St. James'.*—The Lord Bishop of Toronto, Rt. Rev. Dr. Sweatman, will administer the Apostolic rite of confirmation in this parish some time in June. A class of persons are being catechised by the rector in preparation for the rite. Two large St. George's crosses on our new Town Hall, forsooth! The crude and intensely "Protestant" "Packet" man has not passed judgment; but it is fervently hoped the sacred symbol will not prevent his attending at the meetings of the Municipa-

Board, as a similar one on the new St. James' steeple caused him to discontinue worshipping in that edifice. The C.E.T.S. held its meeting on Tuesday evening, May 21st, in the school-house, the rector presiding. The Rev. G. A. Rix, rector of All Saints', Cannington, delivered an earnest and stirring address. Another speaker was a Mr. H. L. Partridge, Methodist student at Utthoff. Our venerable friend, Mr. Frank Evans, M.A., who has been confined to his room for the past four months through illness, is, we are happy to state, convalescing rapidly, and we hope soon to see him in his accustomed place in the choir.

The Bishop of Toronto and his son arrived by the steamer "Sardinian."

HURON.

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

EAST LONDON.—*St. Matthew's*.—Plans for the new church have been completed by Messrs. Moore & Henry, Architects, and it will be erected this summer on a fine lot on Dundas street, opposite the Western Fair Grounds, for about \$6,000; the congregation will have a very attractive church in English gothic style, built in white brick, trimmed with cut stone. The seating capacity will be about 400. Beneath the church there will be a basement having a separate entrance and divided into school-room, choir room, library, and fuel room. The length is 85 feet and width 45. The congregation look forward to a very commodious, comfortable and attractive place of worship.

LONDON.—*St. John's*.—On Sunday, 19th May, the collections were given to the choir boys. Special sermons appropriate to the occasion were preached by Rev. Mr. Corbett, who recently resigned the charge of Thorndale. In the morning his subject was the duty of praise, and in the evening, glorifying in the cross of Christ. His discourses were particularly interesting from the explanations of various parts of the Prayer Book dealing with the subject discussed.

Deanery of Waterloo.—The Rev. Rural Dean Ridley having taken a new census in his own parish, has secured complete returns from each parish in the deanery, giving full information as to the numerical and financial strength of the Church in the County of Waterloo. The county is largely settled by Scotch and German, yet the Church occupies a solid position and is giving evidence of substantial growth. The deanery is the smallest in the diocese and has but four parishes, with seven churches in all, but all are alive, and actively engaged in parochial, diocesan and outside missionary work. All the churches are comparatively new—and the indebtedness but small. A handsome structure has recently been erected in Berlin, where the Rev. F. J. Steen, M.A., is doing a noble work, and in connection with it services have just been opened in the neighbouring town of Waterloo with encouraging results. Mr. J. W. Connor, B.A., Principal of the Berlin High School, who has conducted a Sunday-school there for several years, renders invaluable service to the clergyman. A church will be erected there in the near future. At Haysville, Hamburg and Wilmot, the Rev. James Ward, the faithful and energetic rector, is indefatigable in his efforts to further the interests of the Church and to deepen the spiritual life of his people. The parishioners contribute nobly to all local and outside objects, and at Hamburg and Haysville have made extensive improvements. S. G. Holley, Esq., of the former, is the rector's right-hand man—and is a great Church worker. He should be a lay-reader. Mr. Chas. Brown, at the latter, has given many years of valuable service to the Church, and is still actively engaged—as lay-reader and Sunday-school superintendent. The Rev. J. Edmonds, at Preston and Hespeler, took charge of this mission about three years ago, and has had the satisfaction of seeing both congregations develop wonderfully. A new church in each place has been erected, and the contributions for all purposes have more than doubled. Three lay-readers were recently set apart, and the prospects of the congregations becoming self-sustaining are very promising. The electric cars from Galt now connecting both places and all the parishioners living in the villages, this field is one of the most promising and desirable country parishes in the diocese.

GALT.—*Trinity Church*—in the midst of a large Presbyterian population—more than holds her own, and has just closed a most successful year. Besides an increase of all local funds, no less than \$943 were sent out of the parish during the year for diocesan and missionary purposes. Of the 54 recently confirmed, 13 were heads of families from other communions. The rector has recently commenced a weekly celebration, the attendance at 8 a.m. being very encouraging. Plans are now being submitted

for an enlargement of the school-house—at an estimated cost of \$4,000. A canvass is being made by Mr. Jas. Woods, superintendent and lay-reader. Without giving the details connected with the deanery returns, the following figures will suffice: Total Church population, 1,738; number of communicants, 686; Sunday-schools, 9; scholars, 726—teachers, 78—total, 804; lay-readers, 7; organizations, etc., 16; services during year, 898; confirmed, 79; baptized, 52; Sunday-school offerings, \$524.24; total in deanery for all purposes, \$13,420.27; total value of all Church property, \$46,600. An annual Church-workers' convention is held in the deanery—going the rounds of the different churches—and is doing much to draw the parishioners together, and to build up the Church.

The secretaries of the diocese have issued the convening circular appointing Tuesday, 18th June, for the meeting of the synod. On Monday, the 17th, at 2.30 p.m., the Executive Committee will meet in Cronyn Hall, and on the 18th, at 10 a.m., the opening sermon will be preached at St. Paul's Cathedral by Rev. Prof. Clark of Toronto. Divine service will be held daily at 9.30 a.m., and on Wednesday evening, at 8 p.m., the Rev. J. Cooper Robinson will give an address on Japan, with lime-light views, and other missionary addresses will be given.

LONDON SOUTH.—*St. James'*.—The seven London lodges of the Sons of England, accompanied by St. George's Society, attended this church on Sunday afternoon, 26th May, for Divine service. Rain fell in torrents just before the procession formed, but as soon as it ceased the Cavalry Band headed a procession of about 150. The preacher was Rev. R. T. Taylor, of Montreal, Dominion Deputy of the Sons of England. His text was 1. Samuel xvii. 45, and he dwelt strongly on the duty of national righteousness, attributing England's greatness to its genuine Christianity.

LONDON.—*St. Paul's Cathedral*.—Sunday morning, 26th May, the cathedral was chiefly filled with red-coats. The 18th Battalion of Hamilton and the 7th of London formed in the parade. Very few of the regular attendants at St. Paul's could get seats, and it was impossible to get near the door after the troops entered. The sermon was preached by the Rev. George Forneret, of Hamilton, chaplain of the 18th, from the text, "The Kingdom of Heaven suffereth violence, and the violent take it by force" (Matt. xi. 12), pointing out that life was a thing of intense earnestness—a fight demanding the best exertions of the Christian—and needing the sustaining grace and loving encouragement of a loving God. The national anthem was sung during the service, and a fine solo, "Nazareth," was given by Dr. Sippi.

CRUMLIN.—On Sunday, 25th May, this congregation had its first celebration of the Holy Communion. The preacher and celebrant was the Rev. Principal Miller of Huron College, who preached a most earnest sermon from Luke viii. 45, on "Touching Christ"—the necessity of coming into direct relationship with Christ. Twenty communicants partook of Holy Communion.

British and Foreign.

The Bishop of Liverpool, Dr. Ryle, reached his 79th birthday last month. He was appointed the first Bishop of Liverpool in 1880.

The Bishop of Oxford presided recently at a meeting to raise £3,000 for the Church schools of Oxford, and said that as Bishops were expected to do a tenth of all work, he would contribute £300. Lord and Lady Burton entertained a large house party on the occasion, the guests including the Bishop of the diocese; the Archbishop of York and General Sir Redvers Buller.

There was a large gathering last month in St. Paul's Church, Burton-on-Trent, when the Archbishop of York, the Bishop of Lichfield, Bishop Staley, and 70 clergymen took part in services connected with the dedication of gifts made to the church by the patron, Lord Burton. Chief among these are a handsome reredos, and an organ built on the electric system. The church, together with an adjacent chapel-of-ease and Sunday-schools, was built by the late Mr. M. T. Bass, at a cost of £56,000, and Lord Burton, by additions and improvement in connection with the two edifices, has spent £40,000, thus making the total outlay for church purposes on the part of the founder and present patron of £96,000.

Dr. Stubbs, Dean of Ely, at a largely-attended Church defence meeting at Bury St. Edmunds recently, said that as a Liberal, a Home Ruler, and a

democrat, he was opposed to disestablishment and disendowment in Wales. He had worked for a Liberal candidate who advocated disestablishment of the Irish Church, but the cases of Ireland and Wales were essentially different, and his belief was that the disestablishment and disendowment of any portion of the English Church would not be for the benefit of the Church or the nation.

At Derby the Duke of Devonshire expressed deep sympathy with Church people who had lately been so agitated and disturbed by the political action against the Church in Wales—political action which, no doubt, if carried to a successful issue in regard to Wales, would at no distant period be followed by similar action in regard to the Church in England. The Duke pointed out that the treatment it was proposed to apply to the Church in Wales was widely different in character from that which was wisely and generously meted out to the Church in Ireland.

The Archdeacon of Middlesex presided recently in the Chapter-house of St. Paul's Cathedral over the annual meeting of the Church Mission to the Fallen. A report was presented showing that since the formation of the mission in 1880 more than 5,000 girls and women have been brought under the influence of the workers, and more than 3,000 placed where they might redeem their position. This had been done with a small income and a small staff, and the latter would have to be further reduced unless subscriptions increased. During the year 181 cases have been dealt with, 76 have been sent to homes and 18 to hospitals, 10 placed under the care of the clergy, and 20 in situations, and 13 had been restored to their friends; while 23 were described as "unsatisfactory or unknown."

The *Daily Columbian* of British Columbia, of April 25th, contained an account of an inquest, at which "a boy, thirteen years of age, was called as a witness, who neither knew the meaning of an oath, nor what is supposed to become of people who give false evidence. He never said a prayer, and did not appear to know what such a thing meant. It is almost impossible to conceive such a case of deplorable ignorance in a Christian country. A terrible responsibility rests on the shoulders of that boy's parents." The incident is a shocking illustration of the effect of education divorced from religion, i.e., the education which some of our legislators are trying to force upon Great Britain under the name of undenominationalism.

SOCIETY FOR THE PROPAGATION OF THE GOSPEL.—From a brief extract of the report, it appears that the society's income from all sources for 1894 amounted to £122,327 1s. 4d. Of this sum the General Fund received, under the item of collections, subscriptions and donations, £80,282 12s. 8d., and of legacies, £19,913 3s. 2d. Special funds received £12,858 5s. 8d., and the balance was made up of receipts from investments and real property. Compared with the preceding year, there is an increase in the aggregate of £9,248, but this largely arises from legacies. There has been an increase in the remittances from parochial associations throughout the country, which shows that the society's home organization has not failed; but there has not been a repetition of certain munificent donations from old friends of the society, who, to avert a threatened deficiency in 1893, gave in the closing weeks of that year more than £6,000. There has also been a falling off in the remittances from foreign parts, especially from the Canadian Church. During the year 1894 the Board of Examiners, appointed by the two Archbishops and the Bishop of London, considered the applications of eleven clergymen and twenty-nine laymen for work abroad, and recommended nine clergymen and twenty-three laymen to the society. Thirteen of those accepted were from St. Augustine's College, Canterbury, six were graduates, one L.R.O.P., L.R.C.S., and the others had been educated at King's College, London, and Dorchester, Warminster and Burgh Colleges. Twelve went to Africa, including three for Lebombo; eleven to America and the West Indies, including three for Honduras; five to Asia (four for India and one for North China); and four to Australasia. The number of ordained missionaries, including nine Bishops, on the society's lists is 719; that is to say, in Asia, 233; in Africa, 173; in Australia and the Pacific, 18; in North America, 209; in the West Indies, 38; and 39 chaplains in Europe. Of these, 125 are natives labouring in Asia and 45 in Africa. There are also in the various missions about 2,900 lay teachers, 3,200 students in the society's colleges, and 38,000 children in the mission schools in Asia and Africa.

Fifty years ago the first sisterhood was established in modern times within the English Church. To-day there are twenty-three separate sisterhoods, with branches innumerable.

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.

The Real Presence.

SIR,—Will your correspondent "A.P." kindly consent to enlighten me by some further explanation which will enable us to understand one another more thoroughly. He writes: "Most Catholics will accept neither of the other two (interpretations) absolutely." The word catholic signifies universal, and the Church Catholic, or universal, contains three great branches, the Greek, the Roman and the Anglican. Now the Roman branch absolutely requires all her members to accept the Tridentine decrees and Catechism, from which the creed of Pope Pius IV. is compiled, and which teaches the doctrine of Transubstantiation, while the Anglican Church rejects it.—See XXVII. Article. To which group of Catholics, the Roman or the Anglican, does he refer? The one absolutely affirms it, the other unequivocally rejects it. Nay, more, "A.P." seems to maintain that acts of worship may be paid to the consecrated bread and wine. I hope I do not misrepresent him and hence I ask for information, as I write to interest your readers to stimulate inquiry, and, if possible, throw more light on a most reconlute subject. Having this aim in view, I hope all due allowance will be made, and indulgence given to your well-wisher.

IVY.

The Prayer Book and Shortened Services.

SIR,—A brief word by way of reply to "Canonum Studiosus." My previous letters indicate clearly enough that I am seeking information on the most interesting subject of the adoption of the Prayer Book in Canada. It ought surely to be possible to discuss a subject of this kind without reference to "controversy" etc. I trust it will be kept clear of controversy. The General Synod declaration was before me when I wrote, and I am sure I gave its plain, grammatical meaning. It does not adopt the Prayer Book as a book, but pledges the Church to maintain "the doctrine, sacrament and discipline" set forth therein, and this is in effect what your correspondent's letter shows. I do not find in Canada the same scrupulous care in this matter which the Mother Church has exercised. Canon XIII. does clear up the difficulty, I find. There have been in England numerous deviations from the sealed books, and what I want to know definitely and clearly is the sum total of the book introduced into Canada, and when and in what words it was so introduced. I should be glad if your correspondents on this subject would kindly add their names. A name like Mr. Worrell's carries weight in the absence of the records which may be referred to. I have answered the needlessly personal remarks of "Canonum Studiosus" out of an earnest desire to keep this discussion free from controversy.

T. G. A. WRIGHT.

"Rock" and "To Dip."

SIR,—I desire to state over again I simply contend concerning the word "rock" that, as a symbol in the Bible, it is always applied to the Almighty. I regret Mr. Cayley has not kept to the point, and I venture to say, in his haste to prove me in the wrong, he has proved himself most inconsistent. He reads me a severe lecture for speaking of St. Peter as a "very shifting, unstable stone," and immediately after quotes Prof. George Adam Smith, in his splendid commentary on Isaiah: "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.'" To call St. Peter "shifting and unstable" is unpardonable in Mr. Mackenzie, but splendid in Mr. Smith! To devote a column reproving me for taking liberties with St. Peter is simply beside the question, and I must say I am surprised Mr. Cayley should represent me as teaching that our Lord gave Simon the name of Petros to signify his shiftiness and instability. In like manner, the question of "to dip" and "to pour" in baptism should be kept to the Bible and the Prayer Book; these are quite sufficient. Mr. Cayley "challenges" me no less than six times to a controversy showing that immersion is right. And, mark, not from the Bible and Prayer Book; but from "the Fathers," Tertullian, St. Ambrose, St. Cyril, St. Basil, and the history of the Church up to 1274. No, thank you, Mr. Cayley;

I have neither time, inclination nor ability for such a controversy. I have referred him to the Bible and Prayer Book—our authorities—the Fathers at best are only witnesses, and it would certainly be a very profitless one with a gentleman who declares that he "never taught, advocated nor practised immersion." I am perfectly convinced from the Bible that the Anglican Church in "pouring" is Scriptural. I shall leave Mr. C. to prove from the Fathers that he and his Church are inconsistent. As Mr. Cayley has referred to Provost Whittaker, I may be allowed to refer to Provost Body. On a previous occasion, when I took exception to Mr. Cayley's immersion theory in the *Leaflet*, I wrote to Provost Body, who replied that the primitive mode of baptism, before the Church had fonts, was to lead the candidate into the water, and standing knee deep, more or less, to pour the water from the hand or from a shell upon the head. I repeat, the universal mode, almost without exception, in the Church of England, is to pour. I believe it is the same in the Church of Rome; if the Greek Church submerges in baptism it is news to me. If the *Institute Leaflet* teaches that the Church of Christ is built upon Petros the Rock, and that immersion is the right mode for baptism, I, for one, must conscientiously give it up; but I don't believe it has intended, nor will teach, either. Trusting this will end the matter.

G. C. MACKENZIE.

Brantford, 27th May, 1895.

Clerical Unity.

SIR,—I feel bound, by your leave, to write my protest both against some of the statements in the leaderette headed as above which appeared in your issue of May 16th, and more especially against the general tone of the article in question. There is—I say it with pleasure and satisfaction—no such sectional movement amongst the clergy of this diocese as is suggested by your statement that "It is more than probable"—which means that it is certain—that the men ordained in Canada at present working in New Westminster will form themselves into an association against their brethren of English ordination. Such a movement neither exists nor is likely to exist, for there is no reason for it. The only clerical union of the diocese is one formed for theological study and friendly discussion of pastoral work and kindred subjects, and it includes Canadian and English ordained clergy of High, Low and Broad views, and as far as I am aware, there is absolutely no sectional feeling among us. I have noticed of late a tendency in your paper, when the vacancy of the See of New Westminster is spoken of, to raise that most objectionable cry, "Canada for the Canadians," and I think that I am right in connecting it with the latest clerical arrival amongst us, who, indeed, should be the last to take such a line, being himself an Englishman of Canadian orders and of American experience, and, therefore, one who should rather take "Catholicity," and not "sectionalism," as his note. Canadians have, indeed, given a hearty welcome to the three Englishmen who preside over the dioceses of Quebec, Qu'Appelle and Columbia; and rightly so, for they are worthy. Such men as these we want to lead us, and we should not, as true Canadian Churchmen, care whether they be Canadians, Englishmen or Americans. Our great desire is to build up the Church and make her a tower of strength throughout the Dominion, and the very way to hinder the accomplishment of this desire is to stir up and keep alive sectional feeling. In our recent meeting of Synod we honestly attempted to elect the best man we could think of, and we succeeded on the first occasion by electing the Rev. W. H. Binney, who, unfortunately for us, declined the Bishopric from a sense of his own unfitness. On the second occasion we failed as a Synod to elect, the reason lying chiefly in the fact that we had little or no personal acquaintance with the men who were nominated. On this point we are handicapped, inasmuch as we have few opportunities of becoming acquainted with the leading clergy of Eastern Canada. They do not visit us, and we cannot afford to visit them. The clergy of Eastern Canada are practically as far off from us as those of England, and I fail to see any reason why we should give the preference—*ceteris paribus*—to clergy in Canada over clergy in England. True, we are part of the Canadian Church, but we are also part of the great Anglican Communion, and the Archbishop of Canterbury still considers himself Metropolitan of British Columbia, until such time as we have an ecclesiastical province. I have just heard a rumour that a man of Canadian antecedents, though his name is not as yet divulged, has been elected Bishop of New Westminster. If it be so, we must all rejoice that the vacancy is filled, and I trust well filled; but whether his antecedents be Canadian or otherwise, can make no difference as far as I can see, and I hold it perfectly ridiculous to lament that "the Bishopric of New Westminster is lost to Canadians," if the Canadian Church is a great gainer thereby. The true principle in Episcopal elections is to elect a

man who is working in the diocese if you have one who stands pre eminent; and if there be none such, as in our case, to get the best man you know of without respect to nationality. I may add that from my observation a man straight from England can as soon adapt himself to the ways and methods of the people of British Columbia as a man from Eastern Canada. Apologizing for the length of this letter.

H. G. F. CLINTON.

Vancouver, May 24.

Toronto Hospital and Gaol Chaplaincy.

(I.—INTRODUCTORY.)

SIR,—In a recent number of the *Canadian Methodist Magazine*, kindly lent me by the Methodist minister who visits the Toronto General Hospital, I read an interesting article by him concerning his work. It made me feel sorry that I had never supplied you with any account of my own work there and in the City Gaol. I have given reports from time to time to the rectors, but these have not reached the congregations even of the city; and but few of the rectors have been present at the various meetings. To make up for lost time, I will, with your permission, extend what I have to say over three or four numbers of your paper. At the close of the protracted litigation about the St. James' Rectory Lands Fund in 1887, the rectors, who then became participators for the first time in that fund, resolved at once to carry out a long-cherished design of forming a chaplaincy to the Toronto General Hospital and the City Gaol; and a scheme of assessment of themselves was adopted whereby some rectors gave more and others less. But I will not now dwell upon the financial aspect of the subject. These two institutions are not however the only ones demanding the services of a chaplain. It was doubtless intended to begin with these, and eventually deal with others. But since the formation of this chaplaincy several new institutions have been started which require attention, viz., Grace Homoeopathic Hospital, St. Michael's Hospital (in which probably a third of the patients are non-Roman Catholics), the Isolation Hospital (over the Don), the Victoria Sick Children's Hospital (replacing a small one previously existing on Jarvis street), the St. John's Hospital (which in its present location and form is also new), and the nucleus of a new Western Hospital on Euclid Avenue. The Hillcrest Convalescent Home was opened only a few months before the chaplaincy became an accomplished fact. Other institutions previously existing need also to be taken into account, viz., the Central Prison with its 350 inmates, the Parkdale Home for Incurables (demanding the utmost loving care, and receiving a large share of it from the faithful clergy in Parkdale by their voluntary labours), the Mercer Reformatory for Women, the Lunatic Asylum, the House of Industry, the Haven for Women, the Girls' Home, the Boys' Home, the Infants' Home, the Magdalen Home, the Aged Women's Home, the Dovercourt Orphanage, etc., etc. Most of these institutions are cared for by various clergy. Many of them, however, are quite new; and therefore were not taken into consideration when the chaplaincy was formed. They certainly demand attention now. Some large, comprehensive scheme should be considered and adopted, with full provision for adequate support, so that the two or three chaplains necessary may be maintained, and the obvious incidental expenses provided. In the City of Montreal two chaplains are employed, whose salaries (made up from various sources) amount to \$1,400 a year each. Considering how few the Church of England people are there compared to our numbers in Toronto, it is evident that we are greatly under-manned. The rectors, however, certainly did right in starting their chaplaincy project with work at the General Hospital and City Gaol. The former makes up 400 beds, far more than any other institution in the city; the latter has between 140 and 220 inmates, who are more or less accessible to a chaplain; whereas at the Central Prison the inmates are all engaged in manual labour, and have to be sent for from their workshops, with considerable hindrance and delay to their visitor and themselves when a clergyman desires to speak with them. Such intercourse evidently cannot be repeated very frequently. It is true many of the able-bodied men at the Gaol, who are in for petty offences, are also kept at work. But there are always a good many on hand besides these, accused of more serious offences, awaiting trial at the Assizes, who are not permitted to leave their corridors. In writing to a Church paper I need scarcely dwell upon the duties, resting upon us as a community, of providing the ministrations of the Church for those who are sick and in prison. Sickness or sin (or often both combined) have separated these our fellow-Churchmen from the congregation of the faithful. It is our bounden duty to help them, whether they be sick, or maimed, or wounded, like the traveller from Jerusalem to Jericho cared for by the Good Samaritan; or whether they be like the lost sheep wandering over the mountains and need-

ing the Good Shepherd's care to follow them up until He find them. We make great claims as being members of the most pure and Apostolic branch of the Church of Christ: but although 35 or 40 per cent. of the people of Toronto belong to the Church of England, I fail to perceive that we come nearly up to the standard of duty in our ministrations to the sick, the widow and orphan, the sinful and the fallen.

ROBERT C. CASWALL.

The Force of the Argument Increases

SIR,—After two letters of not very entertaining reading, perhaps the subject is becoming somewhat of a nuisance. However, the snowball grows as it is rolled, so the force of the argument in hand increases as we examine one gospel after another. St. Mark is in order now, and will be quickly cross-questioned and made to disclose his mind. II. Our Lord sat at meat with many publicans and sinners and His disciples, for they were many and they followed Him. At the first mention we catch the argument. Our Lord with His disciples form one group in the writer's mind, carefully distinguished from Scribes, Pharisees, publicans, sinners. In previous verses of I. and II. we hear the call of St. Peter, Andrew, James, John, and Levi or Matthew. These, and perhaps others whose call is not mentioned, seemed to have formed a band well-known by everybody as His disciples. The words "for they were many" do not refer to the disciples, but are in sequence with "the publicans and sinners." But allowing that "the disciples" here refers to an indefinite number, the mind of the reader is very soon fastened upon a company of twelve, called and ordained. In ch. iii. our Lord withdraws with His disciples, takes ship, goes up into a mount, and "ordains twelve, that they should be with Him." Those words are to be borne in mind when reading of the Master travelling about with His disciples, and talking to His disciples. It evidently was the Divine purpose to draw these into very close intimacy with Himself, and make them the vehicles of His doctrine and grace to the outer circle of His general followers. Whatever the purpose, the attention is now set upon this band whose privilege it was to be with Him. IV. After the parable of the sower, "When He was alone they that were about Him with the twelve" asked an explanation. We make a good start with the mind fastened upon the twelve. In verse 34 it is said, "When they were alone He expounded all things to His disciples." We naturally think of "those that were about Him" going away and leaving the twelve, to whom, as his chosen disciples, the Master talks in private. V. A great throng presses upon Christ. "His disciples said unto Him, Thou seeest the multitude, and sayest Thou, Who touched Me?" We have no reason to think "the disciples" points to any but the same band spoken of in IV., called the twelve. The boldness of approach is natural from them, and tolerated because of intimacy on previous occasions, according to election. VI. Our Lord journeys into His own country, and "His disciples follow Him." The mind, undisturbed by prejudice, carries the idea of the twelve on to this mention of the disciples who follow their Master from place to place, through many villages. Then is verse 7. We feel much confirmed in our idea because of the words, "He called unto Him the twelve and sent them forth." The solemn warning, "Whosoever shall not receive you, nor hear you, shake off the dust of your feet for a testimony against them," is the complement of St. Matt. x. 40, "He that receiveth you, receiveth Me." Later on, "the apostles came to Jesus and told Him all they had done," and our Lord took them aside into the desert. A crowd gathered, and His disciples suggest sending them away; hand the bread which He had broken; take ships for Bethsaida. It is impossible to see the slightest reason why "disciples" does not mean "apostles" all through this chapter. VII. Without anything whatever to divert the mind from this idea, we are told some of the disciples ate with unwashed hands. VIII. Again a multitude surrounds Christ, and He calls His disciples to feed the four thousand. His disciples go in the boat to Dalmanutha; travel with Him into Caesarea Philippi, and are told about His approaching death. As in the previous case, there is no doubt who fed the people. The news of His death was for the twelve only, as we may gather from St. Luke xviii. 31—"Then He took unto Him the twelve and told them of His death." Moreover, in verse 34 the writer goes on to say, "He called unto Him the people, with His disciples"—making out the fact that just before He and His disciples had been alone. IX. After coming from the Mount of Transfiguration, "His disciples ask Him privately" why they could not heal the child. Nothing has yet suggested that others called disciples were travelling about with Him, and the word "privately" excludes the presence of busy-bodies. Moreover, our Lord travels through Galilee as privately as possible—"He would not that any man should know it." For "He taught His disciples, and said, the Son of Man must be

killed." In time they reach Capernaum, and "He sat down, and called the twelve, and said," etc. So that there is positive certainty that, in the writer's mind, "disciples" and "the twelve" are one definite company attending Christ. X. The disciples rebuke women for bringing children; receive warning about the danger of riches. Then St. Mark continues, "And He again took the twelve, and began to teach them about His death." The word "again" is very noteworthy, corroborating what we have said before, that the disciples who were alone in private with Christ were the apostles. The band so well known reaches Jericho; our Lord and His disciples leave for Jerusalem. XI. "Two of His disciples" go and fetch the ass. Nothing but violence can cause the mind to wander from the twelve. XII. His disciples are with Him in Jerusalem, near the treasury. Why begin now to say disciples means mother, ministering women, followers, etc.? XIII. His disciples have a long private talk after leaving the city. XIV. "His disciples ask Him, where shall we prepare the passover?" "He sends two of His disciples" into the city. "In the evening He cometh with the twelve." As ever before, mention of the disciples is followed by mention of the twelve, as though the two were one and the same thing in the writer's mind. After the supper all go to Gethsemane. Our Lord "said to His disciples, sit ye here, while I go and pray." Who so bold as to say that the term "disciples" here is not the equivalent of the twelve in verse 17? XVI. No further mention of His disciples occurs until verse 14: "Afterward He appeared unto the eleven as they sat at meat;" "And He said unto them, Go ye into all the world and preach the Gospel to every creature." Now, taking this gospel by itself, we may safely challenge anybody to prove from the context that this appearance was to the general body of all followers. No words, or setting of words, could give a more definite statement, and leave a more fixed idea upon the mind of the reader, regular or casual; the idea and statement being that our Lord appeared to the disciples who had received ordination and commission three years ago, accompanied Him in all His journeys, heard His deepest teaching, and witnessed much of His life in private, and to eleven of the twelve gave authority to extend their work from the Jews to all nations. Whose opinion is more trustworthy, whose commentary more catholic, that of Westcott, that of St. Mark? PERPLEXITY.

Dominion Bank.

The annual general meeting of the Dominion Bank was held at the banking-house of the institution, Toronto, on Wednesday, May 29th, 1895.

Among those present were: Mr. James Austin, Sir Frank Smith, Col. Mason, Messrs. William Ince, John Scott, William Ramsay, C. Cockshutt, W. G. Cassels, William Roy, James Scott, E. Leadlay, M. Boulton, Aaron Ross, E. B. Osler, William Hendrie, Dr. Smith, John Stewart, David McGee, G. W. Lewis, Gardiner Boyd, G. Robinson, Walter S. Lee, J. J. Foy, Samuel Alcorn, Anson Jones, R. D. Gamble and others.

On motion of Mr. Edward Leadlay, seconded by Mr. A. Ross, the president, Mr. James Austin, took the chair, and on motion of Mr. Anson Jones, seconded by Col. Mason, Mr. R. D. Gamble was appointed to act as secretary.

Messrs. W. G. Cassels and Walter S. Lee were appointed scrutineers.

The secretary read the report of the directors to the shareholders, and submitted the annual statement of the affairs of the bank, which is as follows:

REPORT.

The directors beg to present the following statement of the result of the business of the bank for the year ending April 30th, 1895:

Balance of Profit and Loss account, 30th April, 1894	\$ 6,328 78
Profit for the year ending 30th April, 1895, after deducting charges of management, etc., and making full provision for all bad and doubtful debts	189,561 58
	\$195,890 31
Dividend, 3 per cent., paid Aug. 1, 1894.....	\$45,000 00
Dividend, 3 per cent., paid Nov. 1, 1894.....	45,000 00
Dividend, 3 per cent., paid Feb. 1, 1895.....	45,000 00
Dividend, 3 per cent., payable 1st May, 1895. .	45,000 00
	\$180,000 00

Balance of profit and loss carried forward

It is with deep regret your directors have to record the loss the bank has sustained by the death of the late general manager, Mr. Robert H. Bethune, who

has been the chief executive officer of the institution since its inception, twenty-four years ago, and mainly to whose energy and ability the bank owes its present position.

Mr. R. D. Gamble, who has been in the service of the Bank since 1871, and who has until lately been the manager of the Toronto branch, has been appointed general manager.

JAMES AUSTIN, President.

Toronto, May 29, 1895.

The adoption of the report was moved by Mr. James Austin, seconded by Sir Frank Smith, and carried.

The following resolution was then adopted on the motion of Mr. Aaron Ross, seconded by Mr. William Hendrie:—

"That we, the shareholders of the Dominion Bank, take this opportunity at our annual meeting to express our deep sorrow and regret at the loss we feel the bank has sustained by the death of the late general manager, Mr. Robert H. Bethune, who has been the chief executive officer of the bank since its inception 24 years ago, a man who was held in the highest esteem by the bankers of the Dominion, and by the business community generally, and to whose ability, energy and careful management the bank is largely indebted for its present position."

It was moved by Dr. Smith, seconded by Mr. John Stewart, and

"Resolved, That the thanks of this meeting be given to the president, vice-president and directors for their services during the past year."

It was moved by Mr. Charles Cockshutt, seconded by Mr. Bolton, and

"Resolved, That the thanks of this meeting be given to the general manager, managers and agents, inspectors and other officers of the bank for the efficient performance of their respective duties."

It was moved by Mr. George W. Lewis, seconded by Mr. James Scott, and

"Resolved, that the poll be now opened for the election of seven directors and that the same be closed at 2 o'clock in the afternoon, or as soon before that hour as five minutes shall elapse without any vote being polled, and that the scrutineers on the close of the poll do hand to the chairman a certificate of the result of the poll."

Mr. William Ramsay moved, seconded by Mr. G. Boyd, and it was resolved, "That the thanks of this meeting be given to Mr. James Austin for his able conduct in the chair."

The scrutineers declared the following gentlemen duly elected directors for the ensuing year: Messrs. James Austin, William Ince, E. Leadlay, Wilmot D. Matthews, E. B. Osler, James Scott and Sir Frank Smith.

At a subsequent meeting of the directors, Mr. James Austin was elected president, and Sir Frank Smith vice-president for the ensuing term.

BRIEF MENTION.

Barley is mentioned on some of the earliest of Egyptian monuments.

Rice was cultivated in India many years before the historical period.

The Lord Bishop of Algoma has arrived in Toronto.

A Victoria cross once changed hands in Durham, England, for \$125.

Over eight hundred British criminals have been executed in England since the accession of Queen Victoria.

Penny postage for London and its suburbs dates from the year 1681.

The death is announced of Mr. Edward Chapman, M.A., who was for many years Registrar and Bursar of Bishops' College, Lennoxville.

K.D.C. the quick reliever of indigestion.

Queen Victoria's daily menu is written in French, with the exception of the single item "roast beef."

An Atlantic steamer's screw costs about \$20,000.

The Mikado has instituted an Imperial Order of the Kite, to be a sort of equivalent of the British Victoria Cross.

Archbishop Lewis confirmed eighty-four children in St. John's Church, Ottawa, Thursday evening last.

The average life of a locomotive is said to be about fifteen years, and the earning capacity \$300,000.

Several Egyptian harps have been recovered from tombs. In some the strings are intact, and give forth distinct sounds after a silence of 3,000 years.

Take K.D.C. for heartburn and sour stomach.

Queen Victoria is thinking of creating a literary order for England. It was an idea formed by the Prince Consort two years before his death.

According to English authority the bankruptcies in England and Wales average 120 weekly.

"Listen to the Mocking Bird" was written forty years ago. The composer, Septimus Winner, is still receiving royalties from it, as the copyright does not expire until 1897.

Rev. W. J. Bate, in charge of the mission at Loughboro, collecting money towards his new church in Harrowsmith, says the contract has been given, and building operations will commence on June 1st.

Miss Maud McCosh, eldest daughter of Rev. Robert McCosh, rector of Christ Church, Chatham, has just graduated in the Detroit School of English Literature and Elocution.

A petrified dog was washed out of the bank of a stream on the Step Rock Road, South Norwalk, Conn., after one of the recent storms.

The people of St. John's, Prescott, have asked Archbishop Lewis to appoint Rev. A. W. Mackay, Ottawa, as rector of the church, in succession to Rev. Mr. Lewin.

The Bishop of Chester recently consecrated the new church of All Saints', Ringway, near Wilmslow, erected by Lord Egerton, of Tatton, at a cost of \$15,000.

Princess Beatrice of Battenburg, the Queen of England's youngest daughter, is President of the Visiting Nurse Society of the Isle of Wight.

K.D.C. Pills the best laxative for children.

A. H. Lord goes to Richmond to take charge of the Anglican parish of that place during the absence of the rector, Rev. C. Saddington, who leaves next week for England.

Twenty million dollars worth of bank notes leave the Bank of England daily, while sixty folio volumes of ledgers are filled with writing in keeping the accounts of a single day.

At Grace Church, Oak Park, Chicago, of which the Rev. Mr. Anderson, formerly of Beachburg, is pastor, on Easter Sunday the number of communicants was 233 and the Easter offering was \$5,530.

The Scriptures are to be published by the Protestant Episcopal Church in the classical Wenell language of China. The translating has been in charge of Bishop S. I. J. Schereschewsky.

Rev. M. Loucks has been the rector of the Anglican church in Picton for forty years, and he intends upon his retirement to move to Kingston to reside.

Rev. Sabine-Baring-Gould, the author of the popular hymn, "Onward, Christian Soldiers," is at once a country parson, a country squire, a lord of the manor, a sermon writer, a student of comparative theology, a popular novelist and a poet.

Mrs. Rev. J. H. Nimmo, Brockville, has been presented with an autograph quilt by two workers. It netted \$100 at a bazaar. It comprises 1,408 pieces, with 300 autographs.

The standard Chinese work on coinage is in 20 volumes, and Chinese money itself is not less bulky, as a string of "cash" weighing five pounds is worth less than 25 cents.

There is a movement to provide a cathedral for Belfast. Canon O'Hara, rector of St. Anne's, has promised a large donation, and \$5,000 has been promised by Lady Shaftesbury. The cathedral will be built on the site of the present church.

Rev. W. Bedford-Jones, eldest son of the Ven. Archdeacon, in charge of a congregation at Geneva, N.Y., made a recent visit to his former parish at North Buffalo. He was made the recipient of a well-filled purse, as a token of the esteem and remembrance in which he is held by his late parishioners.

In the course of his sermon in the City Temple, London, Rev. Joseph Parker, D.D., said the only action to be taken on behalf of the Armenians was a war against Turkey. Such a war would be the most holy, humane and righteous one the world had ever known.

The Rev. Thomas Exmouth Sanders, of Aylmer, Ont., died last week in St. Thomas, at the age of seventy-eight. Mr. Sanders was born in

Bath, England, and came to Canada nearly fifty years ago. He was ordained a priest in 1859. His first parish was Walkerton. He went to Lucan in 1863; Tilsonburg, 1871; Norwich, 1875; and Delhi in 1878. He was placed on the superannuation list some years ago.

Evening Prayer in Westminster Abbey.

So deep the hush we cannot even hear
The heart-throbs of our city. All is still,
As if we feared to waken those who sleep
Here in the House of Rest for the great dead.
The soft, caressing light comes warmly in
And makes the marble faces flush like life,
And seems to waken even those who sleep,
Bidding them live again. They are alive!
We feel the presence of living men,
Chaucer and Browning, poet sires and sons,
Addison, Tennyson the well-beloved,
Handel and Livingstone—they are all here,
Whose voices grow not silent with the years.
But join us in the great Magnificat,
And in their songs do magnify the Lord,
Who hath put down the mighty from their seat
And hath exalted them of low degree.

It cannot be the white-robed choir alone
Which thrills with triumph the Apostles' Creed,
But surely the departed swell the song.
The Holy Catholic Church throughout the world
Is represented here; and we and they,
The Church below and glorious Church above,
Unite to worship Christ upon the throne,
And sing our Alleluias unto Him
Who has redeemed our souls and made them His,
Whose royal gift is everlasting life.
—*Marianne Farningham.*

The Best Plan.

I myself, as a Churchman, would plainly persuade every parent, if I could do so, to train up his child in the one only way that I believe to be the right way. I recommend—

1. Bring your child when but a few days old into God's Christian Covenant, into which you can bring it by baptism with water into the Sacred Name of the Father, the Son, and the Holy Ghost.

2. Then teach and train that baptized one as being what it is meant to be, viz., "a member of Christ, the child of God, and an inheritor of the Kingdom of Heaven."

3. Treat it henceforth, not as an heathen, but as a Christian, a member of God's covenant of love.

Prepare it for its Confirmation, which is the complement, the fulfilling of Baptism.

4. Bring your child early, I should say at 13 years (you being as you ought, Communicants), to receive "The Laying on of Hands" or Confirmation.

5. Come often, all together, fathers, mothers, husbands, wives, with your children, to the Holy Communion.

6. Live as a family of Christians, loving one another and aiding one another in the Christian life.

This would be the plan which I recommend, which I believe to be the Church Plan—the Bible Plan—the Plan taught us from above.—*Rev. Canon Venables.*

The Genuine Merit

Of Hood's Sarsaparilla wins friends wherever it is fairly and honestly tried. To have perfect health, you must have pure blood, and the best way to have pure blood is to take Hood's Sarsaparilla, the best blood purifier and strength builder. It expels all taint of scrofula, salt rheum, and all other humors, and at the same time builds up the whole system.

Hood's Pills are prompt and efficient. 25c.

A Magnificent Work.

It is announced that the foundation stone of the new Cathedral of Westminster, Eng., will be laid on June 29, the Feast of Sts. Peter and Paul. The project of building the Cathedral was decided on in 1866, and to that end Cardinal Manning purchased a splendid site between Victoria street and the Vauxhall Bridge Road for \$275,000. Although the exact character of the plan is not yet disclosed, an idea of the style of the Cathedral

may be gathered from the fact that it was decided before the architect was engaged that the Constantine's Church of St. Peter, Rome, "without slavishly copying its defects," was to serve as a model, and a suggestion came from an influential quarter, which, it is expected, will be acted upon, that the architect should be "guided in all details by the earliest known style of Christian ornamentation, viz., the Byzantine modified, developed, and perhaps improved by its successor, the Lombardo-Romanesque." The Cathedral, which will provide sitting room for 8,000 or standing room for 10,000, will be 350 feet long, by 170 wide, and inside 100 feet high, sufficient land being kept to extend the length by 100 feet more if at some future time it should be required. The site will not only provide room enough for the Cathedral and a lecture hall that will seat 2,000 people, which together with a monastery for the accommodation of 30 Benedictine monks and 45 lay brethren, it is intended to build, but it is expected to be a source of income, as the ground is now valued at \$1,500,000, and it is estimated that after the completion of all the work enough land will be left to yield sufficient money to form an endowment for the expenses of the Cathedral. The estimated cost of the Cathedral is \$1,250,000.

Rev. George J. Lowe.

The Rectory, Almonte, Ont., writes: I must ask you to send me another bottle of your invaluable medicine, K.D.C. I think your last bottle has cured me entirely, but some members of my family, whose cases are worse than mine, insist on my getting some more. Indeed we all think it an indispensable article in the household.

The Work of the Holy Spirit.

The moral and spiritual victories which the Holy Spirit achieves in the hearts of men are, for the most part, slow and gradual, and for that reason, perhaps, we fail to recognize them. But those works of nature where the hand of God is most surely and effectually present, are often silent in their progress. What can be a mightier miracle, for example, than the gradual unfolding of the seed into the blade, and then the ear, and after that the full corn in the ear, or than the gradual forming of the acorn into the wide-spreading oak tree? These are no less miraculous than the sudden cleaving of the rock for water to flow forth, or the making a pathway through the sea for the people of God to pass through. They come before us in the ordinary course of nature, and we do not call them miracles; but they are not the less most signal instances of Divine power. In the same way it is no less a wonderful work of the Holy Spirit of God to change and renew the heart, to wash out the stains of sinfulness and to lead the affections upward from earth to heaven, than it would be to turn it suddenly from wickedness to holiness. Nothing less than power of the Holy Spirit can do it; and when He does it, gently and gradually, He does it by the working of an Almighty Power, by a strength greater than that which can tear up a mountain from its base and cast it into the sea.

It is this mighty power of the Spirit, this spiritual strength, which is sealed and assured to all those who in true faith and earnest self-surrender come to receive Christ's blessed ordinance of confirmation. And this precious gift is continually renewed, and may be indefinitely increased, every time that the newly-confirmed kneels to receive the Holy Sacrament of Christ's body and blood, to which his confirmation has admitted him. Thenceforth he may go on his way from strength to strength—by waiting on the Lord he may continually renew his strength, the strength of his confirmation—until he comes to the Holy Mount of God, and having in the might of the Spirit maintained a victorious struggle through life, is permitted at last to sit down with Christ on His throne, even as He overcame and is set down with the Father on His throne.

That tired feeling, loss of appetite, and nervous prostration are driven away by Hood's Sarsaparilla, which makes pure blood.

Sowing the Seed.

"Sink, little seed, in the earth's black mould,
Sink in your grave, so wet and so cold—
There must you lie;
Earth I throw over you,
Darkness must cover you,
Light comes not nigh.

"What grief you'd tell, if words you could say!
What grief made known for loss of the day.
Sadly you'd speak;
'Lie here must I ever?
Will the sunlight never
My dark grave seek?"

"Have faith, little seed; soon yet again
Thou'lt rise from the grave where thou art lain;
Thou'lt be so fair,
With thy green shades so light,
And thy flowers so bright,
Waving in air."

—*Littell's Living Age.*

Duty.

No one can choose his duties. He may accept or reject those presented; there is no third course. He may shut his eyes and try to persuade himself that some things more pleasant and not those painful, difficult things, are what is required of him. But it will be of no use. They will remain duties just the same. If they come to him in the order of God's will, his only hope of peace and true prosperity lies in manfully performing them. He will not escape by fleeing the pain or the trouble from which he shrinks. That is inevitable to every one who lives. But he may very easily escape the consolation, the high support, the glorious thrill of joy which comes only to him who stands manfully in the place allotted him and holds till death the post to which he was assigned.

Not in Money Itself, but in the Heart.

Christ does not say that a rich man cannot be saved, but He does say that it is a most exceedingly difficult thing. And that, not because of anything necessarily contaminating or soul-destroying in money or wealth in itself, when it is the inherited or created product of honest industry, religiously engaged in, but that riches possessed in such a way as to engross the heart and mind, are a deadly peril to the Christian man's soul. "The cares of this world and the deceitfulness of riches choke the Word." It is not the riches, but the attitude which the Christian maintains towards them that makes their possession dangerous to his Christian integrity and his soul's salvation. It is possible to possess money and not to love it, not to covet it, not to be greedy or proud of it, but yet history, all human experience, warns us of the eternal truth of our Blessed Lord's words: "I say unto you, how hardly shall a rich man enter the Kingdom of Heaven." The finger of God has written it in the history of the nations, that, sooner or later, wealth destroys the possessors of it in this life. Holy Scripture warns us that it also destroys the souls of its possessors. Why? Because, as a rule, wealth has for its ministers greed, covetousness, pride, luxury, sloth, effeminacy. And, on the words of Christ and His Apostles, they who indulge in any of these shall not inherit the Kingdom of Heaven. Manifestly, if it be true that, in every true sense, all the way to heaven is heaven, so all the way to hell is hell.

And They that Know Thy Name will put Their Trust in Thee.

Every one must, I think, have been startled, at some moment of his life, by the wonderful force of the words in Scripture, with which he has been most familiar, and which had seemed to him most commonplace. For instance, the word "trust," which meets us at every turn in the Book of Psalms—how soon we came to think of it as a kind of catch-phrase, as one which was characteristic of a peculiar people who lived some thousands of years ago in the East! In overwhelming troubles, in a time of utter weariness, when every calculation has been disappointed, when there seems no fair ground for expecting help from any quarter, when all is dark without and within, how has this little word dawned upon a man! What a witness it has seemed to give of a world of light

somewhere, perhaps not far off! To be told that he may put his trust in God; that this is not a sin, but a duty; that it has nothing to do with prospects of success; that the command is addressed to those who are in the midst of failure; to learn that such persons have best understood and obeyed the command,—this is strange. What was a commonplace becomes a paradox; to trust because all is in God which he has not, and feels he has not, this is precisely what he needs, and precisely to this the book which had seemed a dull repetition of unmeaning sounds is inviting him.—*Maurice.*

The Ministry.

The relation between Pastor and people is one of mutual dependence. The people look to the Pastor for instruction, for counsel, for sacraments. He is an ambassador, a minister, a steward. The Pastor looks to the people for his just support, for sympathy, and love. If, for any reason, they withhold his just dues, he must suffer. If he contract debts which he cannot pay, he has brought dishonour upon himself and people, and reproach to the Church of Christ. They have no right to take it for granted that because he got on some way last week, he will get on some other way next week. Do not, I pray you, treat the messenger of Christ as you would not your hired servant. Whatever you do, do it cheerfully, do it lovingly, do it promptly. Show me a parish which is as it ought to be, as the Lord's dear family, and I will show you a people who are faithful to their Pastor, and a Pastor who is bound by the closest ties to the people.

The Sunrise Never Failed us Yet.

Upon the sadness of the sea
The sunset broods regretfully;
From the far, lonely spaces slow
Withdraws the wistful afterglow.

So out of life the splendour dies,
So darken all the happy skies,
So gathers twilight, cold and stern;
But overhead the planets burn.

And up the east another day
Shall chase the bitter dawn away.
What though our eyes with tears be wet?
The sunrise never failed us yet.

The blush of dawn may yet restore
Our light and hope and joy once more.
Sad soul, take comfort, nor forget
That sunrise never failed us yet.

—*Celia Thaxter.*

Casting all Your Care upon Him, for He Careth for You.

This is the first thing, indeed, to be looked to, that our desires and cares be brought to a due compass. And what would we have? Think we that contentment lies in so much, and no less? When that is attained it shall appear as far off as before. When children are at the foot of a high hill, they think it reaches the heavens; and yet, if they were there they find themselves as far off as before, or at least not sensibly nearer. Men think, Oh, had I this, I were well; and when it is reached, it is but an advanced standing from which to look higher, and spy out for some other thing. We are, indeed, children in this, to think the good of our estate lies in the greatness, and not in the fitness of it for us. He were a fool that would have his clothes so, and think that the bigger and longer they were they would please him the better. And certainly, as in apparel, so in place and state, and in all outward things, their good lies not in their greatness but in their fitness for us. So, then, I say, all childish, vain, needless cares, are to be discharged, and, as being unfit to cast on thy God, are to be quite cast out of thy heart. Entertain no care at all but such as thou mayest put into God's hands—such as He will take off thy hands, and undertake for thee. All needful, lawful care, and that only will He receive. So, then, rid thyself quite of all thou canst not take this course with, and then without scruple take confidently this course with all the rest.—*Leighton.*

Concentration Necessary to Advancement.

If you want to bore a hole you take a sharp point; you can do nothing with a blunt one. Every flight of wild ducks in the sky will tell you the form that is most likely to secure the maximum of motion with the minimum of effort. The wedge is that which pierces through all the loosely-compacted textures against which it is pressed. Roman strategy forced the way of the legion through loose-ordered ranks of barbarian foes by arraying it in that wedge-like form. So we, if we are to advance, must gather ourselves together and put a point upon our lives by compaction and concentration of effort and energy on the one purpose.

The Teaching Church.

He who has risen from the dead, and is ever speaking to us, the same Jesus who raised the widow's son at Nain, and Lazarus at Bethany, and who will one day raise us from the grave, He is ever reminding us by the Sacrament of His broken Body, by the teachings of His Church, by the lessons of His Gospel, what our souls are worth, and entreating us not to cast them away. Oh! brethren, for whom Christ died, can you listen to the lesson of Advent, telling how Jesus shall come again to judge both the quick and the dead, can you join in the joy of Christmas, reminding you that the Son of God became a little child, can you bow your heads in the solemn days of Lent, which tell you of His bitter fasting and temptation, can you hearken to the story of Holy Week with its daily record of sorrow and persecution, can you look on Good Friday on Him whom they pierced, can you go with thanksgiving at Easter to the empty tomb, and see the stone rolled away from the graves of all mankind, can you look up steadfastly into Heaven and watch the ascending Saviour going to His Father and your Father, can you recall the events of Whitsunday, and the fact that God's Holy Spirit dwells in you, sanctifying you, purifying you, strengthening you, and remembering that all this was done to save your souls, can you disregard their welfare, can you risk that for which Jesus did so much, can you, for the sake of a few brief years of uncertain pleasure, doubtful gain, unsatisfying sin, lose your soul and forfeit heaven forever? May God's Holy Spirit descend on you all at this time, and as a mighty rushing wind, as a bright fire, or a still, small voice, sweeping the sinner back to God, lightening and warming the cold heart, whispering words of comfort to the troubled soul.

Right Side Out.

Jack was cross, nothing pleased him. His mother gave him the choicest morsels for his breakfast, and the nicest toys; but he did nothing but fret and complain. At last his mother said:

"Jack, I want you now to go right up to your room and put on all your clothes wrong side out."

Jack stared. He thought that his mother must be out of her wits.

"I mean it, Jack," she repeated.

Jack had to mind; he had to turn his stockings wrong side out, and put on his coat and his pants and his collar wrong side out.

When his mother came up to him, there he stood—a forlorn, funny-looking boy, all linings and seams and ravelings—before the glass, wondering what his mother meant; but he was not quite clear in his conscience.

Then his mother, turning him round, said: "This is what you have been doing all day, making the worst of everything. You have been turning everything wrong side out. Do you really like your things this way so much, Jack?"

"No, mamma," answered Jack, shame-faced. "Can't I turn them right?"

"Yes, you may, if you will try to speak what is pleasant and do what is pleasant. You must do with your temper and manners as you prefer to do with your clothes, wear them right side out. Do not be so foolish any more, little man, as to persist in turning things wrong side out."

—Religion is not something that is fastened upon the outside of life, but is the awakening of the truth inside of life.—*Phillips Brooks.*

Who Likes the Rain.

Who likes the rain?
 "I," said the duck, "I call it fun,
 For I have my little rubbers on;
 They make a cunning three-toed track
 In the soft cool mud—quack! quack!"

"I," said the dandelion, "I;
 My buds are thirsty, my roots are dry."
 And she lifted her little yellow head
 Out of the green, grassy bed.

"I hope 'twill pour, I hope 'twill pour,"
 Croaked the tree-toad from his grey-bark door.
 "For with a broad leaf for a roof,
 I am perfectly weather-proof."

Sang the brook, "I laugh at every drop,
 And wish it would never need to stop,
 'Till a broad river I'd grow to be,
 And would find my way to the sea."

The Hidden Treasure.

CHAPTER XIII.—CONTINUED.

SISTER BARBARA.

Anne looked terribly shocked, as she often did at her father's blunt speeches, but Sister Barbara smiled, and sighed as she answered—

"Maybe so, maybe so, Master Lucas. I had little to do with the matter. I grew up in the convent, and never knew any other life, you see, and I took the veil naturally when I came to the proper age. There was nothing else for me to do if I had desired it ever so much!"

"I wish I had grown up in that way!" said Anne. "I should then have known nothing else, and should have had no natural ties to drag me down and bind me to earth!"

"Anne, who do you suppose it was that put you in a family, and gave you these natural ties to bind you to earth, as you say?" asked Jack abruptly. Anne hesitated! "Who is it that makes all these relations of father and child, brother and sister, husband and wife?"

"God, I suppose!" replied Anne, after a little hesitation.

"I suppose he did, without doubt, since the Psalm says that children are an heritage from the Lord, and the man is blessed that hath his quiver full of them. And again, 'He maketh the barren woman to keep house, and to be a joyful mother of children.' Now, do you not think He knew what He was about, when He made all these family ties? Did He not know what was the best life for man, and the life most likely to produce and nourish holiness and purity?"

"I suppose, then, you would have everyone go on in earthly, carnal courses!" said Anne sharply, and colouring deeply. "You would have nobody lead a religious, consecrated life, except such as have no friends or relations!"

"I would have all men and women lead religious lives,—aye, and lives consecrated to God's service!" replied Jack with emphasis. "I would have all that we do consecrated to God; yes, even eating and drinking, as the Apostle says; but I would have them be religious in the station where He hath placed them, and in the duties He hath marked out for them, instead of making up fantastic duties of their own. I would have them serve God in their own families, and among their neighbours, and not selfishly shut themselves up in a cloister or hermitage. I do not believe God ever gave warrant for any such conduct as that. Almost all the Bible saints that I can learn anything about were married, and many of them had servants, cattle and land, and overlooked them as gentlemen and farmers do nowadays."

"But it is so much easier to serve God in the cloister!" said Anne, in a more subdued voice.

"I am not so sure of that, dear sister!" said Sister Barbara, who had been listening attentively to the conversation. "The temptations were perhaps of a different kind, but I am not sure but that they were as trying. Think of all the little bickerings and heart-burnings we used to have among us. Think of how much jealousy there was of the favour of the Prioress, and how many tales were told from one to another, and I am sure you will see that there were a good many hindrances even in the convent. Besides, to say the truth," added Sister Barbara, blushing a little,

"I do not know how it is, but I seem to enjoy my prayers a great deal more than I did when I had little else to do but pray. I do believe that one reason is that my health is so much better now that I run about so much in the open air, and have so many things to think about."

"I am sure you are looking much better than when you came to us, madam!" said Cicely. "You have such a fine colour. I wish I could see our Anne's cheeks as red!"

"I have been very happy in this house!" said Sister Barbara, with tears in her bright grey eyes. "I shall ever be thankful to Master Lucas for bringing me here, if only that I might see what a home is like. I never knew before. When I go back to the cloister, I shall take pleasure in thinking how many homes there are, and how good and happy the people are in them; and I shall feel a great deal more hopeful about the world than I ever did before. I shall never believe again that all people who are not religious—who are not nuns and monks I mean—are going straight to perdition, and are only to be saved by a kind of miracle."

"Why should you ever go back to the cloister, madam?" asked Master Lucas. "Why, since you have no family or friends to go to, should you not remain here and make your home with us as long as you live? Our house is large enough and to spare, and one more makes no difference in a household like ours; besides that, you have more than paid for your keeping while you have been with us. You are a born lady I know, and we are but simple folks—"

"Speak not of that, I beseech you, Master Lucas!" interrupted the lady. "I will abide with you for the present, since you are so kind as to desire it, and we will let the coming time take care of itself. I would I could find more to do to make myself more useful. I fear I am leading an idle life, and idleness, you know, is the root of all evil!" added Sister Barbara in the pretty sententious way with which she was accustomed to produce her little hoard of moral maxims for the benefit of her pupils.

"I am sure you are anything but idle, madam!" said Cicely. "Your work is never out of your hand, and I never saw anyone do such white seam and embroidery as you do."

"Oh, that is play-work!" said Sister Barbara, smiling. "I want to work in earnest."

"Why should you not set up a school for little girls, madam?" asked Jack. "That would be work in earnest and good work as well. You are fond of children and know how to make them love you."

"Hush, son Jack!" said his father. "The lady will think you very forward."

"Pray let him speak!" said Sister Barbara. "What were you thinking of, Jack?"

"There are many little maids about us here," continued Jack, "who are too young to be of much use at home, and who are yet old enough to learn to read and work and even to write. Why should you not gather them into a school and teach them all the good you know?"

"That seems to me a happy thought!" said Sister Barbara. "I used to be thought good at teaching, you know, Sister Anne!"

"Yes, you were far more patient and skilful than anyone else in the convent except—" Anne checked herself and turned pale, and Sister Barbara sighed, and sat silent for a moment. Jack guessed that they were thinking of Agnes Harland, and he too sighed in his turn.

"I love children and young folks so well—I believe that is the secret of the matter!" said Sister Barbara, recovering her cheerful tone. "I should dearly love to have a dozen or so of the little things together every day, and teach them what I know—to sew, knit, and spin, and perhaps to do white seam and art-work, and to work and mend lace. It would be helping them to earn a living as well as to be useful at home, would it not?"

"It would indeed, madam, and you might teach them their religious duties at the same time that they were learning to be useful, modest maids."

(To be continued.)

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Hints to Housekeepers.

Shortcake is seldom made properly. Rightly constructed, this delicacy is of two separate sorts—the genuine spongecake variety and the real shortcake, a biscuit paste made with baking powder, and not raised. These biscuit layers are then split and the berries placed between and on top, the whole being afterwards covered with a rich cream. For the other sort of shortcake the spongecake is baked in round tins, and each layer is surmounted with whipped cream and well-sugared berries laid closely together.

A pretty and delightful way of serving strawberries is with the hulls on, and dipped in sugar. They are then eaten from off the hulls, held between the fingers. This method prevents all loss of juice, and there is the additional advantage of the berries not having been handled or touched by water. If they were properly picked no dirt remains on them.

Strawberry Bavarian cream, strawberry cream tarts and strawberry syllabub are other pleasing varieties of a dainty sort. In making the second of these, stew the berries and mix with corn starch, adding whipped cream when this mixture is put into the pastry. For syllabub put the berries into the oven and strain out the juice to add to whipped cream.

A cold dessert that is delicious and that is now and then an excellent substitute for ice-cream, is made from gelatine, whipped cream, and pistache nuts. Soak two teaspoonfuls of granulated gelatine in half a cupful of milk fifteen minutes. Whip a pint of cream, sweetened with a half a cupful of powdered sugar, and season with four tablespoonfuls of Medeira and from a quarter to a half a teaspoonful of bitter almonds. Dissolve the gelatine over the tea kettle, then strain it into the whipped cream. Stir until the mixture begins to thicken. Turn into a mould and set on the ice until cold and hard. When you take out the mould sprinkle thickly with pistache nuts chopped fine. The pudding is further improved to the sight by garnishing with candied violets or rose leaves.

Lemon juice is good for rheumatism, and is invaluable as a spring medicine. Take the juice of half a lemon in a tumbler of hot water, fasting.

Lemon rind steeped in the water in which you bathe is not only refreshing, but of actual benefit to the skin, as it forms a splendid tonic.

To clean dark furs, take some fresh bran, and make it thoroughly hot, then rub it well over the fur article with the hand. Repeat two or three times until the fur is thought to be clean, and afterwards well shake the article to free it from dust.

OATMEAL BISCUITS.—Five ounces of flour, seven ounces of oatmeal, three ounces of sugar, four ounces of lard or butter, half a teaspoonful of baking soda and one egg. Melt the lard or butter, mix the flour, oatmeal, sugar and soda, then stir in the melted lard, break the egg, with a little water, into a teacup, beat slightly, and mix with the other ingredients till it becomes a paste, turn it out on a board and roll thin. Cut with a cutter and bake on a greased tin twenty minutes.

Ink spots on furniture can be removed by touching them with a feather wet in a teaspoonful of water to which six or eight drops of nitre have been added. As soon as the stain disappears rub the place with a cloth dipped in cold water. Two parts of unboiled linseed oil and one part of turpentine will cause the disappearance of white spots produced by hot water or anything similar. It is an excellent freshener for oiled or varnished furniture of any kind. Spirits of camphor will do the same.

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At the Sea-Shore.

"What are you thinking about, Polly?" said Mrs. Barton to her little daughter, who was gazing out of the cottage window upon the calm, blue, summer sea.

"I was wishing, mother, that I had a little sister or a little brother to play with," said Polly, looking up in her mother's face; "I think it would be so nice!"

"Well, Polly," said her mother, smiling, "shall I tell you a secret?"

"Oh, please do!" cried the little girl, jumping up from her chair; "I love a secret so much; what is it, mother darling?"

"Well, child," said Mrs. Barton, "your father has had a letter from a cousin of his, who lives in London. He says that his little girl, who is only three years of age, has been very, very ill, and now that she is rather better again, he wants to send her to the seaside, that her poor white cheeks may grow rosy once more. He asks if we will take her for a month or two; your father has not answered the letter yet, for you see, Polly, I have so much to do that I fear I could not take charge of a child so young as little

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Ethel. Why, she would need to have some one with her all day long; some one to take her to the beach and to play with her. Now, Polly, you see—"

But here Polly could be silent no longer. "Oh, mother! dear mother!" she cried, "could not I take care of little Ethel? Oh, I should be so glad, so proud to do it. Oh, mother, won't you ask father to write this very day to his cousin, and tell him to bring Ethel to us?"

Well, dear little readers, the letter was written and sent away, and two days afterwards a sweet little golden-haired fairy was brought by her father to the seaside cottage, and handed over to Mrs. Barton and Polly. The child seemed at first to be somewhat afraid; but when Polly kissed her little face, and giving her a biscuit, asked her to come out to the seashore and play, the little stranger smiled, and held out her hand to be clasped in Polly's sun-burned fingers.

Oh, what happy times they had together, Polly and little Ethel! What pretty shells Polly found for the pale-faced child, and how soon a beautiful rosy colour began to dawn over Ethel's thin white face. When weary of play the two friends would sit down on the sands while Polly would tell a story, or Ethel pretend to read a book.

But these happy times came to an end at last. Ethel's father came from London to take her home, but at his earnest request Polly was allowed to

go too. Then, after seeing all the grand sights of London, Polly returned to her seaside home. "Mother," she said, "London is a grand place, but I would rather live here with you and father, and perhaps next summer little Ethel may come back to us."

Then Mrs. Barton smiled. "Well, Polly, child," she said, "we shall see."

The Thunder-Storm.

It was a sultry evening in autumn. The atmosphere was close and heavy, and a group of children who were playing in a hayfield, paused as if panting for a breath of fresh air.

"I would like to be in a yacht out at sea," said one.

"And I on the top of a mountain," said another.

Presently a few drops came slowly down; the children took refuge under a hedge. Soon came a flash of lightning and a sudden rush; while a roll of thunder, like a peal of artillery, seemed to shake the very ground. The little girls began to cry, and all were greatly excited, when their father and two labourers with rugs and wraps found them.

"O papa! take us home," sobbed the youngest, "we are so frightened."

"Is God angry, papa?" whispered the elder.

"This is no proof of it, my darling," the father said. "It is a proof of His power, but certainly not of anger. But for storms such as these the air would become so close that disease and death would ensue. It is in mercy God provides that the clouds from which the bright light springs should meet and clash. Now, as you cannot move for a little while, I shall tell you that we owe our open Bibles and the precious knowledge of the gospel to a flash of lightning."

"Two students once took shelter under a tree in a thunder-storm," Mr. Aytoun continued. "A terrific flash struck one of them dead, while the other, who had till then been godless

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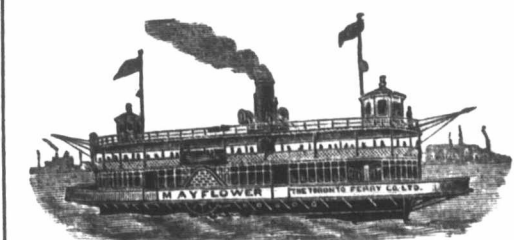
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and careless, was led to ask himself the question, 'Where should I be now had this happened to me?' He resolved to lead a religious life, so as to deserve heaven by his own good works; but God opened his eyes to see the error of this thought. He found an old Bible, in studying which he learned that he could only be delivered from condemnation through faith in the Son of God, who died on the cross bearing the curse due to sin. This glorious truth changed his heart and life, and took away all his fear of death. Thenceforth he preached the truth of the gospel, and the light of the Reformation streamed through Martin Luther over the darkened earth with startling power, like the electric flashes you now so much dread."

The storm having abated, Mr. Aytoun led his family home, and that night read to them, "Lo, these are parts of His ways: but how little a portion is heard of Him? but the thunder of His power who can understand?"

— A Small Fisherman.

Ralph was going fishing with papa and mamma, uncle and auntie. He said he was sure he could catch "five or nine fishes all his own self," if he had a chance.

When they stopped under some trees near the water, mamma and auntie said they would rest in the shade awhile. Papa and uncle said they would go on to the best fishing place.

"I want to fish now. Please let me, papa," begged Ralph.

"You can't go with us," said papa; but if you will promise to keep quite still till mamma comes for you, I will let you sit on the bank yonder, and cast your line into the water."

"I'll sit still as anything," promised Ralph; and so papa left him where mamma could see him. He sat on the bank holding his stalk of a rod, and dangling the line as eagerly as possible.

But somehow the fishes did not seem to care anything about his hook. They just let it alone. The young fisherman drew it up and dropped it again as deep as he could. He thought he felt something and pulled quick. The line broke and floated away on the water. It had caught on some roots growing out of the bank.

Just then Ralph thought he saw a fish wiggle its head in the water. How he did want to crawl down after his line! "But I mustn't," he said. And he did not.

Presently mamma came, and by this time the line was out of sight.

"I could have caught a big fish for you, mamma, if I could have picked up my line; but I sat still," and the young fisherman told all about his mishap.

Mamma hugged him tight. "You would have fallen in if you had gone down to the water," she said. "I would rather have a boy who can be trusted to do what he is bidden than all the big fishes that ever swam."

Lost.

"Lost in a game of play, a little girl's temper." Other sad losses are involved. Her mother's pride in her little girl is lost. Her companions have lost their pleasure in the game. The little girl herself has lost all the bright smiles which made her face so pretty. And she has also lost the society, the affections, and the good opinion of her companions. All these things were wrapped up, and lost, with the

little girl's temper. No one can find the lost temper but herself. The place to look for it is called "Repentance," and the door into that place is called "Shame," and that door is only open to her.

Strange that she will not enter the door, which conscience points out so plainly, and seek for her lost treasure, seeing how easily she could find it, and how unhappy and uncomfortable the loss of it is making herself and all around her.

And not only can she find it if she chooses to seek, but a rich reward is offered her for its recovery.

The reward is—an approving conscience; a happy mind; her mother's pride; her companions' affection and society; the true beauty of a pleasant, smiling face, and a light heart cleared from the heavy weight of her sad loss.

What a silly little girl she must be! First, *willingly* to lose so valuable a thing. And next *willingly* to delay, even a moment, before setting about finding it again.

Uncle Ben's Story.

"Tell me a story, Uncle Ben?"

"What shall it be about?"

"About cats," said George.

"Very well," said Uncle Ben.

"Many years ago, I went to the woods, one day, to cut trees. At the foot of a tree I found four pretty kittens. As I took one up to bring home, it cried 'Mew, mew!' The mother cat was up in the tree, and when she heard it cry, she came running down. I dropped the kitten, and ran away as fast as I could."

"Why did you run away from a cat?" asked George.

"Ah! It was a large wild cat."

The Turning Point.

Boys, never be ashamed to pray. Never shrink from acknowledging God. Let not the laugh and jeer of comrades deter you from the path of duty. You know not what important results depend upon your example.

Many years ago a youth named John was apprenticed in the town of Poole. John had been piously trained by his good parents, but unhappily he yielded to temptations, neglected the reading of his Bible, disregarded the Sabbath, and gave up praying. Oh, how sad when the child of many prayers refuses to pray for himself! John was gradually going from bad to worse, when one night a new apprentice arrived. On being pointed to his little bed, the youth put down his luggage, and then, in a very silent but solemn manner, knelt down to pray. John, who was busily undressing, saw this, and the sight troubled him. He did not raise a titter, as many wicked

Rich Red Blood

In the body of an adult person there are about 18 pounds of blood.

The blood has as its most important elements, small round corpuscles, red and white, in proportion of about 300 red to 1 white one.

If the number of red corpuscles becomes diminished and the white ones increased the blood is impure, thin, lacking in the nutrition necessary to sustain the health and nerve strength of the body.

Then That Tired Feeling, Nervousness, Scrofula, Salt Rheum, or others of the long train of ills, according to the temperament and disposition, attack the victim.

The only permanent remedy is found in a reliable blood medicine like Hood's Sarsaparilla, which acts upon the red corpuscles, enriching them and increasing their number. It thus restores the vital fluid to healthy condition, expels all impurity, cures Nervousness, That Tired Feeling, Scrofula and all other diseases arising from or promoted by low state of the blood.

That these statements are true we prove not by our own statements, but by what thousands of perfectly reliable people say about Hood's Sarsaparilla. Read the testimonial in the next column from a beloved clergyman. Then take

"In view of the benefit I have had from Hood's Sarsaparilla I wish to give the following testimonial. I have several times been badly

Poisoned With Creeping Ivy.

As the old school of medicine simply tried to remove the symptoms instead of the sources of them, much of the poison was left in my system to appear in an itching humor on my body with every violent exertion in warm weather. At all times there were more or less indications of poison in my blood, up to a year ago last winter, when

Large Sores Broke Out

on my body. I then purchased a bottle of Hood's Sarsaparilla, and after using that and a half of another bottle, the sores and humor disappeared. I attended the Christian Endeavor Convention in Montreal and also visited the World's Fair in the hottest weather of the summer. Was on the go all the time, but

Had No Recurrence

of the burning and itching sensation which had marred every previous summer's outing. I have reason, therefore, to be enthusiastic in my praises of Hood's Sarsaparilla." SAMUEL S. SCHNELL, pastor of Free Baptist Church, Apalachin, N. Y.

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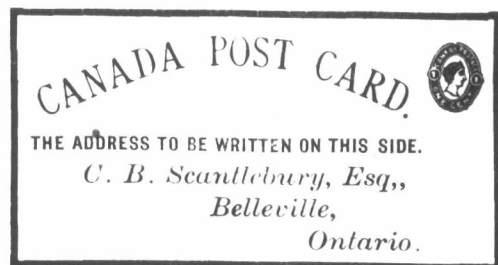
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youths would have done, but he felt ashamed of himself. Conscience troubled him, and God's Holy Spirit strove with him. It was the turning point in John's life! He began again to pray; he felt the burden of his sins to be great; but he sought that Saviour who died for poor sinners; he cast his helpless soul, by faith, on the atonement made on Calvary, and was enabled at length to rejoice as one of God's forgiven children. A few years afterwards he began to preach to others, and he became one of the most successful and honoured ministers of the Gospel ever known. This was the Rev. John Angell James.

Boys, never be ashamed to pray; for you little know how far-reaching and beneficent may be the results of your example.

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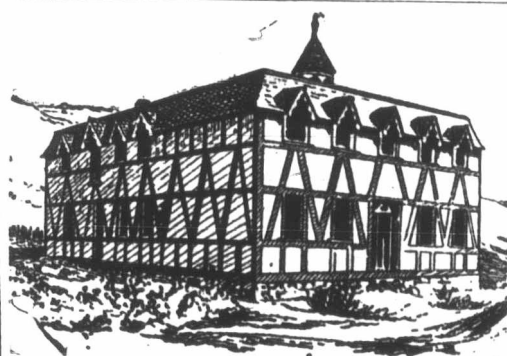
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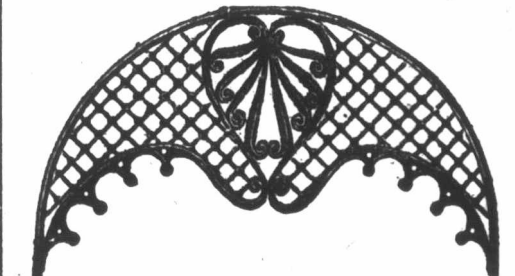
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