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Vol. 19.]

TORONTO, CANADA, THURSDAY, JULY 20, 1898.

[No. 29.

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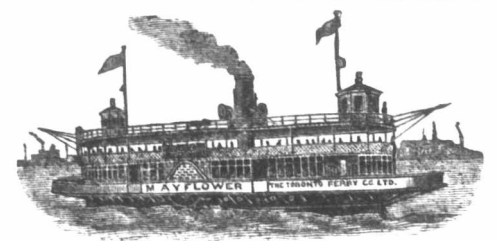
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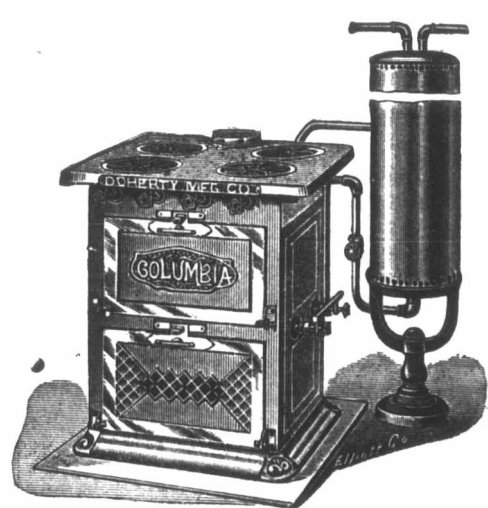
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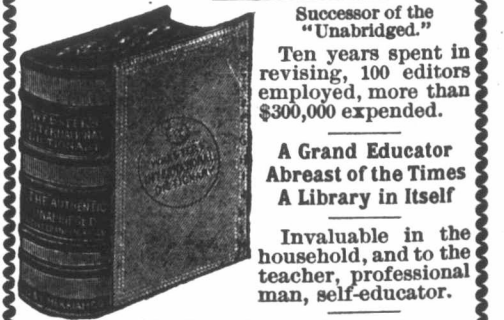
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Canadian Churchman.

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Lessons for Sundays and Holy Days.

July 23—8 SUNDAY AFTER TRINITY.
Morning.—1 Chron. 29: 9 to 29 Acts 23: 12.
Evening.—2 Chron. 1; or 1 Kings 3. Matt. 12 to v. 23.

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

The *Presbyterian Review* comes to us this week in a new and attractive form, which is a decided improvement, and reflects great credit on the present proprietors. We wish them every success in their new undertaking.

THE LATE CANON MOZLEY—brother-in-law of Cardinal Newman, but a staunch Anglican—who died the other day at the age of 87, had what is called a "soft snap" in the way of literary recognition. For about fifty years past he has been ecclesiastical editor of the *London Times*, with a nice little "retainer" of £2,000 per annum to remunerate him for writing, at a month's notice, such ecclesiastical articles as "The Thunderer" required from time to time. He did the work well.

SEPTIC TONSILITIS AND SORE EYES are troubles said to be due to the want of London's usual liberal supply of rain this year. Miasmatic dust forms on the dry sidewalk, full of germs of disease, which fly into the eyes, nostrils and throats of pedestrians and equestrians alike, causing a good deal of extra work for doctors. The *Rock* pathetically remarks, "The little water our water carts sprinkle only serves to increase the vitality of these horrid germs. Our eyes, too, are unaccustomed to prolonged sunshine."

CLERICAL "DIRECTORS."—The Rev. Canon Fleming, Rector of St. Michael's, S. W., Chaplain to the Queen, and editor of the *Religious Review of Reviews*, has lately taken the leading position among the directors of the "Carbolic Smoke Ball Co., Limited," which has just been formed: whereat the *Church Times* suggests that he is getting "too many irons in the fire," and that this last is not a very clerical one. Why not? If, as

appears, the Smoke Ball is a beneficent, successful medical discovery, he surely does well in promoting it. He has probably experienced its value.

THE PRIVILEGE AND DUTY OF WORSHIP is set forth by Archdeacon Denison as the essential part of Lord's Day observance, which being securely provided for, humanity should be at liberty to use the rest of the day "for man." At least, so his letter to the "Lord's Day Society" seems to read. The *gravamen* of his argument, however, seems to be against the practice of opening museums, libraries, etc. He does not see how public worship is to be safe under such circumstances.

"A PENNY SAVED!"—was it a "penny earned?" A story is told by Mr. Henniker Heaton, M. P., English postal reformer, which hints at need of further reform. Our English friends have the luxury of "penny postage," but they have to pay "tuppence" for registration, and are fined "tuppence" for insufficient postage. If a letter is posted without its penny stamp, the officials watch that letter through very carefully and collect the "tuppence" fine. The other day a clergyman, too late for registration, sent his letter unstamped with a tuppenny inside, to remunerate the receiver for paying the fine, thus securing "safe transit" without registration, and saving a penny by the transaction!

JOHN WESLEY SMOKED—so it seems—in a summerhouse of his own; and that identical summer house is treasured by the present Bishop of Southwark as an ornament in his garden at Blackheath. We rather suspect that his lordship—like some other Bishops—uses it for its original purpose, in commemoration of John Wesley? Perhaps! But haven't our Wesleyan (?) friends passed a kind of "eleventh commandment" against smoking, drinking, dancing, baseball, Sunday cars, etc.? Or, is it the Presbyterians? It is hard to keep track of these new commandments—almost as bad as the Pope's new dogmas!

SUNDAY OPENING AT THE WORLD'S FAIR.—The U. S. correspondent of the *Church Review* says "while the Methodist ministers all over the country are praying at the Lord (*sic!*) in stentorian tones, to let Him know that the Fair is going straight to hell, and the ministers of various sects are calling on their people to boycott the exposition, it is noteworthy that the Church ("Catholic?") clergy, both Anglican and Roman, have been generally in favour of Sunday opening." It is rather difficult to ascertain who are in favour of or against it; opinion is much divided.

"ASSOCIATE RECTORS"—a mongrel kind of institution at best—do not seem to find favour in the U. S. at present. A writer in the *Churchman* of N. Y. quotes the decision of the Baltimore General Convention against the creation of any further specimens of this office as "inconsistent with the usages of the Protestant Episcopal Church, and in many respects inconvenient." The writer speaks of the increasing "difficulties" connected with these things. Has not this new "fad" already crept into Canada, in some of our dioceses?

"PRIMITIVE SAINTS AND THE SEE OF ROME" is the title of an important work, brought out by

Father Puller of the Cowley Society. There is a preface by Bishop King of Lincoln. Altogether, the book is one which at least will puzzle the ingenuity even of modern Roman theologians to answer to their own satisfaction—they never do answer these Anglican thrusts to the satisfaction of anybody else than themselves. A writer in the *Church Review* sighs, "Will no one bring out a book, 'Roman Controversy as She is Wrote'?"

CANADA CHURCH UNION is, as we lately pointed out, exciting a good deal of interest across the ocean. That we have any "Church Union" at all is a sign of hopefulness: and if it can be shown to be built on the same principles as the English one, it will evidently inspire English Church people with more confidence in Canada as a home for true and faithful Churchmen. The managers of our "Union" should make their principles more widely known.

"THE NEW TESTAMENT DID NOT EXIST!"—The missionaries of the Primitive Church did not proclaim (therefore) the infallibility of the New Testament—as so many "missionaries" do nowadays, as if it were their chief business and main occupation. The above quotation from the *Christian World*—"that pink and pattern of the dissidence of dissent"—indicates an immense stride on the part of English Nonconformists. Hitherto, the knowledge of the "Church before the Bible" fact has been mostly confined to Churchmen.

SNAPSHOT AT A BISHOP IN MID-AIR—but how did he get there, and why did he stay there to be "shot"? It was Bishop Julius of Christchurch, New Zealand, being hauled to the top of his cathedral spire for the purpose of placing the cope stone in position: and he was stopped in his upward career by the foreman, because the latter had been bribed to let an enterprising local photographer and newspaper artist take a "kodak" of him en route!

ARCHBISHOP BENSON ON "CATHOLICS."—In his reply to the Chicago invitation, he took occasion, very neatly and effectively, to correct that slipshod use of the word "Catholic" which is so common in the American press and which traitorously "gives away" our whole case to the Roman Catholics. He takes this *usus loquendi* quite *au sérieux*, and protests firmly against being "read out" of the "Catholic Church," and invited, as a member of a non-Catholic body, to take part in the "Parliament of Religions." An invitation containing an insult could not be accepted—but it could be utilized (by him) to "point a moral," etc.

OUR NEXT ISSUE AUGUST 10th.

In consequence of taking our annual Holiday, our next issue will be the 10th of August.

"CHRISTIAN ENDEAVOUR."

One's first impression, naturally, on meeting with the name of this new movement was that here we have a new society formed for the purpose of carrying out St. Paul's notable counsel to the Ephesians, "Endeavouring to keep the unity of the Spirit in the Bond of Peace,"—a society for the purpose of bringing back wanderers to the fold of the Catholic Church, and keeping steadfast those who are brought up in it. Some such guild

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alone.
LTIMORE, MD

or association might well seem to be called for by the exigencies of the times—so many evil-producing splits and schisms from the Bond of Peace! Then again, defeated in this hopeful view of the object, one was thrown back upon other familiar words of Prayer Book and Catechism, etc., which tell of "daily endeavours to follow the steps of His most holy life," and so on, the story of practical and continuous perseverance in holiness of thought, word and deed. There seems much room for some such association as that: but alas, these "Christian endeavurers" have no such object in view.

THEY ARE A "LIMITED LIABILITY" CONCERN.

They aim definitely and expressly at what is after all a miserable minimum, a starveling modicum, of Holy Living. Some little timid substitute for a devout life is set forth, such as "one good deed each day." Thus religious life is reduced to a spasmodic, though regular and painfully artificial singularity of action. It is a parallel to the ultra Sabbatarian idea—confining religion to Sundays and leaving the rest of the week—! So this plan practically—we do not say intentionally, far from it—provides for a daily single act of obedience to the law of Christian life, and leaves the rest of each day to the ordinary routine of worldly life. Here is the danger of making so much ado about a very small matter: the "much ado" becomes a substitute for much *doing*—the parade, display and boasting, the aggregation of enthusiastic delegates in large numbers (at great expense!) takes the place of "holy living and dying." This is the danger.

HOW DIFFERENT THE "CATECHISM" LIFE!

The steady "step-following" of Christ, the continuous endeavour to keep in the narrow way, "to hurt nobody by word nor deed, to be true and just in all my dealings, to bear no malice nor hatred in my heart, to keep my hands," etc. How different the whole aspect and demeanour of a child intent on carrying out its duty towards God and its neighbors *step by step*—to all this feverish exaltation of new fads "for a run" of a few days or years, as a member of some society with a taking title or motto! One fears—noting tendencies—that the very enthusiasm displayed by these advocates of a partial and fragmentary exhibition of holiness and goodness is occasioned by an unconscious intelligence as to the easiness of such rules of life. "Oh, if that is all that is required, I can do that." Then comes the too natural perversion, the modern form of the old

"DOCTRINE OF INDULGENCES."

It is not likely that Tetzels, *et al*, deliberately from the first set themselves to sell indulgences in periods or acts of sin for so much money. At first the idea would be that of atonement, restitution, satisfaction, penance; then the idea of *anticipation* would enter—"he has been so good hitherto, you know, we must forgive him this lapse." Then, after awhile, the cold bargain of *quid pro quo* would take its place. It is all so natural!—once you step off the good "old path" of a persevering Christian life—the "step-following" of the Shepherd by His sheep. Surely we need additional warning in these "dangerous days," when even the agencies devised for benevolent and pious purposes are so badly formed and fashioned as to give play for any amount of evil under the cloak of good. We need a society to prevent people being satisfied with a limited display of holiness, and we have it—the Church! Only she must be awake and active.

THE STORY OF THE CHURCH OF ENGLAND.

BECKET'S MURDER.

A quarrel between Henry II. and Archbishop Becket concerning the exemption claimed by the clergy from the jurisdiction of civil courts, and some hasty words of the King, led to the murder of that prelate, an event which created such an outburst of feeling that the King was forced to yield, and the Church retained the privileges in dispute.

JOHN SURRENDERS THE CROWN TO ROME.

In the next generation the Pope succeeded in inducing King John to surrender the English Crown to Rome; and the occasion is a remarkable one in Church as well as in English history; for Stephen Langton, the then Archbishop of Canterbury, prevailed upon the Barons to oppose the weakness of the King, and wrung from him, on June 15, A.D. 1215, that memorable charter of our English liberties, the Magna Charta, which, amongst other things, expressly secures the freedom of the Church of England. In all its struggles for the liberties of the people the Church was ever to the front.

The so-called Mediæval period embraces the history of the organic relationship of the Church of England to the See of Rome. There was no such relationship before the Norman conquest. It reached its height in the reigns of John and Henry II., but when the Roman See encroached upon the liberties of the Church and State it was resisted by the Edwards, and protested against by the Statutes of Provisors and Præmunire.

CHAPTER II.

THE STORY OF THE "RE-FORMATION."

If one were asked to prove the Church of this Nation to be of divine origin, he could scarcely do better than follow those pages of its history which cover the period commonly known as the Reformation period; for surely no merely human institution, no Church save one of God's appointment could by any possibility have withstood the shocks it then was subjected to, nor survived the many difficulties and dangers which then surrounded and opposed it, without being crushed out of existence. The story of the Reformation has been variously told. It comprises not one, but many events, extending over a long period of the Church's history; and, whether considered either in relation to politics or religion, its influence must be regarded as both powerful and remarkable.

SOME FALLACIES.

First, let us glance for a moment at some of the fallacies connected with this part of our subject. For instance, a popular notion is that our Church was established—the liberationists' theory is that it was—after the Reformation. Some people seem to think that Henry VIII. or Edward VI. established a new Church. They appear to imagine that a new form of religion was set up and endowed, and, by way of balance, subject to the control of the State. Nothing of the sort ever happened. Again, there is a sort of idea in the minds of some that before the Reformation, the Church of this

* The instrument by which this was effected was an Imperial Bull sealed with a golden seal.

† Magna Charta was signed fifty years before there was a fully constituted Parliament in England. The first National Parliament met in A.D. 1265, and for nearly 350 years it sat in the existing Chapter-House of Westminster Abbey, where the clergy had met in Convocation from A.D. 673. Verily the Church is the "cradle of the State."

‡ "The Church of England"—i.e., *Ecclesia Anglicana*, not the Church of Rome—"shall be free": vide Magna Charta, official translation.

§ In a tract recently published by a Roman Catholic Society it is alleged that the property of the Church in Pre-Reformation times belonged to Rome. Similar statements are constantly being circulated in local papers. It may, therefore, be interesting to know that the Roman Catholic Bishops in England, so late as 1826, issued a Declaration in which occurs the words following:—"We regard all the revenues and temporalities of the Church Establishment as the property of those on whom they are settled by the laws of the land. We disclaim any right, title, or pretension with regard to the same."—See Letters in *The National Church* for April and May, 1891.

country was Roman Catholic, and was then turned out by the party in power.* Nothing of this sort happened. The Church of this country was never at any time part of the Church of Rome. The Popes did their best to secure it to themselves, but they never altogether succeeded. They claimed all sort of power over this Church, and they enforced their claims very often by the connivance of the kings and bishops of England; but this power was always, and properly, regarded by the Church as usurped. No property was taken from the Church of Rome at or before the Reformation; and that Church was not then turned out, simply because it was not here.

DREAMS AND REALITIES OF CHURCH GROWTH.

In the years succeeding the Revolution the prospects of our branch of the Church were gloomy in the extreme. Bishop Provoost, the first Bishop of New York, thought that upon the death of the few families who were attached to it in his day the Church would perish out of the land. But although the Church's development was retarded, its growth during the past sixty years has been continuous. The ratio of communicants to the population in each decade since 1830, as shown by the statistics, is as follows: 1830, 1 communicant to 416 population; 1840, 1—308; 1850, 1—292; 1860, 1—214; 1870, 1—175; 1880, 1—151; 1890, 1—123. In the year 1850, when the population of the country was 23,196,876, the whole number of communicants was but 79,987. Last year in New York State alone, with a population of 6,000,000, the number of communicants was 131,251, or in a ratio of 1—46.

"Your old men shall dream dreams;
Your young men shall see visions."

If the reverend Dr. Muhlenberg could have stood on Cathedral Heights on Saturday, May 6th, when the corner-stone of the new St. Luke's Hospital was laid, his heart would have rejoiced in the realization of his vision. Old Chelsea Square, New York, has witnessed a transformation in the classic buildings of the General Theological Seminary, which have sprung into being within the last ten years. But better than the beauty of material structure is the fact that the halls are filled with students, as are the halls of all our theological seminaries. It is but a few weeks since representatives of the several seminaries met in Chelsea Square and conferred together on their common interests. These are dreams realized. The New York cathedral is advancing more rapidly than the most sanguine would have predicted five years ago. The Missionary Society of the Church, which has for more than seventy years dwelt in hired rooms, sees now its own Missions House rising in graceful proportions. Diocesan houses and parish houses on every hand afford centres for varied and practical activities. Parochial life has found new forms of effective work, and daring projects of benevolence are being carried into execution. City evangelization has grown apace through the united efforts of parishes which formerly stood apart, each going its own way. Missionary extension is infused with courage, and dreams of conquest are being realized. The growth of woman's work, the expansion of the Woman's Auxiliary and its junior outgrowth; Sunday-school associations and the Children's Lenten Offering movement; the spread of the Brotherhood of St. Andrew; congresses, convocations, institutes in behalf of every variety of Church work, these denote a degree of interest and mutual helpfulness which show a consciousness of vitality, power and mission of which the fathers dreamed, but which we young men are permitted to witness.

The Episcopate will have added to its members at least twelve new Bishops within the year succeeding the last General Convention. The Prayer Book has been revised, the Hymnal has been revised, the Constitution of the Church is in the hands of a commission for revision preparatory to the new century of Church life. We stand too close to these things to appreciate their real significance; but if we could place ourselves in fancy at a little distance, so as to gain perspective, we should see abundant reason to rejoice in the progress of which men and women of faith fondly dreamed.

With the liberty which is essential to progress, and the spirit of loyalty which is a guarantee of stability, may we not lift up thankful hearts to God for His mercies, and take courage for the future?

In this record of progress, much has been due to the disposition of men of varying views to trust one another, and combine in common aims for the glory

* Though this statement is constantly made on Liberationist platforms and by the Press, it may be interesting to know that enquiries made quite recently at the office of the Liberation Society, prove that nothing is now published by that Society to substantiate this statement. The enquirer was directed to apply to a Society of Roman Catholics.

of God. The Church is now facing a future great with possibilities if men will put heart and money into the work. It will require a great deal of money, as well as clear vision and strong purpose, but with these the future is full of promise. What other object in life can compare with this in importance? The educational and missionary capabilities of the Church summon us to high endeavour. Our utmost energies and largest gifts are needful to strengthen the institutions of learning and add vigour to the missionary enterprise. The *Churchman's* plea for endowment of the Missionary Episcopate, if heeded, would clear the way for new advance along lines that have been largely fruitful in the past. Stocks and bonds converted into such securities will yield a hundredfold and will be treasures laid up in heaven. The Church occupies a vantage-ground today from which she appeals to the noblest ambitions of her sons and daughters, inviting them to use whatever talents God has entrusted to them in the service of His kingdom.—*Rev. Dr. Wm. S. Langford, in the Churchman.*

AN INTERESTING LETTER FROM BISHOP FERGUSON.

The friends of the African mission who may have been interested in what was stated in my last annual report concerning the steps taken on the part of the Cape Palmas Greboes to procure a Bible for the tribe, to take the place of their fetich, will doubtless be glad to know the outcome of the matter. At the time of preparing the said report, an order had been sent to New York through our general secretary for the book. It came in due time, and proved to be just what was wanted—one of Messrs. James Pott & Co.'s most strongly and neatly bound large volumes of the Sacred Scriptures.

In order to make the occasion as impressive as possible, I arranged for a special service in the Elizabeth W. Jones Memorial Chapel, Bigtown (capital of the tribe), for the delivery of the book. A large congregation was present. Besides the king and chiefs and a goodly number of their people of both sexes, there were present many of the Christians (converts from heathenism) from St. James' Parish, Hoffman Station, and a good sprinkling of ladies and gentlemen from St. Mark's Parish, Harper, including Mayor Tubman, the Hon. J. W. Ashton, our business agent, and the Hon. J. J. Neal, superintendent of the orphan asylum and girls' school. The Rev. H. C. Nyema was with me in the chancel.

After devotional exercises, all eyes were turned to the sacred volume. Having removed the covering which was specially made for it by Mrs. Ferguson, I delivered it to the king with some appropriate words. The following important declaration was written on one of the fly-leaves: "We, king and chiefs of the Cape Palmas Grebo tribe, acting for our people, do hereby set forth and declare that having abolished forever all fetich, 'medicine' or charms of the devil-doctors, we have purchased this Holy Bible as the property of the tribe, to be kept and used on all state occasions in token of our acceptance of the Christian religion as the sure rule and guide of our people. In witness whereof we have hereunto set our hands this second day of February, in the year of our Lord eighteen hundred and ninety-three."

The king and chiefs—each village being represented—then severally came forward before the assembly and affixed their signatures to the said declaration. Two of them (one of whom was the king) wrote their own names in full. The others verified their signatures by cross marks. The following are the names which will be handed down to posterity, doubtless with as much honor as is accorded to the signers of the Declaration of American Independence.*

- TEDE GYUDE CHARLES HODGE, King.
- GBEE HNEEBU.
- WODO SEBE.
- YUDE SO.
- BODO KWEE.
- ME NYUU.
- DUBWI WA.
- GRADE BUDII.
- GBA HNE WILLIAM LANGFORD.
- GBA WEA.
- NEMLE BODO PLE JAMES GREY.
- WEA DO SAMUEL CUTLER.
- KEDA PUDO.
- NEMA TO.
- WA HMA.

Having finished the singing, the king and several of the principal chiefs made short addresses, all expressing the great joy which the occasion afforded them. It was clear from their remarks that they were fully conscious of the importance of their action. God be praised for the happy result of our efforts.

During the visit of the President of Liberia to this country last month, he visited Bigtown, and we ar-

* Our Grebo orthography is after the "Standard Alphabet" of Professor Lepsius, but the letter-marks are necessarily omitted here.

ranged for a meeting in our chapel to give him an opportunity to address the people. Having explained to him the advancement which the tribe is making in civilization and Christianity, the Bible was presented for his inspection. He seemed highly delighted, and made a very appropriate address, which was listened to with marked attention by the chiefs and other people. In the course of his remarks, he reminded the natives of a prevalent evil, which would have a blighting effect on all their good efforts, and which is condemned in their Bible, namely, that which follows the use of ardent spirits. At the close of his address he bade the meeting to prayer, and invoked God's blessing on the work. The attorney-general, one of the president's suite, also made some remarks to the natives concerning their choice of the Bible as their guide. He took the ground that all law should be based on its teachings.

Thus it will be observed by our friends that the Lord is greatly blessing our labours among this people which is a cause for thankfulness and a source of encouragement in our further efforts. This advancement, however, necessarily involves larger facilities in the prosecution of the work. As stated in my last annual report, there are some pressing needs which should be supplied without delay.

First of all, we need to erect a church at Hoffman Station, in the centre of the tribe which has taken such a long step towards Christianity and civilization. Having abolished fetich and taken the Bible instead, and withal made a law to observe the Lord's Day, we shall do well to provide all necessary facilities to promote their further advancement. The edifice is needed for the use of native converts and the heathen from the near villages. Such a building as would answer the purpose would cost \$2,000.

Secondly, for the two chapels already built—the Elizabeth W. Jones Memorial and the C. C. Hoffman Memorial—we need two bells, each weighing about 100 pounds.

Thirdly, we need two other chapels for smaller tribes, which have promised to observe the Lord's Day, and among which there are other hopeful indications. Each of these would cost \$1,000. These chapels are all to be built of wooden frames covered with sheet-iron, which can be made very durable.

Will not the friends of the African mission and Churchmen generally lend a helping hand, that we may grasp the golden opportunity for advancing the work among this people, who are just emerging from midnight darkness? Let us "strike the iron while it is hot." The buildings may be made monuments erected to the glory of God and in loving memory of some departed follower of Jesus. I see that contributions are being collected to erect a monument to the memory of the late Bishop Brooks in the United States; and a correspondent of the *Churchman* suggests that efforts be made to have a memorial tablet to his memory placed in Westminster Abbey. It is a worthy object and should claim the attention and patronage of Churchmen; but may I beg also that a monument be erected here in Africa to the memory of the great preacher? If the two thousand dollar church, mentioned above, will be considered unbecomingly so great a name because of its very modest pretensions, then let us have the Philips Brooks Memorial Church in connection with our training institution at Cuttingdon—a need whose claims I had intended pressing after those mentioned above shall have been met. It is to be a stone edifice of neat, churchly appearance, becoming its situation of close proximity to our highest training institution, and will cost about \$6,000. It strikes me that no monument of one who was regarded as the greatest American preacher can be more fitting than a church edifice where the blessed Gospel of Jesus Christ, which he preached so eloquently and effectively, may still be proclaimed by men whom God will raise up from time to time to advance His cause.

SAMUEL DAVID FERGUSON,
Missionary Bishop of Cape Palmas.
Harper, March 30th, 1898.

Home & Foreign Church News

FROM OUR OWN CORRESPONDENTS.

NOVA SCOTIA.

SPRINGHILL MINES.—On July 1st, the Dominion Day celebration was a great success. Over 2,000 people paid admission to the grounds, and the various booths, stalls, games, etc., were well patronized. The diligence of the workers was well rewarded by the addition of \$650 to the church building fund. During the seven years pastorate of our rector, W. C. Wilson, the church has made great progress. Seven years ago it was sadly usual to gather in the

* The bell for the C. C. Hoffman Memorial Chapel has been contributed by Mr. Presley Blakiston, of Philadelphia. It was cast by the Clinton H. Meneely Company, of Troy, New York, and was suitably inscribed.

old church with a congregation of about a dozen, and now we crowd the large hall in our parish house every Sunday evening. Almost all the members of our congregation are poor, and none are wealthy, but they give very liberally. During our rector's pastorate the contributions, etc., have increased at least 400 per cent. When he took charge there was a debt of \$1,600 on the rectory, and some of the congregation advised the sale of it, as it seemed hopeless to attempt the clearance of the debt. What hath God wrought? The debt on the rectory is paid.

The Parish House built and opened last year, has a reading room well stocked with dailies, weeklies, and magazines. There are rooms for orchestral club, games and smoking, ladies' guild, committees, cooking school, kindergarten, and large hall for lectures, capable of seating 250 persons, which at present is used for services. It is well furnished and adapted for its various purposes. It is a centre of activity. The kindergarten and cooking classes are a great success, largely owing to the ability and energy of Miss Pugh, the Principal.

The Cottage Hospital will be ready for opening on Nov. 1st. The furnishings will be first class, and there will be accommodation for 15 beds. Almost all the money necessary for the building and furnishing has been raised by the rector among his many friends. It will be open to all as far as accommodation will allow, and it is hoped that our wealthy brethren in the diocese will give liberally for the endowment of the beds and successful carrying on of this "Good Samaritan" work. [Amongst the incorporators are the Bishop of the Diocese, Rural Dean Harris, R. G. Leckie, Esq., and A. R. Dickey, M.P.]

The new church is a perfect gem, second to none in the diocese, and will be opened and consecrated on All Saints day, Nov. 1st. We owe a new and beautiful church, parish house, and cottage hospital, almost entirely to the exertions of the rector. We have done what we could for the building up work, but that amounts to little, barely enough to build the foundations of our buildings and seat the church. Since the beginning of the year the men have raised \$700 towards the desired \$1,000 for the seating, &c., of the church, and the women have raised the desired \$350 for furnishing the chancel, and fittings for electric lights, in addition to current expenses. With increased numbers and wealth we have grown in the spirit of giving and good works. The most important result of our rector's work under the good hand of God, is seen in the deepened spiritual life of his people. We have over 100 communicants, thanks to our energetic rector. May there be many more like him! With the loyalty and support of his people and friends, we shall soon have machinery in order for a good and glorious work. May God's blessing continue with us, and may we ever be ready to ascribe unto Him the honor due His Name.

QUEBEC.

A Remarkable Occurrence at Bishop's College.—On Thursday morning, June 25, a stranger entering the Bishop Williams' hall would have been confronted by a strange spectacle. Standing upon the platform was a body of persons comprising Principal Adams and some other members of the staff of Bishop's College, the headmaster of the school, his lordship Bishop Racine, Roman Catholic Bishop of Sherbrooke, and the Right Rev. Monseigneur O'Reilly, of New York, attended by a body of Roman clergy, eight or ten in number. The occasion of their presence was a reception tendered to Monseigneur O'Reilly by Dr. Adams on behalf of Chancellor Heneker, who was unfortunately called away to Quebec on some special business. Monseigneur O'Reilly, in thanking the Principal for the reception tendered to him, spoke at some length of his former acquaintance with the institution. He remembered their foundation, had watched their growth with much interest and was personally known to Bishop Mountain and Dr. Nicholls, the former Principal. He considered that an education founded on religious lines was the only true kind, and while his own Church and the Church of England differed on matters of religious teaching, yet on the matter of imparting religious education to the people they most heartily concurred. His few words of advice to the students and the boys of the grammar school will be long remembered. He referred most touchingly to his friendship with the much beloved Bishop Mountain, and stated how at one time during the terrible cholera scourge which swept over Canada, he and the Bishop were staying at the emigrant station, Grosse Isle, on the St. Lawrence. There were several hundreds of Irish emigrants staying on the islands, many of whom were suffering from the terrible disease, and among the number was a poor girl whose condition was so bad that she had been placed in an outhouse and neglected by the doctors. Bishop Mountain hearing of this went to the building where the poor girl lay covered with straw, and picking her up in his arms carried her to the hospital and procured attendance for her. "Such a spirit of Christian charity should

fill the heart of every man entering into the Christian priesthood," were the closing words of Monseigneur O'Reilly's kind and acceptable speech. Before leaving Bishop Racine and his friends visited the various departments of the institution and expressed great pleasure with the progress which they saw being made.—From *The Mitre*, June, 1893.

The Centenary.—The Lord Bishop of the Diocese has received a communication from the Archbishop of Canterbury, in which his grace says if he had only known the centenary of the Diocese of Quebec was to be celebrated on the first of June, he should certainly have sent by cable to all assembled his earnest greetings, and at the same time his grace expresses his hope and prayer that the Lord's hand may be in and over all our bishop's work.

WATERVILLE.—On June 30th and July 1st the Lord Bishop visited Waterville, Eustis and North Hatley, which together form the Anglican mission under the charge of the Rev. E. A. W. King, M.A. Four boys, four girls, and two adults were confirmed at Waterville; four adults baptized and six confirmed at Eustis, and one adult baptized and two confirmed at North Hatley. Here, also, on July 1st, an infant was baptized by his lordship, and the holy communion administered to 32 persons after a remarkably instructive and interesting address on the holy sacrament. An address was delivered by his lordship before and after each confirmation. A reception was held in Waterville when a large number were introduced to the Bishop. Through the courtesy of Gale Bros., the Bishop visited their Dominion Wire Mattress Factory, and said a few pleasing and encouraging words to the employees who were mustered for the purpose, the machinery having been thoughtfully stopped meanwhile. Principal Adams, of Bishop's College, Lennoxville, also made a few remarks, which, with those of the Bishop, were very heartily received by the assembled employees. The Bishop was then driven to Eustis, where, as at North Hatley, he inspected the site of the proposed new churches, and made some valuable suggestions. At Waterville the Bishop paid a pastoral visit to Mrs. Rooney, who was confirmed by Bishop Stewart and knew Bishops Mountain and Williams, so that Bishop Dunn is the fourth in succession in this diocese whom a mercifully prolonged life has permitted her to see. His Lordship also had an interview with Mr. Wm. Wiggett, who about 50 years ago was one of the few Churchmen living here that gave important help in the erection of the present church building. The Rev. A. Stevens took part in the various services at these places, having come over from his parish for the purpose. The Bishop's visit will long be remembered by the Church people of this mission, and all are greatly impressed with his kind, genial, and fatherly manner.

ONTARIO.

BILLINGS' BRIDGE.—A short time ago it was stated that the married clergymen of Gloucester and Metcalfe could not be supported sufficiently by their people. The statement was true as regards Metcalfe, the Rev. F. Bradshaw having gone to Texas. As regards the parish of Gloucester the Rev. J. P. Smitheman intends to remain. The number of active members of the church is gradually increasing and prospects are encouraging. Dr. Leggo, Mr. J. F. Orde and Mr. Charles Morse of the Brotherhood of St. Andrew, give their assistance as lay-readers. Thus divine service is held in each of the three churches in the parish every Sunday; in St. James', Leitrim, and in St. George's, Hawthorne, once a Sunday, and in Trinity Church, Billings' Bridge, twice a Sunday at 11 and 7. The fence around Trinity Church and the new parsonage adjoining are being repaired, and Mr. G. Forde, churchwarden of St. John's, Ottawa, has generously promised to supply paint for the exterior of the church and fence. Mr. Charles Bartram is organist now, and he gives great care in the rendering of the music.

HAWTHORNE.—The parishioners of St. George's Church held their annual picnic at the beautiful grove opposite the church last week, and a most enjoyable afternoon was spent. Stirring speeches were delivered by Rural Dean Bogert, Mr. A. E. Frupp, and also by the clergyman of the parish, Rev. J. P. Smitheman. After the speeches a programme of sports was carried out. The ladies provided a splendid tea, after which dancing was indulged in and the happy day brought to a close by the singing of a hymn. Rev. Mr. Snowdon, of St. George's, Ottawa, the former clergyman of the parish, was also present and revived old acquaintanceships.

DESERONTO.—The Mohawks of the Bay of Quinte are about to renovate the interior of their church at Deseronto, and it is desired to place within it some proper memorial object, showing the regard felt by the native Indians and others for the memory of the late Rev. Saltern Givins, the first Church of England

missionary stationed at that post. Will the friends and relatives of the late Mr. Givins kindly contribute a small sum towards the carrying out of this plan? Such sums should be sent as speedily as possible to Rev. Gustavus Anderson, Mohawk Parsonage, Deseronto.

BATH.—St. John's.—This venerable edifice may now be said to stand completely restored, the roof on the north side having been re-shingled a couple of weeks ago. Two or three years back the south side roof was re-shingled.

CAMDEN EAST.—The Bishop of the diocese held confirmation in St. Luke's church, on Saturday morning, the 8th inst.

SOUTH MARCH.—The annual picnic of the Church of England in South March was held, by kind permission, in Mr. Robert Armstrong's beautiful grove on July 4th. The day was all that could be desired. Although the picnic was held during the busy season of hay-making, a very large number of people appreciated the endeavours of the Dunrobin congregation to build a church, and by their presence and liberal aid helped forward the good work, and materially augmented the building fund. The refreshments were contributed by the Dunrobin congregation, being generously assisted by South March. The usual picnic amusements were thoroughly enjoyed by young and old; and it was 8 p.m. before those who had tired themselves by the amusements and games left for the quiet and rest of their own homes. Mrs. Stiles presided over the fish-pond (on dry land), assisted by Mrs. G. W. Monks, while the Misses Monks took charge of the candy stall. The net proceeds amounted to \$305.

SMITH'S FALLS.—The foundation stone of the new St. John's Church was laid by the Bishop of Ontario on July 4th. There was a large attendance. The church, when completed, will be a handsome structure of blue limestone from Smith's Falls, with dressings of freestone from Perth. The building will consist of chancel, nave, two transepts, tower, and a large organ chamber and vestry. A prominent feature is the incorporation of the greater portion of the old building into a new nave. The extreme length of the new structure will be 115 feet and 75 feet wide. It will be completed by Nov. 1st, and will stand partly on the site of the old building and close to the rectory house. There will be a covered passage between the rectory house and vestry room. There was a large attendance of the clergy and laity. The collection amounted to \$100, and \$25 of this was represented by a cheque from a Presbyterian gentleman, F. T. Frost.

TORONTO.

Bishop Strachan School.—The closing concerts and distribution of prizes took place on Tuesday morning, June 27th, and Wednesday evening, June 28th. At the morning concert the prizes were presented in the lower classes by the Rev. Dr. Mockridge, curate of the Church of the Holy Trinity, and in the evening the prizes and medals were distributed in the intermediate and senior classes, by the Lord Bishop of Toronto, his honor the Lieutenant Governor of Ontario, the Reverend the Provost of Trinity University, Rev. Dr. Langtry, and others. The musical part of the programme was of uncommon excellence, as were also the recitations in German, French and English, enunciation, accent and expression, showing the most intelligent and careful training on the part of the teachers, and also evidencing unusual talent in more than one of the pupils. In connection with the presentation of the prizes for general proficiency, the Provost said that he wished to call attention to a fact which was, perhaps, not generally recognized; that the course of study at the Bishop Strachan School is the same as that of the high schools and collegiate institutes of the Province, and that in last year's examinations for university matriculation, which would be remembered for their great difficulty, and for the very great number of candidates rejected, the girls sent up from this school all passed most creditably, many of them obtaining exceptionally high marks. Attention was also called to the high marks obtained by many of the girls in Scripture and Church history; in Scripture the examiner stated that seven of the senior class had gained the full maximum; while the next three had over ninety per cent., two over eighty, and many over seventy. In Church history and Church catechism the marks were almost equally good, showing that while able to compete on their own ground with the secular schools, the "Church School" is not losing sight of the object for which it was founded.

St. John's.—The congregation presented the Rev. Alexander Williams, rector, with a return ticket to England and well filled purse, and a leave of absence of three months. The rev. gentleman sailed on Saturday last for Quebec. We wish him a pleasant time

on his well-deserved holiday, and hope he will return completely restored in health.

St. Martin's in the Field.—On the evening of July 4th, a strawberry and ice cream festival was held in the grounds belonging to St. Martin's Church, Perth Ave., under the auspices of the Young Peoples' Guild. The evening was all that could be desired, and a goodly number responded nobly to the invitation to attend. The Toronto Junction orchestra was in attendance, and played many beautiful pieces, which added not a little to the enjoyment of the evening. The congregation and Sunday school are still good, rather on the increase. The services are still bright and cheerful, thanks to our noble Bishop for placing so excellent a clergyman, Rev. R. Seaborn, in charge of the parish. A nice little amount was realized from the entertainment. P.S.—Some miscreant on the 7th inst., wantonly threw stones at, and broke the bell belonging to the church. Probably some person who may read this might know of some congregation who have a bell on which they place little value. If so, they would confer a favor on the congregation of St. Martin's by communicating with Rev. Mr. Seaborn, Trinity University, Toronto, or with the churchwardens, Messrs. Thos. Needham, Perth Ave., or Ira Doane, 152 Franklin st.

ALGOMA.

THESSALON MISSION.—Tuesday evening, the 11th inst., was the day appointed by our Church Women's Committee for having a garden party in aid of our Parsonage Fund. The previous week had been very rainy, but Sunday and Monday being gloriously fine days, we anticipated a fine day on Tuesday for our entertainment, which was to be held in a beautiful little grove about ten minutes walk from the town. Contrary to our expectations and hopes, however, Tuesday morning dawned dark and gloomy, and at 3 p.m. a few drops of rain commenced falling. A plentiful supply of cakes, strawberries, cream, &c., having been prepared for the occasion, we were determined that the weather should not altogether stand in the way between us and our enjoyment. We then arranged the party would be held at Mrs. Nichol's house, which this good lady and her husband, both ever ready and zealous in the church's work, kindly placed at our disposal. In spite of the odds which confronted us, the attendance was good, and all seemed to enjoy themselves in eating and drinking and making merry. The proceeds of the evening reached the nice little sum of \$40, which was increased to \$50 by the kindness of a friend who, unable himself to attend, sent a donation of \$10. Miss Dymont, of Barrie, and Mrs. Meyers, of the American "Soo," kindly favored us with songs.

RUPERT'S LAND.

His Lordship the Bishop, accompanied by the Rev. W. A. Burman, principal of the Rupert's Land Indian Industrial School, are visiting the various missions around Lake Manitoba.

WINNIPEG.—The annual meeting of Rupert's Land Woman's Auxiliary was held in Holy Trinity school house on Wednesday, June 21st, Mrs. Grisdale in the chair. Dean Grisdale opened with prayers. The president delivered her address, which we hope will be printed and a copy sent to all the clergy of the diocese, together with a circular containing information regarding the starting of "branches," and "how a ladies' aid may become a branch of the Auxiliary." By this means many branches will be added. Reports were read by Miss Milledge, Mrs. Patton, Mrs. H. T. Leslie, Mrs. E. A. Cowley, Canon Pentreath, the Rev. S. McMorine. The officers are: President, Mrs. Grisdale, the deanery, Winnipeg; vice-presidents, Mrs. Phair and Mrs. Cowley; recording secretary, Mrs. Patton; corresponding secretary, Miss Milledge; treasurer, Miss Forrest. Addresses were delivered by Miss Tilley, of Toronto, and Miss Eyre, of Hong Kong. The Venerable Archdeacon Fortin, the Rev. G. Rodgers and other clergy were also present.

St. John's Ladies' College.—The closing exercises of this ladies' college completed a very successful term. The staff includes Miss Ley, principal; Miss Henderson, assistant; Miss Holmes, music; Mrs. Milligan, painting and drawing; Prof. Vescheoven, French; Miss Roberts, Delsarte training; and the Very Rev. Dean Grisdale, divinity. The prizes were distributed by the Very Rev. the Dean, who in a short speech regretted the absence of the Bishop, who, he said, was spending his vacation on one of those missionary tours which were characteristic of his apostolic labors in this country, and was now among the missions around Lake Manitoba. He especially congratulated Miss Ley and those who had worked with her on the completion of another year of successful work. He had had abundant opportunities of observing the thoroughness and solidity of the work

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Rupert's Land Holy Trinity 1st, Mrs. Gris- med with pray- dness, which sent to all the a circular con- a starting of may become a means many re read by Miss lie, Mrs. E. A. S. McMorine. Grisdale, the Mrs. Phair and s. Patton; cor- treasurer, Miss y Miss Tilley, g Kong. The ev. G. Rodgers

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going on; the college was filling an important position. The Bishop's medal for highest standing in the examinations of the year was presented to Emma Macfarlane.

Holy Trinity.—At the closing meeting for the summer of the St. Agnes Guild and Bible Class of this church, their leader, the Rev. Fred'k W. Webber, was made the recipient of a handsome copy of Ruskin's great work on the "Art of Venice," in three volumes, along with a very elegantly finished dress ing case. The presentation was made in the name of the guild by the president, Mrs. Rowan, Mr. Webber replying in a few suitable and appreciative words.

WINNIPEG.—The synod of this Province will be held in this city during the second week in August. The Lord Bishop of Saskatchewan is to be the preacher at the opening service.

QU'APPELLE.

QU'APPELLE STATION.—The first meeting of the executive committee, under the presidency of the Bishop, was held in the vestry of St. Peter's Church, Qu'Appelle Station, on June 1st. Present: the Bishop; Rev. J. P. Sargent, secretary; Rev. L. Dawson, Rev. W. Nicolls, Rev. H. S. Akehurst, Messrs. J. H. Boyce, W. B. Sheppard, R. B. Gordon and J. Brown.

Grants were passed of \$300 from the Diocesan Fund, to meet \$300 to be raised by the people in the respective missions of Broadview and Estevan. Both missions to be supplied with outfits for conveyance from the present property of the Diocese.

The original grant of \$800 given to the whole mission formerly known as the Souris Mission, including Oxbow, Estevan, and other places, was reduced to \$600, from July 1st, 1893. And that the Church people of Oxbow and district, where the clergyman at present resides, be called upon to raise the stipend to the former amount.

A special grant of \$45 and a loan of \$45 was made to Summer.

Notice was given by Rev. W. Nicolls of resolution to be brought before the synod on the subject of letters of commendation.

The local members were appointed a committee to prepare report and other business for the synod.

The Conveyance Committee were ordered to make a report re property held by the diocese under their charge, to the local committee before the synod.

A letter was read from Mr. D. L. Scott, of Regina, containing certain terms to be agreed to by the synod previous to the property of St. John's College land and buildings, stock and furniture, &c., being transferred to the synod by Bishop Anson. The executive were unable to recommend the synod to agree to the same.

A resolution was passed recommending the synod to nominate a committee on Church education in the diocese.

REGINA.—The Lord Bishop held an ordination in St. Paul's Church last month, when Frederic Wells Johnson, deacon, was advanced to the priesthood. An address of welcome was presented by the congregation to his Lordship.

KUATWA.—The Rev. Leonard Dawson held his last service at St. Andrew's Church on June 11th. The churchwardens have received £9 from Miss E. Hollis, England, to help to liquidate the debt on the church.

MOOSOMIN.—St. Peter's is now roofed and floored, and the people are looking forward with great eagerness to the opening of the church this month.

BRIEF MENTION.

One-fifth of the families in Glasgow live in single rooms.

Ceylon has cinnamon plantations covering 36,000 acres.

Sixty persons now occupy Robinson Crusoe's Island, Juan Fernandez. They are cattle-herders.

In Iceland it is not as cold as in many parts of the United States.

Two-thirds of the gold now in the world was discovered during the last 50 years.

The greatest number of people ever killed by an earthquake was 190,000, in the year 1708, at Yeddo, Japan, and vicinity.

In all countries more marriages take place in June than in any other month.

Archdeacon Farrar proposes to put up a small, but beautiful, memorial to the late Bishop Phillips Brooks in St. Margaret's Church, Westminster.

Three miles per hour is about the average speed of the Gulf Stream; at certain places, however, this speed is increased to 54 miles an hour.

The highest chimneys in the world are two in Glasgow, one being 468 feet high and the other 455

feet, while one near Cologne comes next with a height of 441 feet.

After many years of indecision the hydrographers have arrived at the conclusion that the hottest region on the earth's surface is in the immediate vicinity of the Dead Sea.

The North Carolina State Library has been presented with a small book 360 years old, which is said to have once been the personal property of Martin Luther.

In the five or six months of the year during which the sardine fishery lasts, 600,000,000 of these little fish are caught off the coast of Brittany alone.

According to Canon Farrar, about 4,000 clergymen of the Church of England are out of employment. Another writer declares that about an equal number are miserably underpaid.

The longest single span of wire in the world is used for a telegraph line over the River Kistuah in India. It is 6,000 feet long.

In Bengal, India, there are three harvests reaped every year—peas and oil seeds in April, the early rice crop in September, and the great rice crop in December.

In Heligoland Sabbath begins at 6 p.m. on Saturday, when the church bell is tolled, and ends on Sunday at the same hour. Formerly no vessel could leave port between those hours.

The progress of the Kingdom of God in the world, said Mackay of Uganda, is a study well calculated to enlarge the mind and soul, and rescue torpid congregations from their self-satisfied ease.

Rev. F. Ryan, of Florence, Ont., has been appointed Incumbent of the parish of Tilsonburg, and enters upon his duties this week.

A pound of rice contains 86.09 per cent. of nutritive matter. Lean beef contains but 26.83 per cent. Fat beef contains 46.03 per cent.; potatoes, 23.24 per cent.; Indian corn, 82.97 per cent.; oats, 74.02 per cent.; rye, 82.79 per cent., and wheat, 82.54 per cent.

The largest city in Spain is the capital, Madrid, which has a population of 472,000. The next largest cities are Barcelona, Valencia, Seville and Malaga, after which there are twenty cities, the population of which ranges from 98,000 to one-third of that number.

The exact date of St. Paul's birth is not known to the Bible students, but he is believed to have been between five and ten years the senior of our Saviour. He was born at Tarsus, Asia Minor; died at Rome (he was beheaded) in the year 67 or 68 A.D.

Rev. Mr. Anderson, Chicago, and formerly Church of England minister at Beachburg, Ontario, has been offered the position of associate rector of Grace Church, one of the most fashionable of the Episcopalian churches of Chicago. The salary is \$3,000.

The Rev. W. H. Ball, an experienced English Church missionary in India, says that many more of the converts are won by native preachers, some of whom are men of wonderful eloquence, than by the foreign missionaries.

It is not customary for a house wife to cherish stale bread, but good Mrs. Soar of Ambaston, England, has a loaf of which she is extremely proud. It is 600 years old, and was originally given to one of Mrs. Soar's illustrious ancestors by King John, who accompanied it with a grant of land.

Professor Nikitine, the Russian paleontologist, finds evidence of the existence of man in Russia during the glacial period. Therefore woman also enjoyed the cool comforts of that epoch, a claim that can be made good with Nikitine to back her.

The expression "Vox populi vox Dei"—the voice of the people is the voice of God—was used in the writings of William of Malmesbury, who was born A.D. 1075 or 1095, and died about 1142. He quoted the expression as a proverb even in his time sufficiently well known.

Mrs. Isabella Bird Bishop, the well-known traveler and writer of books of travel, is the first woman to deliver an address before the British House of Commons. She was summoned there to tell what she had seen of the Christians in Turkish Koordistan.

To form some idea of the largeness of this earth one may look upon the landscape from the top of an ordinary church steeple, and then bear in mind that one must view 900,000 similar landscapes to get an approximately correct idea of the size of the earth.

The Imperial canal of China is the longest in the world and greatest in point of traffic. Its length is 2,100 miles, and it connects 41 cities situated on its banks. It was completed in 1850, after 600 years spent on its construction.

England proper has a population of 26,482,104, less than half that of the United States. Wales has a population of 1,518,914; Scotland, 4,025,647; Ireland, 1,704,750; Isle of Man, 55,598, and the Channel

Islands, with an area of but seventy-five square miles, 92,272, making a total population of the United Kingdom, 37,879,285.

British and Foreign.

The authorities of the Church Army report that the last group of emigrants sent by them to Winnipeg have all suitable situations.

The Bishop of Milwaukee has been appointed President of the *Guild of All Souls*, in America. In England branches have been recently formed at Eastbourne, Norwood, and Croydon.

The copy of the *Church and Colony*, Demerara, for Saturday, 27th May, which is just to hand by the mail, contains an account of the arrival of Dr. Swaby (the new Bishop of Guiana), on the 24th May, and of the warm welcome which he received.

The foundation-stone of the chapel of Selwyn College was laid by the Right Rev. C. J. Abraham, D.D., formerly Bishop of Wellington, New Zealand.

The Rev. Charles Seaver, D.D., Archdeacon of Connor and Rector of St. John's, Belfast, has been appointed Dean of Connor, and is succeeded in the Archdeaconry by the Rev. Canon Smythe, Rector of Caramoney, and treasurer of the Cathedral Church of St. Saviour's, Connor.

An anonymous layman in the diocese of Bath and Wells has given a donation of £10,000 to meet benefactions for the augmentation of the numerous small livings in the diocese. The late Miss Green, of Bushby, Staffordshire, has bequeathed £15,000 for the augmentation of benefices in the mining districts of the diocese of Lichfield.

Turkey.—Various ambassadors have made separate representations to the Porte regarding the Armenians condemned at Angora, and it is believed that the Sultan will pardon the greater number, perhaps even before the case comes before the Court of Appeal.

Bishop Julius, when he went up to lay the last stone of the spire of Christchurch Cathedral, New Zealand, was accompanied aloft by a workman in a bucket. Three-fourths of the way up the hoisting machinery stopped. After a while the rope started again. The stone was placed and they returned to earth, where the stoppage was explained. The inevitable amateur photographer, anxious to snap a picture of the Bishop, had tipped the man at the gear to stop hoisting.

Last year the visitation work of the Bishop of Bathurst (Dr. Camidge) involved 14,000 miles of travel, 2,000 of them by driving buggies. "On one Sunday," the Bishop says, "I was driven sixty miles, and preached in three churches; on another forty-five, taking two confirmations and a sermon, besides winding up with the excitement of two runaway steeds."

Amongst the resolutions brought forward at the recent Rochester Diocesan Conference was one by Canon Rhodes Bristow, in the following terms: "That this Conference, while recognizing the sale of work, etc., at bazars and fancy fairs as a legitimate way of raising money for benevolent and philanthropic objects, is of opinion that building, furnishing, and adorning of God's house and expenses of divine service, should be provided by freewill offerings, and not in return for entertainments given, or value received."

We learn from the *West Indian Guardian* of June 1st that, owing to a difficulty which has arisen in regard to the appointment of a rector for St. James' Church, the Bishop of Barbados was not able to leave for England at the time he intended.

The Rev. J. Sadler, of Amoy, writes: "The Chinese are now known to be keen on newspapers (in Chinese), and not a little interested in seeing what is thought of them. They cannot shut themselves up any longer. One paper, called *The Ten Thousand Countries' Newspaper*, is, we believe, read in high quarters. We know of a mandarin, not mean in degree, who considers it greatly to his interest to have honorable mention in this paper. What suggestions grow out of such a fact as to good though silent influence."

Bishop Romig, of the Moravian Church, writing concerning the results of missionary labor among the colored people of Jamaica, says: "We find the black people owning land and houses, a number of small peasant proprietors, industrious, honest, and God-fearing, acquiring and practising, year by year,

those habits of steady application, intelligence, and self-reliance so essential to success in the black or white man. Among their number to-day are lawyers, doctors, clergymen, and school-masters, talented, successful and respected members of their professions."

Dr. J. G. Kerr, an American medical missionary at Canton, China, during his nearly forty years of work, has made this record: Over 1,000,000 attendances upon the sick and suffering; over 35,000 operations performed; some thirty volumes of medical and other works translated; besides the training of 100 or more native Chinese as medical missionaries. For twenty years the desire of his heart has been to see a lunatic asylum established in China. To build and equip this will cost some \$50,000, but when once started it will be almost, if not altogether, self-supporting.

The recent Anglican Church Conference at Geneva was of a somewhat important character. The address of Bishop Wilkinson, who presided, was dignified, and the debates were interesting and spirited. In a paper on "Our Relations and Responsibilities to Religious Bodies and Movements on the Continent," the fact of the surprise which the absence of the spirit of proselytism in our Church excites among foreigners was commented on. The nearness of kin of the Old Catholic Church of Holland to ourselves was pointed out, and the representation of the chaplains in Convocation was very strongly advocated. Foreign Missions was another of the subjects considered. The President in introducing the discussion expressed a strong hope that the outcome of it would be some practical work in heathen lands, and suggested that the chaplains should establish a missionary bishopric in Africa. The suggestion is an excellent one, and most natural when the Bishop's own work in Zululand in the early part of the seventies is remembered. The Bishop expressed his own willingness to give £500, if £5,000 were provided from other sources. A meeting was subsequently held in connection with the movement for the endowment of the bishopric for Northern and Central Europe. Next year's meeting is to be held at Dresden, in May.—*Church Bells.*

Correspondence.

All Letters containing personal allusions will appear over the signature of the writer.

We do not hold ourselves responsible for the opinions of our correspondents.

N. B.—If any one has a good thought, or a Christian sentiment, or has facts, or deductions from facts, useful to the Church, and to Churchmen, we would solicit their statement in brief and concise letters in this department.

Patronage.

SIR,—In a recent leader in your valued paper on Synods, you refer to the question of patronage having been discussed in our Synod, and that the clergy were satisfied as matters now stood in this Diocese. As this may cause some people to think that clergy and laity are not as one on this question in the Diocese of Quebec, I beg to say that only seven laymen in the whole Diocese voted in favour of the proposed amendments to alter the system, and some of that number, as small as it was, voted without having fully considered the matter, and if they had another opportunity would pronounce themselves in favour of our present admirable system. We in this Diocese are united, and have been so for many years, and everything has always gone on most happily and pleasantly.

A LAY DELEGATE,
Diocese of Quebec.

July 13th, 1893.

Union.

SIR,—There is a good time coming. There always is a good time—better than any time—in the future for most of us, and it is this which urges us on. To the Church, however, according to some, the golden age is about to appear. We are to have union with the quasi Church of Rome and with Dissent, (instead of absorption), and one of these days the Bishop of ——— will be announced as saying mass at St. Bridget's, at 6 a.m.; ordaining Church of Canada clergy at 11 a.m.; holding a Methodist Conference at 3 p.m.; and dancing a Christian jig with Captain Jones and "his hallelujah wife and fiddle" at 7.30 p.m. If religion is not something till then it never will be of much account. We have a strange theology in 1893. Why we in one instance wish to identify a vast system of religion with nothing more than a mere See (Rome), and do not try to carry this

out in every case, passes my comprehension. If the "Church of Italy" is to be thus forever buried in oblivion by us, let it be so, but we have no hesitation in saying that in doing this we must abandon Christianity now as having no longer an "historic" basis. Why do we not seek a union with the Church of London, or the Church of Moscow, or the Church of Paris, or the Church of Athens? Because they do not exist. Neither does the Church of Rome. There can be only one union—Independent, National, Episcopal Churches. We must work for these and then a General Council, under the Patriarch of Jerusalem, or be honest and tell the world our Christianity is a sham. We can have no real union at any time with the so-called Church of Rome or with Dissent. They must, as long as they are, exist outside and apart from the National churches of Christendom. At present they are safety-valves for the very extreme unhistoric high and low. We are of the opinion that the Pope some day soon must give way to an Archbishop of Rome and Primate of Italy, with whom it may be possible for us and other Churches to have exchanges. If we lower the "holy Catholic and Apostolic Church" to the level of Romanism or Dissent, allow me, please, to ask—What is our *raison d'être* as the Church of England in Canada this very moment? We have none. If they are right we have no business here. We must depart at once. We have to tell them they are wrong. Are we afraid to do this?

C. A. FRENCH.

"A Protest."

SIR,—I see that you have copied the article from the *Church Review* with reference to the Rev. R. S. Radcliffe, at present Rector of the Church of the Ascension, Pueblo, Colorado, U. S. A., leaving the Church of his forefathers to take charge of a Non-conformist chapel in Ashford. I may say that there is no truth in the report.

As soon as I saw the report in the *Church Review*, I wrote to Mr. Radcliffe, and yesterday I received his answer to the effect that "he cheerfully obeyed the Lincoln Judgment, and that the report was simply nonsense on the part of those who made it." The name of Radcliffe is a household name in the Diocese of Niagara, for the two brothers did a work in this Diocese which to-day redounds to God's glory.

P. T. MIGNOT,
Rector of Milton and Hornby.

July 13th, 1893.

Diocese of Columbia.

SIR,—Some of your readers may like to hear a few words about this Diocese of Columbia to which I migrated from Algoma last March. The country here is most lovely and the climate just like England. We have holly, lilac, laburnum, ivy, honeysuckle, climbing roses, etc., and in the early spring primroses and violets in the greatest profusion. It is delightful to be once more in a land of fruit and flowers, after being debarred these pleasures for so many years. My house is on the Burnside Road, nearly five miles out of Victoria, quite in the country, with small fruit and poultry farmers living around us. I have temporary charge of what is called the Lake District, being the northern half of the Rev. M. C. Browne's parish. After a while the parish may, if the Bishop and Executive Committee see fit, be divided, and Lake District become then my sole charge. It is about six miles long by three miles wide, and from 80 to 90 families are, I believe, living within its confines. I am holding morning service at a frame church, three miles distant from us, and evening service in an empty room in my own house. From 50 to 60 people attend the latter. Our synod has just met and closed yesterday. We are all delighted with our new Bishop. When I say *we*, I mean all whom I have met, whether clergy or laymen. He is so kind, genial, courteous, and while a pronounced Churchman, is at the same time very liberal in his views and ready to join heartily in any good work. No one can help liking him, and we all feel most thankful to have such a man at our head. The synod passed off most harmoniously; not a single hasty or unkind word was spoken. There was a prolonged debate on the reduction of mission grants to country parishes, owing to the almost bankrupt condition of the funds, and it seemed at one time as though some outlying missions would have to be closed or to be thrown two into one, but this will, I hope, now be obviated, as a subscription list was started to meet the debt, and in one evening \$470 was collected. We had also a considerable debate on the matter of Church consolidation and the proposal to send delegates to the Toronto Conference in September. It ended in a resolution being passed almost unanimously for delegates to go to Toronto, the choice of them being left with the Bishop. This is a small diocese, consisting merely of the Island of Vancouver. There are at present, I believe, twenty-five clergy, and they serve I think

about forty churches or stations. The Chinese mission is conducted by the Rev. S. F. Lipscomb, and the Rev. A. J. Hall and R. J. Roberts have Indian missions.

EDWARD F. WILSON,

Victoria, B. C., July 1st, 1893.

Angels.

SIR,—There has been a correspondence carried on in the columns of the CANADIAN CHURCHMAN for some weeks past, on the subject of angels, whether, Scripturally, they are male or female. Mr. Editor, I am far away from you and in an alien country, yet I take deep interest in all that pertains to the Church in Canada, and am a regular reader of the CHURCHMAN you so ably conduct. But I cannot help feeling that the discussion of the question as to whether angels, as mentioned in Scripture, are in every instance male, or in some cases female, is fruitless. Do not the words of our blessed Lord and Master, as given by St. Mark in 25th verse of the 12th chap. of his gospel, discountenance all vain discussion of such a subject? But turning from the Scriptural to the popular conception of angels, may we not have some food for thought? Yet any thoughts that any one may have personally on this conception of angels will only come to him or her while in the meditative mood. They will not come to us by any logical process, nor will we be aided, in any concept of them, by philosophy. Serenely personal they always are and will be; and only occasionally will biography give us a faint glimpse of the mission that angels are carrying on in the world to-day. Poetry tells us that every man and woman is surrounded by angels, good and bad, inciting to virtue and the will of Him who made us, or prompting to folly and to vice. This may be thought to be only the poetic license of the *dreamy* poet; and yet from the dreams of the poetic seer have come many of the thoughts that guide unto the life worth living. How many of the sons of men, since our first parents stood exiles at the gate of Eden, have been warned from the fatal path that leadeth to destruction, and guided in the way which leadeth unto God and life, by the inarticulate voice of some mother, wife or sister whose spirit had winged its way from earth to heaven. Is such a thought only a fancy of heated imagination in meditative mood? Go, as a messenger of the Master, into any of the new and sparsely settled districts of the United States or the Northwest Territories of the Dominion, and visit some of those hardy pioneers who have come a long distance from their native places to carve homes out of unsubdued nature for themselves and generations yet unborn, and getting into sympathetic touch with them, many of them will tell you visions of mothers and sisters still in life, but far away; and others, who had been struggling long and hard in subduing nature to their own and others' needs, some of them in mines, some of them on ranches and others of them in workshops, will tell you, in moments of reflection, of hearing the voice of a mother, wife or sister, who have long since answered the summons and are now with their Maker, calling them to shun evil, to do the will of our Father in Heaven, and to be ready when the call comes to follow them into the haven of the blessed. Aye, and you may betimes hear some hoary-headed one say, in broken accents, vainly trying to hide a tear, that he has heard the sweet voice of a little child calling him to come.

In this age of unprecedented material progress and latitudinarianism, do not rob the few, who have eyes to see and ears to hear, of the occasional visits from the world of spirits of ministering angels, who come without the intermediary of seances, to tell us of the rest and peace and joys of the life beyond the portals of the grave, and the welcome awaiting us when our work here is ended.

GEO. LESLIE.

Anglican Orders.

SIR,—A young clergyman of a neighbouring diocese wrote to me some time ago enclosing a tract, sedulously circulated in his neighbourhood by what calls itself "The Catholic Truth Society," and entitled "Are they Priests?" meaning the clergy of the Church of England. He begged me to answer it in detail, "a large request," as he states, and one involving a considerable expenditure of time. For, to put it briefly, it takes much less time to make holes in a man's coat than to mend them. I have not had time, heretofore, to give attention to this request. I do not think there is anything new in the tract, not even its unscrupulous spirit. Every objection it urges has been completely answered many times. It will, of course, be new to many into whose hands it may fall; and as the answers are in large volumes, for the most part, they will not know of them. This is evidently the case with my young friend, who says, "One is often very much dissatisfied with the childish training we receive for the Priesthood. It is mere sop. At present I am very desirous of further

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GEO. LESLIE.

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English orders are assailed in this tract on the ground, 1st, of Barlow's consecration; 2nd, laxity of teaching and practice regarding baptism; 3rd, omission of the emblems of office; 4th, changes of doctrine, &c.

I have prepared an answer to the first of these objections; and several of my friends to whom I have read it, urge me to send my reply to my young friend through the press. I enclose this, if you think fit to publish it. I will follow it by one or two replies to the other objections. Yours truly,

JOHN LANGTRY.

July 12th, 1898.

WAS BARLOW A BISHOP?

It is maintained in this tract that the claim of the Anglican clergy to a valid Priesthood must be rejected: first, because there is no record of Barlow's consecration; and secondly, that considering the opinions said to have been held, both by Cranmer and Barlow, for a brief space, as to the sufficiency of election without consecration, he probably never was consecrated at all. Barlow was one of the consecrators of Parker, and thus it is held the succession through Parker was broken.

We reply, first, that if it could be proved that Barlow was never consecrated at all, it would in no way invalidate the orders of the English Church. The fourth Canon of the Council of Nicea, referred to on page 8 of the tract, required three Bishops to take part in every consecration—not because one validly consecrated Bishop was not sufficient, but just to guard against any such possible defect as is here assumed in the case of Barlow. It was felt to be very unlikely that the consecration of all three would be invalid, while any one of the three being a true Bishop, whether he was the oral consecrator or was only acting through the oral consecrator, was sufficient to confer valid orders. Now, four Bishops took part in the consecration of Parker, of whom Barlow was one. There is no question about the consecration of the other three, so the argument about Barlow, if ever so conclusive, would amount to nothing.

Secondly, if the whole four of Parker's consecrators could be proved to have been invalidly consecrated, as the unscrupulous writer of the tract wishes his readers to infer, though there is not a shadow of reason for such inference, still the orders of the existing English Church would have been restored and be properly valid, according to the requirements of the Canon of Nicea, for on the 14th of December, 1617, George Montaigne was consecrated Bishop of Lincoln by George Abbot, Archbishop of Canterbury; Mark Anthony De Dominis, Archbishop of Spalato; John King, Bishop of London; Lancelot Andrews of Ely, Buckridge of Rochester, and Overall of Lichfield. Now if the orders of all the English consecrators of Montaigne were defective, so that they could not validly consecrate him, yet the consecration of the Archbishop of Spalato made him a true and lawful Bishop of the Catholic Church. And Montaigne consecrated Laud, and Laud, Wren, and Wren, Sheldon, and so in succession Compton, Sancroft, Trelawney, Potter, Herring, Cornwallis, Moore Sutton, Howley, Sumner, down to our own day.

Again, the Irish succession has all along been wholly independent of the English, and is traceable back to St. Patrick, or at least to St. David, Gildas and Coluag. So that if any such breach as is now pretended had occurred in the English Church in connection with Barlow and Parker, it would have left the Irish succession intact. Now, in 1618, Hampton, Archbishop of Armagh, was one of the consecrators of Morton of Chichester, Morton of Houson, and Houson of Laud, from whom the succession runs on as above.

The same thing happened in 1684, and often since, so that all this elaborate argument about Barlow's consecration is of no avail whatever for the purpose for which it is alleged, viz., to prove the invalidity of the orders of the Bishops and Priests of the existing English Church.

But upon what does this assertion that Barlow was never consecrated rest? Upon the simple fact that the record of his consecration cannot now be found. But there are eight other consecrations out of a total of forty-five performed by the same Archbishop, together with many translations omitted or lost by the same registrar. It is manifest, too, that this was done out of sheer carelessness and neglect, by the fact that he sometimes breaks off an entry in the middle, and in the middle of a sentence.

Nor is this carelessness peculiar to Cranmer's Registry. In the registry of Archbishop Warham, who immediately preceded him, and of Pole, who immediately succeeded him, precisely similar omissions occur. No one ever called in question the fact of the consecration of the Bishops concerned, because no record can now be found of it. The record of Barlow's election, confirmation, investiture, enthronement, and summons to Parliament as a Bishop, are all there, but that of his consecration was either never made or it has been lost, together with

eight others of the same period. The records are not found in a book in which the different acts by which Barlow was made Bishop are entered, as the tract implies, but on separate sheets of parchment, which were afterwards found in a book, and several of them in misplaced order. Upon the defects of this registry, which were not discovered for 84 years after Barlow's consecration, the unscrupulous Roman controversialists of that day based the charge that he had never been consecrated, a charge which the unscrupulous tract writers of this day are not ashamed to reiterate. And yet look at the presumptive evidence against such a conclusion. The law of the Church imperatively enjoins consecration. The law of the land requires it under severe penalties. Henry VIII., not Edward VI., was king in 1536, and would have made short work with any man claiming to be a Bishop without having complied with the law. Consecration was not a thing practiced in a corner. It was a public function, just as it is now; hundreds of people would have witnessed it, and known of it. It would have been impossible for any one to pass himself off as a Bishop who had not been duly consecrated; neither the House of Lords nor the Upper House of Convocation would ever have admitted him. Other Bishops would have demurred to his taking part in consecration with them. The dignitaries whom he deposed, e.g., the Dean of Wells would have successfully disputed his jurisdiction had there been any flaw in his consecration. Everybody of his own time, the Lords, the Bishops, his own clergy and people, believed him to be a duly consecrated Bishop. No Puritan or Romanist—not even Bonner, his bitter and watchful enemy, who hurled all sorts of invectives against him—no one at all, in fact, for 84 years after his consecration, and for 48 after his death, ever for a moment dreamed that Barlow had not been duly consecrated.

There was no conceivable motive to induce him to decline consecration. The Archbishop and others would have involved themselves in heavy penalties if they had connived at this illegal and unheard of evasion. It is not conceivable that either the one or the other, without the slightest discoverable motive, would have imperilled his whole worldly position. And it is not possible that he could have induced all the world to believe him consecrated when he was really not so; or that he could have persuaded others, who must have been parties to the conspiracy absolutely and throughout, to hold their tongues. And all this on the omission of a registry which omits five out of eleven translations, and eight out of forty-five consecrations of the same period. But it is said that Cranmer and Barlow in 1540, four years after the consecration of the latter, denied the necessity of ordination. It was a time of tremendous agitation and change and great uncertainty, and many foolish opinions were no doubt uttered and abandoned. The proof of Barlow's utterances is not conclusive. But if it were, the public formal statements to which both he and Cranmer subscribed during this very period leave no doubt as to their real convictions and the purely evanescent character of the opinions attributed to them. In 1539 they were both on the committee which issued "The Institution of a Christian Man." In 1543 Cranmer endorsed "the Necessary Erudition," and signed the declaration of the Functions and Divine Institution of Bishops and Priests in 1536 or 1537. Now in all three of these solemnly authorized formularies, "Apostolical Succession," and the absolute need of ordination by episcopal laying on of hands and the grace of orders, are absolutely and unhesitatingly asserted. Cranmer is mainly responsible at this very period for drawing up the preface to the ordinal which enforces apostolical succession, both doctrinally and practically; "so that both Cranmer and Barlow, judged by their formal public utterances, would certainly in 1526 have demanded and compelled consecration in any case of appointment to the episcopate, instead of conspiring like two madmen to evade it."

It would not, as I have already pointed out, in the least imperil our position if it could be proved that Barlow was never consecrated at all. The argument, however, is an absolutely suicidal one for Roman Catholics to use. For, if because the registration of a Bishop's consecration is not to be found, we are bound to infer that he was not a Bishop at all, and that all consecrations in which he took part are null and void, and the whole succession of Bishops out of, then what becomes of the Roman Church? Cardinal Baronius, one of her most learned and loyal theologians, states explicitly that there are fourteen of her Popes in succession, of whose election and consecration there is no record whatever; and no scrap of proof that they were Bishops at all, except only that they occupied the papal see. These, he says, "were not apostles, but apostates." They did not merely disparage ordination, they threw scorn upon the very faith of the gospel. Archbishop of Aix says there were fifty Popes of that time of whom this was true. Men who have this record to rectify had better hold their tongues about the validity of English orders because of Barlow's passing opinions, or of the careless omissions of Cranmer's registrar.

Notes and Queries.

SIR,—Has there been any attempt to improve the Prayer Book since 1661, and how did it prove abortive? Is there any present desire for it?

X. O.

Ans.—When William and Mary succeeded James II. at the Revolution, a commission was appointed to consider what changes could be made upon the Prayer Book, in order to satisfy and comprehend the Dissenters. The commissioners consisted of ten Bishops and twenty other divines, and the alterations they proposed alarmed at once the whole English Church. The Lower House of Convocation saved the Prayer Book from becoming a diluted Presbyterian hand-book, and the English Church from being lost among the sects. The action of the Lower House was truly providential, and we can never credit Tillotson, Stillingfleet, Patrick and others, whose names are great in religious circles, with wisdom or love of their Church. The whole matter is given account of by Proctor, *History of the Prayer Book*, pp. 144 sq., and you will find the Proposed Revision printed in a Parliamentary Blue book that was ordered in June, 1854. But you can hardly imagine anything more unlike the tone and teaching of the Prayer Book, and at present there is no desire of renewing the attempt to revise, beyond the chronic dissatisfaction of the Puritan section in the Church: even of this party the leaders know that revision would probably bring the Book only nearer to the Elizabethan and Caroline norm, which would take them "out of the frying pan into the fire." They see the American Prayer Book rising at every revision, and this by popular suffrage.

Sunday School Lesson.

8th Sunday after Trinity. July 23rd, 1898.

VISITATION OF THE SICK. I.

The Church is a faithful mother to her children, provides for them in every period of life. Nor does she forsake them in the time of sickness and suffering, but has a special office in her Book of Common Prayer, which she intends her clergy to use in ministering to the sick. Our Blessed Lord cared for the sick and the whole, He rejoiced with those who did rejoice, He wept with them that wept. It is certainly the duty of the Church to follow her Divine Lord in His loving sympathy for those in sickness, even as she follows Him in blessing the union of those who come to be united in holy matrimony.

The officers of the Church to whom the special care of the sick belongs are the clergy. They are only men, they cannot therefore know of the illness of their parishioners unless some one tells them; the first direction of the Church therefore is "when any person is sick, notice," etc. (See Rubric). This direction is in accordance with the words of St. James (v. 14). Were this direction carried out, a good deal of heart-burning would be avoided from the supposed neglect of the clergy who have had no means of knowing of the illness of their parishioners.

I. THE CHURCH'S MESSAGE.

The message which the Church commissions her clergy to bring to the sick man and his house is "peace." "Peace be to this house," etc.

How is this peace to be attained? See Phil. iv. 6, 7. Lay aside all anxiety, engage in cheerful prayer with thanksgiving, even for the pain and suffering, as being the means in God's hands for working out your great benefit, "and the peace of God, which passeth," etc. Consequently having delivered his message of "peace," the minister is directed on coming into the sick man's presence to kneel down and pray.

II. THE CHURCH'S PRAYER.

Sickness is the consequence of sin. Had there been no sin, sickness and sorrow would not have come. The first prayer is therefore that God will not remember sin, "Remember not Lord," etc. And the ground upon which we base this petition for mercy is our "redemption" through Christ. His redemption is the ground work of our peace (Rom. v. i).

Having cried for mercy, because Christ has "redeemed us with His precious blood," we next and most fittingly use the Lord's prayer. How appropriately can we now say "Our Father."

How inconstant we are, especially when weak from sickness. We need to be reminded of our redemption, and God's love again and again, particularly in sickness. Thus our service does so in the versicles and prayers which follow: "Be unto him, O Lord, a strong tower," etc. "Look upon him with the eyes of Thy mercy." These versicles and prayers should remind the sick man that though he is weak, God is strong and powerful; they should teach him to "abide in Christ," to "rest quietly in Him." The second prayer is one for the special blessings of sickness, the deepening of repentance and quickening of faith, that whatever remains of life may be given to God's glory, or should the sickness end in death, that the sick man attain to everlasting life.

III. THE CHURCH'S EXHORTATION.

1. Sickness is God's visitation. God is ever with us, but in sickness He is speaking to us. He stands by the bedside. It is a Father's hand which holds the rod.

(a) To try our faith and patience. (St. James i. 2, 3.) When all goes smoothly with us, our faith is not tried. When trial comes, we can show like Abraham what our faith is like (Gen. xxii. 1).

(b) To correct what is evil in us. Sickness often leads men to "consider their ways," and many can say with the Psalmist "Before I was afflicted," etc. (Ps. cxix. 67).

2. Conditions upon which sickness may be profitable.

(a) Repentance. There can be no true peace without it (Acts v. 31).

(b) Patient bearing of sickness. Because it is a loving Father who afflicts, and because Jesus showed us how to suffer.

(c) Thanksgiving. (1 St. Pet. iv. 12; Phil. iv. 4.)

The passage of Scripture to be read speaks to us of God's chastening and of its profitable character. And then the sick are reminded that our Blessed Lord "went not up to glory till first He suffered pain," nor can we expect to wear the crown if we carry not first the cross.

The exhortation next reminds us of our baptismal covenant and the need for self-examination of our state both towards God and man, that we may rest our hope upon eternal realities; the minister is directed to put the Apostle's Creed to the sick man in the form of a question. What an opportunity this presents for clearing up of doubt in any portion of "the faith once delivered to the saints."

Summer Weakness

And that tired feeling, loss of appetite and nervous prostration are driven away by Hood's Sarsaparilla like mist before the morning sun. To realize the benefit of this great medicine, give it a trial and you will join the army of enthusiastic admirers of Hood's Sarsaparilla.

Sure, efficient, easy—Hood's Pills. They should be in every traveller's grip and every family medicine chest. 25c. a box.

A Few Sprays.

Crosses are as necessary to the development of the soul as food to the body.

There can be no perfect human character without discipline. Behold the shapeless marble as placed in the hand of the sculptor. Every blow of the hammer upon the chisel develops new beauties, until at length after weary days of toil, the artist folds his hands and in silent admiration views his work complete, pronouncing it very good.

So the great immortal sculptor is daily moulding the souls of his children for eternal perfection, inflicting oftentimes cruel blows and bitter strokes, but at length they who are His own shall stand complete in their transformation from the seemingly worthless clay in which they were enshrined upon earth, fitted to grace the garden of eternity and bask in the sunlight of immortal love.

Substitute nothing for K.D.C., the perfect cure. It acts like magic on the stomach. Free Sample, K.D.C. Company, Ltd., New Glasgow, N.S., Canada, or 127 State St., Boston, Mass.

Bird Songs.

Birds in the nest! birds in the nest!
They sung me a song so rare.
That my heart kept time to the merry tune,
While I listened there in that sunny June,
Abroad in the dreamy air.

Many a time! many a time!
When spring came down to earth,
I had heard the far-off mystical chime
Of songs that seemed in my heart to rhyme,
As the bright birds gave them birth.

With a gentle tread! with a gentle tread!
My childhood wandered by;
The thoughts that so oft were left unsaid
Are laid away with the buried dead,
But the bird-songs never die.

Still the summers come! the summers go!
But the song I heard that day,
Standing and watching the river's flow,
As it danced in the light far down below,
And silently drifted away.

Ever and ever, when day is over,
Comes with a happy dream,
While Faith, and Hope, and Love once more
Lift their glad wings to the water's roar,
And toss back its dewy gleam.

Family Reading.

Love's Mastery: Or the Gower Family.

NUMBER 4—CONTINUED.

Stella awoke, the next morning, with a full determination to see Dr. Argyle for herself, and gain from him—that is, if he chose to give it—his plain opinion of her little brother's case.

Lady Trevannion's and the nurse's words on the previous evening, the increased languor that she herself had observed for some days past, and those terribly restless nights, all tended to heighten the fears which her anxious imagination was always picturing, and made her conceive it possible that Tracy's state was more precarious than she had ever suffered herself to believe, and that the frail life might be hanging by a yet more tender thread than she had dared to contemplate. At all events she would like to know the worst.

She gained a short interview with the child after her breakfast, which passed just as usual, her brother and sister taking no notice whatever of yesterday's disgrace, and talking between themselves of matters which had no particular interest to Stella. Tracy did not seem quite in his usual spirits, rather dreamy and absent. Stella fancied when she first came to him—the effect, nurse knew, of his nightly medicine, which would pass off as the day went on; and certainly he did cheer up wonderfully during the brief half-hour that Stella was able to pass at his bedside. The arrangements for the equipment of the little fleet were discussed and agreed upon, nurse promising to begin her part as soon as ever she had put things straight, and was able to sit down to work. And then the sure promise that really this evening there was nothing in the way, no company, Lora going out; and that Stella would come and make his tea, and sit with him all the evening, brought such a flush of colour and animation to the little pale languid face, that Stella began to think that, after all, her increase of fear might be ungrounded.

Nevertheless, she determined to see Dr. Argyle; and, when the loud knock which came so regularly about one o'clock was heard, she begged Madame Petit to pardon her for a few minutes, and, going up towards Tracy's room, stationed herself on the landing, that she might detain the physician when he made his exit. He was certainly longer than usual; and Stella's face grew paler, and her heart beat more quickly than before with the dread that something serious might be detaining him. At last the door of the apartment was opened quickly, and she caught the few parting words to the child, spoken in the physician's usual cherry fashion. His face, too, looked anything but serious; and Stella felt all of a sudden somewhat abashed and nervous, as though she were doing a very uncalled for and unnecessary thing. But her anxiety for Tracy emboldened her.

"Dr. Argyle, I want to speak to you for a minute or two, if you can spare it," she said; for he

was looking at his watch as though he had already lingered too long, and she knew those morning hours were very precious.

But he turned at once into an adjoining-room, and closed the door.

"Well, and what is it, Miss Stella? Are you not well? You are trying to live too fast, I think. Take more riding lessons, and a few less Greek and Latin ones; that is the best advice I can give you."

"I am quite well, thank you," answered Stella, dreading least Dr. Argyle should be in one of his humorous, or what was worse still, one of his satirical moods, which would swamp her altogether. "I don't want to speak to you about myself, but about Tracy."

"Well, and what of him? Has he been a naughty boy, and you want my advice to help keep him in order?"

Poor Stella! Would no one be serious with her, no one see her anxieties and heart-longings as she saw them, and answer them accordingly?

"O, Dr. Argyle," she said bitterly, "if you only knew how I feel about him, and how I long for him to be better, you would not speak so, but would tell me truly and honestly just what you think!"

Tears forced themselves to her eyes as she spoke; but she dashed them almost angrily away. The physician's tone and manner changed instantly.

"Poor child!" he said, laying his hand upon her shoulder. "Do not think me hard: it is almost necessary sometimes to assume a little of what we do not feel. Ask me anything you like about your little brother."

Stella looked up with one of her sweetest smiles amid her tears; and her face bespoke her thanks.

"Is he much worse? Do you think he is going to die?" she asked, bringing out the dreaded question first, but with a trembling utterance.

"Die? O no," replied the physician. "My dear Miss Stella, what has made you think it?"

"O, only my fears, and seeing him look more delicate, and hearing of his bad nights; that is all, Dr. Argyle. No one has said a thing to me of such a thing; but I felt it would be such a relief to ask you and know just what you think."

"Tracy's illness," said the physician kindly, yet gravely, "is not one likely to terminate suddenly at any time, nor to assume any very decided phase for many months, perhaps years to come. He is very delicate, very fragile, the great centre of weakness being, as you know, in the spine, which has been very seriously affected. Still, there is so much in his favour, the immense amount of precaution and alleviation we are able to command, his age, his sweet even temper, and careful nursing such as not one in a thousand gets."

"Then there is hope?" interrupted Stella eagerly.

"More than hope: there is every reason for encouragement. And as for these little fluctuations, these accesses of debility and restless nights, which will occur, you must not let them cast you down, my child, indeed you must not. I don't despair, I tell you honestly, of seeing Tracy a strong active boy some day."

Stella's eyes kindled. "O, Dr. Argyle!"

"Yes; but you must bear the intervening years bravely and patiently, as he does. There will be a long time of tedious waiting and lying still first: that I know to a certainty. And you must help him bear it."

"O, I do. I do indeed try to, Dr. Argyle, as much as—" Here she stopped.

"As much as you can. Yes, I know you do. I am always hearing your praises, and thanking you accordingly. A cheerful nurse is a treasure to a doctor, do you know, Miss Stella. And now I must be gone. Do you feel better?"

"O, yes; and so much obliged to you, Dr. Argyle."

The physician laid his hand again upon her shoulder, looked for a moment rather searchingly at the lovely face which was flushed with a bright colour now, and then took his leave without another word.

What appeared almost a new life seemed imparted to Stella: her light footsteps sped as it were unconsciously down the long flights of stairs, and she entered the study with a countenance absolutely "ray-onnante de joie," as Madame Petit expressed it. She could not but marvel at the wondrous change those few moments had wrought on her

usually-pensive and pre-occupied little charge. M. Gustave, the music-master, was announced at the same moment; so that there was no time for inquiry, even had the good lady felt herself sufficiently at home with Stella to venture on it.

It was her afternoon for driving with Lady Trevannion; and to Stella's view the streets looked more cheerful, and the calls and the shops seemed more endurable, with the echo of those comforting words of Dr. Argyle sounding in her ears, and the bright glad hope within her heart that her little Tracy would one day be strong and well and active as she now was. The last stoppage was at the Soho Bazaar, where Lady Trevannion had to make some little purchase; and she desired Stella to look round, and choose whatever she pleased as a present for herself. After some deliberation, Stella decided on a card covered with all kinds of miniature carpentering implements, which she thought might divert Tracy, and a sharp pen-knife, which would assist in her manipulations upon the walnut-shells.

Lady Trevannion expressed some surprise at her niece's choice, but satisfied herself with the remark, "You are a strange, strange child, Stella, and never choose anything which other children of your age would like. But I suppose you must please yourself; and in things of importance it is very clear that others must choose for you." To which remark, and the fulfilment of the same, Stella was so entirely accustomed that she received it, as usual, in silence.

The lamps in the long busy streets, and in the quieter squares and terraces, were already lighted, and the church-clocks were striking five, when at length the carriage stopped at their own door, and, released from all further restraint and engagement, Stella hastened to her room.

A little pink evening dress was laid upon the bed; and, with the consciousness that Tracy was always better pleased when his sister looked what he called "pretty," and what she understood to mean well dressed, Stella without further help quickly arrayed herself, and hastened to his apartment.

The little silver tea-service was tastefully arranged upon the round table in front of the blazing hearth a vase of most exquisite flowers, Lora's afternoon gift, in the centre, the gasolier illuminated, and Tracy lying on his couch, smiling and radiant, as though the evening pleasure was well more than he could realize.

"My little darling, here I am," and her soft white arms were thrown around the child; and so she knelt, the two mingling fond and loving caresses for some moments.

"And you look so well and pretty, Stella," Tracy said admiringly, when at length Stella rose and looked down at him with that glad satisfied smile on her mouth and brow. "Your frock and ribbons all so pretty, and your face the very prettiest part of all. O, Stella, I do like to look at you!"

Stella felt that at that moment that she should never again wish herself ugly, if only for Tracy's sake. "And I like to look at you, my darling, and see that you are a little better and stronger this evening: you are, are you not?"

"O yes, so much," returned the child.

"And, nurse," continued Stella, turning to Mrs. Blount, who was still occupied with the tea-preparations, "we do not want to get rid of your company, you very well know; but it is not often you get a little change, and Mrs. Coates is so glad to have you. You can trust me all alone with him, cannot you? I know how to manage quite well; and if we want anything I can come to you, or ring."

"O yes, Miss Stella, my dear, I can trust you well enough; but do you think you shall be able to manage, kettle and all? And have you everything you want? You see I have got you cakes and all sorts of things."

"O yes, thank you, nurse; it is all beautiful. And I like pouring water out of the tea-kettle very much, and shall not do anything worse than black my frock a little."

"You must not do that, my dear," said nurse, who, however, was pleased to hear anything amounting to pleasantries from Stella's lips: "it is a new dress, and an expensive one: and what will Clarice say, if she finds it grimy the first time of wearing!"

"O, I don't mind. She put it out for me, so she must bear the consequences. Good-bye, then, nurse. I will ring when we have quite done tea, and want the things cleared away."

Stella was kneeling on the hearth-rug, toasting her mullins, with cheeks burnt nearly as pink as her pretty rose-hued dress, and with her fair curling and somewhat troublesome hair (which she had not found herself quite so competent as Clarice in arranging to satisfaction) falling all about her shoulders, when, with a short quick rap, the door of the room was opened, and all unannounced and unattended entered Captain Flamank.

"I am going to make the acquaintance of your little brother," he had said to Lora five minutes before, "and have some tea with him and Stella, if they will permit me."

Lora's countenance fell a little: she was hoping that the Captain's unexpected appearance two hours before the time arranged betokened a quiet *tete-a-tete* previous to the dinner-party, to which both were engaged.

"You know I have not seen him yet," he added, by way of explanation.

"O yes; do go by all means. Shall I come and introduce you? you will not know your way."

"Thanks, I fancy it seems less formidable introducing myself. I am not particularly bashful, certainly," he added, as Lora smiled; "but it is a weakness of mine, I suppose—hatred of formal introductions, especially to a wee bairn. So farewell for a little while, I shall find my way."

The parting smile and salutation were more than satisfaction for what seemed a trifling eccentricity on the part of her loved one. Besides should she not have his presence all the long evening afterwards? and this interview with Tracy, his future little brother-in-law, why, it was really necessary. And so Lora had taken up her book and proceeded to the drawing-room to sit with Lady Trevannion until it should be time to dress.

(To be continued.)

K.D.C. cleanses and strengthens the stomach without weakening and destroying the tissues.

Advantages of Courtesy.

A courteous man often succeeds in life, when persons of ability fail. The experience of every man furnishes frequent instances where conciliatory manners have made the fortunes of physicians, lawyers, divines, politicians, merchants, and, indeed, individuals of all pursuits. In being introduced to a stranger, his affability or the reverse creates instantaneously a prepossession in his favor or awakens unconsciously a prejudice against him. To men civility is, in fact, what a pleasing appearance is to women; it is a general passport to favor—a letter of recommendation written in a language that every person understands. The best of men have often injured themselves by irritability and consequent rudeness, whereas men of inferior abilities have frequently succeeded by their agreeable and pleasing manners. Of two men equal in all other respects, the courteous one has twice the advantage, and by far the better chance of making his way in the world.

Hundreds of people write, "It is impossible to describe the good Hood's Sarsaparilla has done me." It will be of equal help to you.

—The word "quiz," to make fun of, or poke fun at a person, was the coinage of a theatrical manager in Dublin, who, at a party with his friends one Saturday night, when the conversation turned upon the subject of words, offered to bet some wine that he could then and there coin a word which would be in the mouths of all Dublin the next day. The bet being taken, and the party dispersed, the manager summoned his call-boys and runners, gave them pieces of chalk, and ordered them to run all over the city, chalking the work "quiz" on every door, shutter, and fence they came to. This was done, and, as a matter of course, the new word was in everybody's mouth the next day. The manager won his bet, and his word is now in all respectable dictionaries.

Sleeping Flowers

Almost all flowers sleep during the night. The marigold goes to bed with the sun, and with him rises weeping. Many plants are so sensitive that they close their leaves during the passage of a cloud. The dandelion opens at five or six in the morning, and shuts at nine in the evening. The goat's-beard wakes at three in the morning, and shuts at five or six in the evening. The English daisy shuts up its blossom in the evening, and opens its "day's eye" to meet the early beams of the morning sun. The crocus, tulip, and many others close their blossoms at different hours towards the evening. The ivy-leaved lettuce opens at eight in the morning, and clover at four in the afternoon. The night-flowering cereus turns night into day. It begins to expand its magnificent, sweet-scented blossom in the twilight; it is full-blown at midnight, and closes never to open again with the dawn of day. Those plants which seem to be awake all night have been called "the bats and owls of the vegetable kingdom."

—Try Weather and Waterproof floor paint. It dries quick, finishes with a gloss and wears well. Ask your dealer for it and do not be put off with any other. Manufactured by the Weather and Waterproof Paint Company of Canada, Ltd., 122 and 124 Richmond st. east, Toronto.

Words.

Strange, mysterious things are words. The representatives of mind, the embodiment of thought, feeling, sentiment, and passion are they. The eye may discourse a language eloquent and impressive, there may be a recognition of an invisible, spiritual essence surrounding us, an intuitive perception of unspoken thoughts and feelings; but words, with magic skill, clothe this invisible presence, these subtle operations of mind, and present them, as it were, in tangible form.

Words have a fearful power. Swift-winged messengers are they for good or evil. Could each human soul possess a tablet upon which, by some mysterious agency, words might be engraven in appropriate characters, how varied and full of meaning would those characters be, and how potent their spell! Light words, the interchange of friendly civilities, the little occurrences of everyday life, would be but faintly impressed and recognized only by the charm investing them. Gay words, the pointed and brilliant scintillations of wit and fancy, sparkling as just dropped from a diamond point. Bitter words, stinging, withering words of reproach and scorn, engraven as with a pen of iron, and darkly enveloped with gloomy shadows. Noble words, the embodiment of the glowing thoughts and conceptions of genius, set with gems, and enriched with a halo of glory. And words of mercy, loving words of sympathy, burning with a radiance mild and lovely as the breathings of an angel-presence. This is not all fancy. Words are indeed engraven upon more enduring tablets than those of ivory or brass; that of immortal minds. Take the continual interchange in the particles of matter; particles thrown off from one substance filling the places in the formation of another. So words are the particles which minds are throwing off, to become incorporated with other words, to be unperishable as the mind itself.

It becomes us then to consider well the power of this influence for good or evil in our keeping. That careless, thoughtless word of thine may carry with it a thrill of agony almost too bitter for the sensitive spirit to endure. A kindly word may awaken in some soul energies which shall burn on forever; or its opposite, crush to earth some timid soul, and destroy within it the power to rise. A word of encouragement, fitly spoken, may cause the sweet flowers of hope and joy to spring up in the heart, and sweetly lure the bright buds of promise to unfold in beauty. One little word may touch some chord which shall vibrate tones of joy or sorrow through the endless ages of eternity.

IMPOSSIBILITIES.—Be not angry that you cannot make others as you wish them to be, since you cannot make yourself what you wish to be.—
Thomas A. Kempis.

Time and the Maiden.

A little girl rock'd in a fairy boat,
By the waves of the river of life afloat,
And her golden tresses and laughter gay
Floated back on the breeze as she sped away;
And she gaily cried to the boatman gray,
"Ply faster your tardy oars, I pray,
And bear me away from this blossoming wood
To the beautiful island of maidenhood."

The maiden's isle has been reached and passed—
Still on and beyond is her fond gaze cast,
As she cries again to the boatman gray,
"Ply faster your tardy oars, I pray,
For my lover is waiting by yonder shore,
With a gilded bark and a golden oar;
Love sits at the helm to cheer and guide,
And he waiteth for me, his chosen bride."

Oh, love, what a beautiful freight has thou!
Thy bark is laden from stern to prow,
And the mother gazes with loving pride
On her mate, and the dear ones who throng at her
side;
Yet still she cries to the boatman gray,
"Ply faster your tardy oars, I pray,
For Wealth, and Fame, and Honour await
My loved ones when they shall reach man's estate."

And now the river is deep and wide,
And branches flow from its either side,
And the children, to man, and womanhood grown,
Are launching forth in boats of their own,
And the mother cries, with a sudden fear,
"Oh, tarry gray boatman, yet longer here:
Why hurry on with such speed, I pray?—
You are bearing my loved ones all away."

Again she rocks in a boat alone,
And her heart keeps time to the waves' low moan,
As she feebly cries to the boatman gray,
"Ply faster your tardy oars, I pray,
For the dear ones have gone from my loving care,
They have drifted out on the sea so fair,
And I long to be with them and part no more
On the tireless waves of the golden shore."

Superstitions in Childhood.

An old writer says: "Superstition is the greatest burden in the world;" of the truth of which remark many persons are sensible from their earliest childhood. Indeed, superstition is the bugbear of the nursery; whereas the great aim should be to divest children of this pernicious fear. "If too great excitability and power of imagination be observed in childhood, much may be done by a sound discipline to restrain it. Let the child be protected from the sheeted spectres of servants, and the boy from the schidonis and rattling curtains and palls of romance writers. Let his first ideas of the Almighty be those of a God of Mercy, who gives him every blessing—who offers Himself to childhood under the most benign of characters, as taking little children in His arms and putting His hands upon them and blessing them. Let him be taught to 'see God in storms and hear Him in the wind,' not as the poor Indian, but by having his mind tutored to trace the regular course of God's providence in the most striking phenomena of natural science; and we see no objection, and little difficulty, in explaining to him so much of the metaphysics as may enable him to unravel the association of darkness and the church-yard."

Keeping the Mind at Rest.

It is never well to deceive a sick person; apart from the moral aspect of the case the deception must be discovered sooner or later, and then all confidence is destroyed. If there is bad news to be told it should be done gently and quietly. All but persons of the weakest fibre will summon fortitude enough to meet it without serious harm. The mind should be kept tranquil and at ease by avoiding petty disputes and shutting out household worries. The convalescent is not in a state to be of use in domestic emergencies and should not be troubled with them.

Visitors are a fruitful source of excitement and many an invalid is literally nearly "talked to death." A visit from a pleasant, sensible friend who will stay for a short time and talk cheerfully in an entertaining way, is a refreshment indeed, after the monotony of weeks in a sick-room.

One visitor a day is enough at first, and those who confine their conversation to lamentations on

the changed appearance of the invalid, or recitals of similar cases of illness in their own or their friends' families, should not be admitted a second time.

The nurse should be on the watch against fatigue and send the visitor away at the first sign of weariness. If she says pleasantly that the Dr. does not wish the patient to talk too long no sensible person will take offence. If any one is silly enough to be offended the friendship is scarcely worth retaining.

K.D.C. is specially prepared for the cure of indigestion and dyspepsia. Cure guaranteed. Try it, and be convinced of its Great Merits.

The Future.

Our disputes are vain or not, as we consider that we are either troubled about the present, the future, or both: if the present, it is easy to judge; the future is uncertain. It is foolish to be miserable beforehand for fear of misery to come; a man loses the present while he might enjoy it in expectation of the future; nay, the fear of losing anything is nearly as bad as the loss itself. Be as prudent as you can, but not timorous or careless; it is well to bethink yourself, and anticipate what inconveniences may happen before they come. A man may fear, and yet not be fearful; he may have the affection of fear without the vice of it; but frequent admittance of it runs into a habit. It is unmanly to be doubtful, timorous, and uncertain. Better to fall once than hang always in suspense.

The stomach defiled by poorly cooked food can be cleansed by K.D.C. Restore the stomach to healthy action by taking K.D.C., the King of Dyspepsia Cures.

Gratitude.

We can show our gratitude by holding with greater consistency all the truth of God; by adorning our principles with a gentler life, a larger liberality, firmer faith, and a more active effort; for gifts as well as "crosses" are intended to make us truer.

"There is a kind of gratitude in thanks,
Though it be barren, and bring forth but words."

But, we need not say, it is not the highest kind. Better deeds than words. Better still words and deeds. Let it be remembered that it was a heathen philosopher who described gratitude as a virtue so cheap, that the covetous man might be pleased without expense; and so easy, that the sluggard might be so without labor.

Broiled Steak.

Few persons know how to cook beefsteak for an invalid. Have the meat cut quite an inch thick. Trim off the fat, and hold it on a gridiron over a very hot fire, turning it rapidly from side to side that both surfaces may be thoroughly seared to retain the juice. Withdraw it a little from the extreme heat and cook four to eight minutes, as it is liked, rare or well-done. The same principle is involved in broiling chops or any meat.

Keeping the House Cool.

Much of the comfort of the household depends upon keeping the house cool. In the morning every window and blind should be opened, giving the sunlight and air access. After the house has been thoroughly aired and put in order the blinds should be closed and the shades partially drawn. If the windows are closed in the hottest part of the day the house will be cooler. As soon as the sun begins to go down re-open the blinds and windows.

On an intensely hot day the room of a sick person can be made more endurable by having sheets of cheese-cloth wrung out of cold water and hung across the open windows. Keep them wet all the time.

The attic windows should be kept open all the time, if possible. A free sweep of air at the top of the house does much toward keeping it sweet and cool. The cellar windows should be opened at night and closed in the morning.

Hints to Housekeepers.

RASPBERRY JAM.—Weigh the fruit, and add three-quarters of the weight of sugar; put the former into a preserving-pan, boil, and break it; stir constantly, and let it boil very quickly; when the juice has boiled an hour, add the sugar, and simmer half an hour. In this way the jam is superior in color and flavour to that which is made by putting the sugar in first.

CARRANT JELLY.—Pick fine red, but long ripe currants from the stems; bruise them, and strain the juice from a quart at a time through a thin muslin; wring it gently, to get all the liquid; put a pound of white sugar to each pound of juice; stir it until it is all dissolved; set it over a gentle fire; let it become hot, and boil for fifteen minutes; then try it by taking a spoonful into a saucer; when cold, if it is not quite firm enough, boil it for a few minutes longer.

The following recipe will get rid of flies. Mix together one part of black pepper, two of brown sugar, and four of cream; set it where the flies mostly congregate.

COCOANUT JUMBLES.—Beat together one cup of sugar and of butter; add the beaten yolk of two eggs, then the beaten whites, one teaspoonful of baking powder, half a pound of cocoanut grated and flour enough to keep the dough from sticking when rolled, but no more. Sprinkle the tops with cocoanut and bake.

TOOTHACHE.—Pulverize about equal parts of common salt and alum. Get as much cotton as will fill the tooth; damp it; put it in the mixture, and place it in the tooth. This is also a good mixture for cleansing the teeth.

When straining fruit for jelly, do not allow the juice to drip into a tin vessel, as the acid in the juice affects the tin, and it in return changes the color and taste of the juice.

Never gather currants or other small or seed fruits immediately after a rain for preserving purposes, as they are apt to be watery.

IT SAVED HIS LIFE.—*Gentlemen*.—I can recommend Dr. Fowler's Extract of Wild Strawberry, for it saved my life when I was about six months old. We have used it in our family when required ever since, and it never fails to cure all summer complaints. I am now fourteen years of age.—Francis Walsh, Dalkeith, Ont.

BAKED BANANAS.—Strip a narrow piece lengthwise from one edge of the bananas and bake one-half hour in a moderate oven. As soon as they are taken from the oven pour a very little lemon juice over them; sprinkle with powdered sugar and serve.

GENTLEMEN.—I was thoroughly cured of indigestion by using only three bottles of B.B.B., and truthfully recommend it to all suffering from the same malady. Mrs. Davidson, Winnipeg, Man.

SCALLOPED POTATOES.—Butter the bottom and sides of a dish. Put in a layer of cold boiled potatoes, sliced, season with pepper, salt and small pieces of butter and dust with flour. Put in another layer of potatoes in the same way, and when the dish is filled cover the top with a layer of cracker crumbs half an inch thick. Pour a cup of cream over the whole and bake in a moderate oven for half an hour. This may be varied by the use of a seasoning of finely chopped celery or parsley.

A CHILD SAVED.—My little boy was taken very bad with diarrhoea; he was very delicate and got so low we had no hope of his life, but a lady friend recommended Dr. Fowler's Extract of Wild Strawberry, and although he could only bear a few drops at a time he got well. It saved my child. Mrs. Wm. Stewart, Campbellville, Ont.

—If you wish to paint your house (inside or out), floor, barn or anything, use Weather and Waterproof paint. It is by far the best on the market. Sole manufacturers for Canada, the Weather and Waterproof Paint Company of Canada, 122 and 124 Richmond st. east, Toronto.

Children's Department.

Cathie's "Be's."

Somebody has said that it is always the unexpected that happens. Surely nothing could have seemed less likely to Cathie Holmes, tripping lightly down the door steps that bright morning, than that a great danger lay in wait for her on the way to school. Yet she had scarcely gone half way, when, strong and sure-footed though she had always been, she slipped upon a little round stone, and fell heavily across a jagged boulder which lay beside the path. There was a moment of sharp agony, followed by merciful unconsciousness, out of which she slowly and painfully awakened to find herself lying on a couch in her own room, with the anxious faces of her father and mother, and a sympathetic neighbor or two, bending over her

The door opened gently and the doctor came in. All the children in Brookville loved Dr. Gray. Cathie thought he had never looked so strong and kind and wise as at that very minute, when she reached out to him a little, weak hand and felt him take it in a warm, firm clasp.

After the doctor had examined her very gently, he took a bottle out of his instrument-case.

"My little girl will breathe this and go comfortably to sleep," he said, "and then we will see what can be done for her."

When Cathie awoke, she could not quite remember what had happened, but after thinking a little, all came back to her.

"Am I hurt very badly, doctor?" she asked.

"Very badly indeed, Cathie. Your right leg is broken."

"Oh doctor, can I never walk any more?"

"Oh, yes, my child! Please God, we shall have it well as ever again,

Delicious Drink.

Horsford's Acid Phosphate with water and sugar only, makes a delicious, healthful and invigorating drink.

Allays the thirst, aids digestion, and relieves the lassitude so common in midsummer.

Dr. M. H. Henry, New York, says: "When completely tired out by prolonged wakefulness and overwork, it is of the greatest value to me. As a beverage it possesses charms beyond anything I know of in the form of medicine."

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

Beware of Substitutes and Imitations.

OUT OF THE FRYING PAN. Has come not a little knowledge as to cookery—what to do, as well as what not to do. Thus we have learned to use COTTOLENE, the most pure and perfect and popular cooking material for all frying and shortening purposes. PROGRESSIVE COOKING is the natural outcome of the age, and it teaches us not to use lard, but rather the new shortening, COTTOLENE, which is far cleaner, and more digestible than any lard can be. The success of Cottoleone has called out worthless imitations under similar names. Look out for these! Ask your Grocer for COTTOLENE, and be sure that you get it. Made only by N. K. FAIRBANK & CO., Wellington and Ann Sts., MONTREAL.

but for quite a while you must lie perfectly still."

"Can't I even sit up in bed?"

"No, dear. The bone is so crushed that it must not be moved even a little."

"For how long?"

"I cannot tell exactly;—six weeks—two months—perhaps longer."

Dr. Gray's voice was gentle, but very firm. Cathie felt that he must be obeyed perfectly. But her heart sank. She had been such an active little girl—helping her mamma about the house of mornings, rushing away to school, dancing about the play-ground, bounding home again across the fields, light-footed as the chipmunks that ran races along the fences. A sob rose in her throat, and her eyes filled with tears.

"Oh, doctor!" she said brokenly, "what shall I do?"

"My dear child," said the doctor in a low voice, "you cannot do anything at all. you can only be!"

Then he laid his hand tenderly on her forehead and went away.

Cathie lay a long time thinking. "You can only be," the doctor had said.

Be what? Why, patient, of course—that is what people always say when one is ill or in pain. It is so much easier to say it when one is quite well one's self, thought poor Cathie. Then she fell to wondering just what patience meant. First she remembered her definitions, "suffering with meekness and submission, without complaint." And then, like a flash, one of the late Golden Texts came into her mind—"Let patience have her perfect work, that ye may be perfect, and entire, wanting nothing." How much more that seemed to mean than the spelling-book had told! If one could be perfectly patient, then there would be nothing wanting!

Was that what the doctor meant? Why, it would be worth even a broken leg to learn that!

She floated off to sleep with the thought in her mind. When she awoke she heard her mother speaking to her brother Tom in the next room.

"Did you leave the basket at old Mr. Saunders', Tom?"

"Yes, mother, and I wish I might never go there again. I can't bear the sight of him!"

"Why, Tom!"

"I can't help it, mother. He doesn't say anything, to be sure, but he looks so—as if he hadn't a friend in the world."

"Poor old Mr. Saunders!" thought Cathie. "His patience can't be the perfect kind—it wants something. Oh! now I know! It isn't enough not to complain—one must look pleasant, and one can't look it without being it. So there's another 'be'—be cheerful! I wonder if there are any more."

The next Monday she found out another. It was washing day, and her mamma was so busy, and had so little time to attend to him, the very spirit of mischief entered into Teddy, the three-years-old baby. Once he dragged some of the nicely-rinsed clothes from the basket along the dusty floor. Next he nearly caught his little fingers in the heavy wringer, and a few minutes later he came near scalding himself with a bucket of hot water.

"Oh, dear!" said Cathie to herself nervously, "if I could only help mamma! Was there ever such a naughty baby!"

Oddly enough, something in her heart seemed to answer as soon as she had spoken. "Here is another 'be' for you, Cathie! Be kind! You don't have to use a broken leg to tell stories!"

Cathie blushed, lying all alone by herself. She did not like to tell stories very well. Teddy always wanted the same ones over and over, and she was apt to grow tired. But Teddy loved her stories better even than to "play was'in" with mamma. She knew that, so she called through the open door:

"Teddy, come here! Sister'll tell you about Little Red Riding-Hood."

Teddy came running as fast as his little fat legs would carry him. He pulled a chair beside the bed and clambered into it.

"Teddy car'ful—Teddy not s'ake Cathie's foot," he said. His round face was bright with smiles. Cathie wondered that she could ever have thought him troublesome.

By the time she had told him "Red Riding-Hood," "Henny Penny," "The Little Red Hen," and a half-dozen others, her mamma had the kitchen-floor washed and everything made tidy.

"You can't think how much you've helped me, Cathie!" said her mamma.

Cathie smiled. In her heart she was thinking: "Dr. Gray was a little bit mistaken after all—there are some kinds of being that have to be mixed up with doing."

Her brother Tom was a high-spirited boy, so fond of fun and merriment, and so easily influenced by his companionships, that his father and mother had many anxious thoughts about him, especially now that he was growing older.

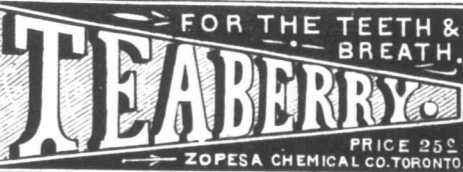
One evening, two or three weeks after Cathie was hurt, as she was busy with her own little supper-tray, and the rest of the family were sitting at



Mrs. Anna Sutherland. Kalamazoo, Mich., had swellings in the neck, or Goitre From her 10th year, causing 40 Years of suffering. When she caught cold could not walk two blocks without fainting. She took

Hood's Sarsaparilla. And is now free from it all. She has urged many others to take Hood's Sarsaparilla and they have also been cured. It will do you good.

HOOD'S PILLS Cure all Liver Ills, jaundice, sick headache, biliousness, sour stomach, nausea.



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McGILL UNIVERSITY

MONTREAL. SESSION 1893-4.

The Calendar for the Session 1893-4 contains information respecting conditions of entrance, course of study, degrees, etc., in the several Faculties and Departments of the University, as follows:

- FACULTY OF LAW. (Opening September 4th.)
FACULTY OF MEDICINE. (October 2nd.)
FACULTY OF ARTS, OR ACADEMICAL FACULTY. Including the Donalds Special Course for Women. (September 14th.)
FACULTY OF APPLIED SCIENCE. Including Departments of Civil Engineering, Mechanical Engineering, Mining Engineering, Electrical Engineering and Practical Chemistry. (September 16th.)
FACULTY OF COMPARATIVE MEDICINE AND VETERINARY SCIENCE. (October 1st.)
McGILL NORMAL SCHOOL. (September 1st.)

Copies of the Calendar may be obtained on application to the undersigned.

J. W. BRAKENRIDGE, B.O.L., Acting Secretary. Address—McGill College.

uit, and add sugar; put the jam and break it; quickly; when add the sugar, way the jam that which is

but long ripe am, and strain rough a thin he liquid; put ind of juice; over a gentle or fifteen min- spoonful into a firm enough,

of flies. Mix two of brown where the flies

ther one cup beaten yolk of ne teaspoonful coconut grated from sticking e the tops with

equal parts of uch cotton as in the mixture, Iso a good mix-

not allow the he acid in the n changes the

small or seed preserving pur-

-I can recom- ld Strawberry, out six months 7 when required re all summer years of age.

7 piece length- and bake one- s soon as they ry little lemon powdered sugar

y cured of indi- of B.B.B., and fering from the innipeg, Man.

he bottom and r of cold boiled pper, salt and vith flour. Put e same way, and op with a layer sk. Pour a cup in a moderate be varied by the pped celery or

was taken very delicate and got but a lady friend t of Wild Straw- bear a few drops my child. Mrs.

ouse (inside or e Weather and ae best on the or Canada, the mpany of Cana- st, Toronto.

table in the dining room, she heard Tom push back his chair and ask to be excused.

"You're not going down town tonight, Tom?" asked his mother wistfully.

"No I'm only going to run across to the Fields', and borrow 'Little Women' to read to Cathie." He dropped his voice, but every syllable came to her sensitive ears. "I meant to go down to Jake Thompson's and try his new rifle, but Cathie's so thankful for every little thing a fellow does for her, that I feel like a sneak to go and leave her lying there alone. She doesn't tease a bit for anything, mother, but her eyes just say 'Thank you' all the time. I don't believe there's another girl like her."

Cathie pulled the counterpane over her face. She was almost ashamed of having heard. "There's a 'be' that came of itself," she thought. "How could I help being thankful when everybody is so good to me?"

She lay very still again thinking, and her face grew serious.

"I'm afraid there is somebody that I haven't thanked as I ought," she said, in that new way of talking to herself which she had gotten since she had been so much alone. "I've been feeling it so hard that I should have been hurt, and have to stay in-doors so long, with the Sunday-school excursion, and the last day at school, and so many pleasant things coming. And yet, if not a sparrow falls to the ground without our Father, He must have noticed me when I fell. If it hadn't been for the best He wouldn't have let it happen." Her heart warmed with the thought, and her face began to glow. "Oh I do thank Him for everything," she said, "and I love Him—I love Him!"

Cathie had come to the end of her "be's." To be truly loving means to be patient, cheerful, kind, thankful in bearing, when one can only bear, and it means too, as Cathie found when she grew strong and well again, to be true, brave and tireless in doing. But, as she said, things are so "mixed-up" in this world, that one cannot be without doing, or do without being!

A Lesson in Time.

"Oh mother, won't you please put a stitch in my glove? I've got the other one on and I don't want to wait to take it off."

Helen hurried into her mother's room on Saturday morning, holding up the ripped glove.

"Are you going out this morning?" asked her mother. "I was hoping you would be able to stay and help me a little."

"Why, mother, it's the only day I have to myself. What do you want me to do?"

"The mending is all behind, and Willie is so restless he doesn't let me settle to anything long."

Helen loved her mother and her little brother, but this did not prevent a slight scowl from gathering on her pretty, fair forehead. Her mother looked in vain for sewing silk of the required shade in the drawer.

"Things are all at sixes and sevens here," said Helen, as she aided impatiently in the search.

"Yes, I should like to get my drawers set in good order," said mother, with a sigh.

Willie held out his arms to Helen as she drew on the mended glove.

"No, not now, Willie. Sister'll take him by-and-bye."

"Couldn't you stop for a few moments in the kitchen and tell Lina about making something simple for a dessert?" asked her mother.

"Can't she do that much without being looked after? I'll send her to you. I'm in a great hurry."

Mother made no answer as she turned to the piled-up mending basket.

"Here's Uncle Herbert coming. I'm glad, for he always cheers you up when you look so doleful. Good-bye. I'll be sure to come back early."

Helen went off with a light step in the unconscious selfishness characteristic of so many young girls, utterly forgetting to observe that her mother stood sorely in need of her kindest ministrations. Uncle Herbert was a great favorite with Helen. He was a minister, so young that it seemed a joke for so large a girl to call him uncle, and so full of good spirits and energy as to make his company always acceptable to both old and young.

"I'm glad you are come to see mother," she said, gayly, as she passed out.

Two hours later on her way home Helen tapped on the door of her uncle's study.

"I can't stay a minute," she exclaimed, "I promised mother I'd get home as soon as I could. I just ran up to ask you if you wouldn't call and see Mrs. Hunt's little Charley, who is sick."

"Is this one of your busy days?" asked Uncle Herbert.

"Well, I'm not in school, it being Saturday, but there always seems something to keep me running. I went away down to Alma Sheldon's to take her a book she wanted—she's lame, you know, poor thing. Then I went to help Ruth March out with her missionary report. I was secretary last year, and she is now, and she didn't know how to go to work. Then I took a bunch of flowers over to Mary Lane. All good work, you see, uncle."

"All good work," he repeated, a little seriously. "I wonder if you have time to add to it one other piece of good work?"

"I can do anything you wish, uncle." "But you were in a hurry to get home."

"Oh, I was going to help mother a little, but she'll wait."

"It is an errand in behalf of some one who is worn out in body and discouraged in mind. I really think the case is a serious one and that the worst results may follow if things are allowed to go on as they are now."

"How shall I begin?" asked Helen, proud of being sought as her uncle's coadjutor.

"Well, what I want of you first is to go down to No. 25 Cedar street. There is a smart little girl there who needs employment, and I have agreed to send her to this person. It will be a great kindness if you will do this errand for me. There is the address to which the girl is to be sent," placing a folded paper in her hand.

"What shall I do next?" she asked, slipping the paper into her pocket.

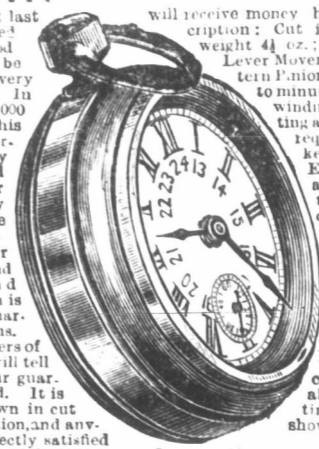
Uncle Herbert took both her hands and looked earnestly into her eyes.

"I think," he said, gravely, "I can leave that to one so quick of perception and so full of a real desire to do right."

Helen left the house wondering a little at her uncle's serious tones. Reaching No. 25 Cedar street, she easily found the young girl and made

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the arrangement for going to the place spoken of.

"Here is the address," she said, taking from her pocket the slip of paper.

"It is Mrs.—why!"

A look of surprise came to Helen's face as she read the address.

"My uncle must have made a mistake," she said, with a flush, recalling the details of their conversation. Was there a hidden meaning in the grave look with which he had bidden good-by?

"And isn't the place open for me, ma'am?" asked the girl.

"I'll see," stammered Helen. "I'll let you know very soon."

She went out and walked hurriedly in the direction of home. Her mother's address was on the card. What did it mean? Was it there merely as the result of absence of mind on the part of her uncle? But he was not at all given to absent-mindedness, and it was evident that his whole attention was involved in laying before her this case. Her mother was the "poor woman" "worn out in body and discouraged in mind."

"I might have seen it if I had thought," said Helen, in bitter self-reproach. "The case is a serious one!" does he mean that mother—oh, what does he mean? He never looked at me so soberly before."

She hurried home and found the family just arising from the dinner-table. "Your dinner is keeping hot for you, dear," said her mother.

"Don't bring it yet, Lina," said Helen. "Come, mother, I want to see you lying down before I touch it. I'll see to Willie. And it's strange if I'm not equal to him and the mending basket, too."

"You can do anything when you try," said her mother with a fondness which brought a stab to Helen's heart with the thought of how little her trying had been put forth in behalf of this dear one.

"Mother," she said, as she bent over her pillow for a loving kiss, "did Uncle Herbert say anything to you about a girl to help you—"

"Yes," and Helen knew from the tone that there was no double meaning in her words, "he thinks I ought to lighten the work a little. But I dread an inexperienced stranger."

"Wouldn't I do, mother?" "Indeed, my darling, I don't want any better help than you can give me if you will."

"Some girls learn it too late," said Helen to herself as her mother's pale face dwelt on her mind. "Thank God, I have learned it in time."

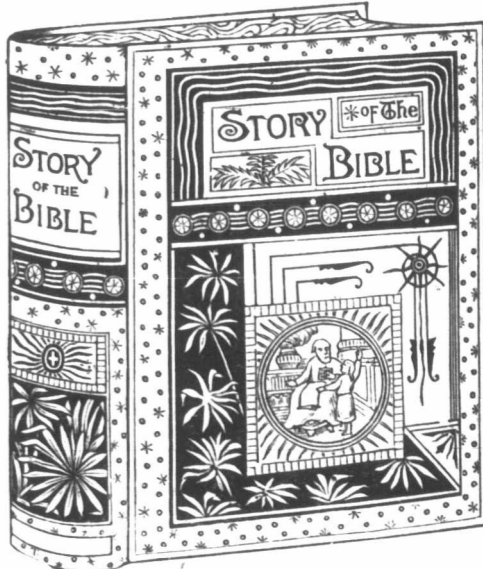
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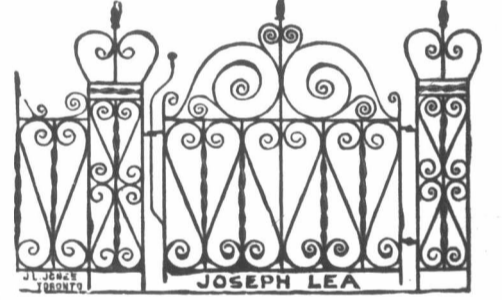
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