

Canadian Churchman

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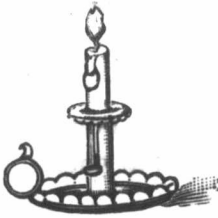
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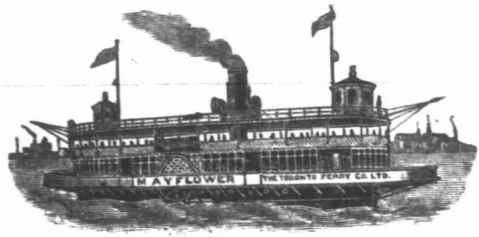
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Evening.—Josh. 5. 13 to 6. 21; or 24. Heb. 10. 19.

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"EVANGELIUM" faintly inscribed at the top of a page, formed the clue which led to the discovery of the now famous Syrian MS. at Sinai, by two English ladies. The survival of the MS., its escape from the Turks, is attributed to the fact that this particular convent had been a fortress, built by the Emperor Justinian in the 5th century, and therefore a place of refuge for precious things while the Turks were over-running the empire. This MS. was a palimpsest, written over with a treatise on lives of certain Saints in 778.

"MUSIC HATH CHARMS," except the piccolo,—"to soothe the savage breast." Such, at least, is the report from experiments chronicled by the London Spectator as having been made in the Zoological Gardens. The bagpipes "threw an orang-outang into ecstasies of delight, but the piccolo found no admirers at the Zoo." It caused terror, rage, anguish—only soothed by the soft strains of the flute. Here is a new field for speculation.

"CONTINUAL DROPPING."—The effect of this Scriptural illustration is well exemplified by the case of an acrobat in Vienna, who agreed, for a wager, to let a pint of water be dropped on his hand, drop by drop, from a height of 3 feet. After 300 drops, the athlete's face had become flushed and he seemed in great pain. At the 420th drop he gave up, declaring that he could no longer endure the torture. The hand was found swollen and inflamed, and in one place raw flesh showed through broken skin.

"HAVING FOOD."—How little of solid food is needed for human sustentation, may be calculated from the fact that rice serves to feed about 600 millions of men, more than half the earth's population, in fact! And no wonder that it can serve so well and go so far, when science informs us that it contains 86.54 per cent. of nutriment, as compared with 28.24 per cent. in potatoes, and 26.83 per cent. in lean beef, which two ingredients form the "backbone," so to speak, of an Englishman's "good square meal." One pound of rice is more "good" than a pound of beef and two pounds of potatoes put together. Yet how few are "content" with it!

"KESWICK BRETHREN" is the name of a new organization claiming to be undenominational, and in which members of several denominations are associated. "It will, if prospered, doubtless see its way to become a 'Church' next." This is the way Living Church welcomes the new comer, and no wonder, when one remembers the course pursued by so many "societies" and "associations" from Methodism down to Plymouthism and Salvationism. They are all "undenominational" at first.

ELDERLY RECRUITS FOR THE MINISTRY.—Recently an English bishop laid down a rule against ordaining any but young men to the ministry. A cry of protest comes up in the American Church. The case is quoted of Rev. Joshua Hines, who 15 years ago was confirmed and ordained deacon at the age of 70, and who is still a most useful and active missionary in South Dakota at the age of 88. There are plenty of such instances here.

MARRIED AND BEARDED priests of the Roman Catholic obedience is a kind of novelty quite new and startling, so much so as to cause Episcopal denunciations and lay riots among the Romanists on this Continent. These Eastern "Uniates" or converts from the Greek to the Roman communion, do not often find their way to America, hence the sensation; but they have been in the East for hundreds of years. Their presence here may add a little variety, elasticity and liberality to Romanism.

"THE PARLIAMENT OF RELIGIONS" at Chicago (thinks the New York Churchman) is the outcome of a modern fancy that religions and churches can be constructed at will, or amended by all kinds of "attachments" like sewing machines. People fancy that even the Christian religion might get a few "good ideas" from Buddhists or Mohammedans, or by hearing all sides. They regard churches largely as shops where doctrines, sacraments and rites are to be varied to suit the tastes of the customers.

"WANTED, 1,000 MONKS OF THE ORDER OF IGNATIUS!" exclaims an enthusiastic observer of one of

Brother Ignatius' special services at Westminster Hall in London. He describes him as "a Methodist in the garb of a monk, an actor, an ascetic, a fearless preacher, a most fascinating man. What eyes and what a smile, and how utterly sincere and frank!" Then he describes the histrionic manner of this remarkable evangelist, who could not even say the Litany "without now and then a flash of passion, and now and then a touch of tears." "Wanted, 1,000 such men for the Church!"

"I HAVE JOINED THE CHURCH OF ENGLAND," writes the learned Rabbi Alfred Edersheim, a historical Church, a national Church, a liturgical Church. "If your theological tendencies are conservative, here is a Church that has been planted as the Christianization of England, with all that is noble and grand in the old service, traditions and rites, and with all superstition and idolatry removed, the old historical Church reformed. If you are liberal, what Church allows such latitude, consistent with orthodoxy, as that of the 39 Articles? If you are devout, what services and prayers are like those of the English Liturgy?" So he explains his desertion of Presbyterianism for the Catholic Church.

"A NEGATIVE PRESBYTERIAN I was for a long time," says Edersheim "that is, I remained such because I did not see anything absolutely perfect, I wished to have the life of Brethrenism, the form of Episcopacy, and the constitutional rights and liberties of Presbyterianism, as they exist in theory,—though they are not found in reality. Thank God, I am beyond this, and in the historical Church." A Jew, a Presbyterian, and a scholar, he could find no rest short of that goal.

"AN EXHIBIT OF RELIGION" is not at all to the taste of Archbishop Benson, and so his invitation to the Chicago "Parliament of Religions" is declined with thanks. He argued (speaking at a recent S. P. G. meeting) that such a device indicated a want of the "sense of proportion and fitness,—a number of champions getting up on a platform to set forth their respective beliefs before a gaping public, just stopping to listen in the interest of running from one amusement to another, a very different thing from a conference of representatives met solemnly and privately together."

FORGED TICKETS were made use of in order to get entry for the Welsh and other rowdies of socialist stripe who disturbed the great church meeting recently in St. James Hall. Such tools are worthy of the tactics and principles of men who are engaged in an effort to rob the Church, and secure large religious property. Scarcely less disreputable were the speeches at a subsequent meeting of Liberationists in Bloomsbury Chapel.

SPINAL DISEASE IN THE DIOCESAN BACKBONE!—At a recent meeting where the conditions and prospects of the Church were being discussed, a story was related of Bishop Mackarness, who when a country clergyman said to him, "My Lord, the country parishes are the backbone of the Church," replied, "Then I am afraid that there is a great deal of spinal disease about." The story was intended to emphasize the need of more steady, old-fashioned house-to-house visitation in the country.

"DISSENT IS ALWAYS DRIFTING," says the Church Review, "into something." Reference is then made

to the drift of the London School Board towards Unitarianism, and to the plaint of an official of the Methodist Episcopal Church South, that his denomination is drifting into Congregationalism, and something should be done to stereotype the earlier type of American Methodism, whatever that may mean. Which, after all, is the better of the two?

"A CHRISTIAN CATHOLIC am I, in the wide and literal sense," said Ruskin, repelling the insinuation that Cardinal Manning was making a 'vert of him, "I have been that these four and twenty years at least. Heaven keep me from being *less* as I grow older. But I am no more likely to become Roman Catholic, than a Quaker evangelical or Turk!" Is this a climax, or an anti-climax? It is at least queer company that the philosopher assigns to "Evangelicals." Robertson of Brighton could not say worse.

HIDEOUS GREGORIANS.—"We do hear of them sometimes," says a writer in the *London Echo*, "but at All Saints (Margaret St.) the Psalms were sung by choir and people in union, with a beauty, intonation and due emphasis beyond anything that one could have expected. It would be a good thing if organists, choirmasters and priests, who have their way of doing the service, could get a lesson or two at All Saints."

"HOW EXTREMES DO MEET."—Men on one side and women on the other, just like a Quakers' meeting. The service of prayer and praise was without doubt most beautiful. It is quite possible so to "do" the liturgy of the Church as to make it almost unbearable. At All Saints the *utter beauty* of the service was brought out to the full. And the marvel was that the congregation of comparatively poor folk did their part with equal refinement and devout force. No one need say that English poor people cannot sing, or that ritualistic services are not congregational." These remarks in a London paper were almost re-echoed not long ago by Toronto *Saturday Night*, referring to a service at S. Simon's Church there.

"SECTARIAN OR UNSECTARIAN?"—This question was pressed home at the London School Board in a very masterly manner by Mr. Athelstan Riley. If a sectarian doctrine is one peculiar to a church or sect, how many churches or sects must hold a given doctrine in order to make it unsectarian? Two? Then apostolic succession is unsectarian! so many churches hold it. So the doctrine of the Trinity; so all the articles of the Christian Faith. The two adjectives are, in fact, bandied about in a very careless and illogical manner, without realizing where the line is to be drawn.

CASTE, a fundamental feature of Hindooism, has become a serious obstacle in the way of Christianizing that race. It seems to "regurgitate" after having been submerged for a time by the principles of our religion. The Roman Catholics accept it as an ineradicable race characteristic; but Anglicanism refuses to take it so easily. It makes the converts disinclined to intermarry with other castes, associate with them socially or religiously, etc. The American analogue is the "color line" in the Southern States. Some would tolerate its presence in a "lower plane" of the Christian religion,—a kind of "initial grade," or first step of discipleship.

A SILVER DOLLAR FROM A POOR WASHERWOMAN, who had been cared for in the temporary hospital which Dr. Muhlenburg began in the tower of his

parish church of the Holy Communion, N. Y., was the first contribution received in answer to his appeal for a Church hospital on St. Luke's Day, 1846. Then gifts began to pour in. Now the sale of the old site, where, for a long time, 200 beds have been maintained at a yearly cost of \$100,000, will leave an endowment, over the cost of the new building, yielding \$75,000 per annum! And St. Luke's Hospital is not yet 50 years old.

"SEPARATE SCHOOLS."

The words at the head of this article constituted one of the most "burning" questions in Canada 30 or 40 years ago. Now one scarcely hears the subject mentioned in Ontario, unless with reference to some political scene-shifting in Manitoba. What can be the reason of this silence? Is it possible that the strong and strenuous advocacy, the dire prophecies, the urgent warnings of such men as Bishop Strachan, were wasted breath—had no real solid basis to go upon? The Church has sunk into apparent apathy in regard to the matter, and allows things to take their course. Is Christianity in Canada really content to see this divorce between religion and education perpetuated amongst us? Is it possible that the frightful pictures drawn of the results in order to deter the *facilis decensus* were drawn from pure imagination, and "everything is lovely" instead of being a scene of moral decadence, if not decay? At first sight it is not easy to answer this question. It is easy enough to moralize and draw conclusions from the phenomenon of education south of the Lakes, or in England, or far off Victoria: it is not so easy to analyze the state of things amongst ourselves, to stand off and look at ourselves. If any one were to suggest that we are as bad morally as Victoria or the United States, there would arise an indignant protest from all sides, and "figures" would be flung at his head till the air became obscured by the cloud of these formidable missiles. It is just possible, however, that the rapid decline of morality elsewhere, traceable to "godless education," is paralleled by a more "slow" but none the less "sure" downgrade among ourselves. In the nature of things, there is no reason why we in Canada should be exempt from results, so potent elsewhere, of nursing the deadly reptile of educational secularism. The same blood, as well as the same language, belong to Canada as to Victoria and Columbia.

UNDERCURRENTS OF UNEASINESS

have, in fact, begun to flow, and are very perceptible to those whose fingers are in a position to feel the Church pulse of the day. We are a slow-changing, dogged, conservative variety of Briton, more Saxon, less Celt, compared with those other communities, and we have unconsciously, perhaps, been strongly influenced by the religious traditions of home and fatherland. The very ghost of old English Church education remains amongst us, and whispers words of warning and help that have been the "salt" of our colonial life, free as it is, the effective "brake" upon the wheels of a retrograde morality. Still, as we have intimated, there are "signs of the times," *straws* which show which way the wind blows, for the floating murmurs of discontent and dissatisfaction are scarcely more conspicuous or obtrusive than "straws" in the air. The most remarkable of these indications of public sentiment is the cry for and popularity of *private* and semi-private schools. Their name is "legion." Only one obstacle prevents their complete outnumbering of the public schools—expense. As the private schools become *cheapened*

they are filled to overflowing. They are felt to be safe harbours and refuges from the creeping tide, the overwhelming, though *slowly* encroaching, wave of immorality among the young. Church schools have long been favoured and patronized and liberally supported by the middle classes, as well as the "Upper Ten." Their high tone and refined air of religion and morality have been early recognized as a great desideratum for the highest grade of education. Private schools have cut in between these and the public schools, offering to compete, by local rates and local conveniences, with the great Church boarding-schools. Now, a *new factor* has appeared and been welcomed with open arms, with undisguised relief and joy, as the "Kilburn School." They are—in rates—a cut below even the private schools; they reach a lower grade, people who have been sighing for their advent. A shilling a week, a dollar a month, brings religious education down to the level of all small families—the *large* ones suffer still.

REACTION HAS PLAINLY SET IN,

not fierce or violent, but *strong*. When people struggling for a living, too, are willing to dole out 25 cents per week for a child's religious training, refusing to permit its contamination by the public schools—for which they have to pay their taxes grudgingly and with many misgivings—there must be irresistible force, though quiet and undemonstrative, behind the movement. It is bound to go on! Those who are watching and studying these elements and features of colonial life, know that the demand is far beyond the supply of such schools as these of the Kilburn Sisters. Our cities would be dotted everywhere with flourishing "Kilburn Schools"—if there were only enough Sisters. That is the rub. If they could supply the requisite teaching-staff, their pupils would be numbered by thousands, where they can at present only accommodate a few hundreds. Nor is the cry for more confined to the Church of England. The want is felt outside, and nothing but very shame at traditional rivalry and opposition, prevents a stream of pupils being derived from the ranks of Protestant dissent. As it is, the streams that flow toward the Kilburn centres from all parts of our cities are phenomenal. Children walk for miles—and gladly too—in order to nestle under these Sisters' wings in an atmosphere of Christian love and purity. These little ones long for an *extension* of the Sunday-school atmosphere into daily life—hardly knowing what they seek, but clinging to it lovingly when they do find it. Nothing is more remarkable than the way in which these schools have satisfied the spontaneous outburst of desire on the part not only of anxious parents, but of earnest Christian children as well. They may not analyze their longings, but they know when they are answered. This is one of the most hopeful features of the experience.

CHRISTIAN BROTHERS

or some corresponding order of men, form the next *desideratum*. Already some slight indications have shown themselves of a willingness and capacity to supply this want. It needs organization, ingathering, assimilation, by some master spirit—some one with the magnetic nature of a Brother Ignatius, but with more practical executive power and less eccentricity—a strong, clear-headed, resolute, zealous, devoted celibate. Several such men are needed to give and take the lead—and no doubt they will be supplied by the beneficent overruling Providence which waits to respond in good time and place to all such pious desires. Therefore, let us move on hopefully as well as warily. The

Church should not be *silent* either. Thanks are due to those champions who still survive amongst us, and who are not afraid to lift up a standard upon occasion against the adversary of religion which has come in like a flood. The subject should be kept *alive*. A resolution in Synod, a speech at Conference, a pamphlet cast on the waste of waters in the literary field, a letter in a daily newspaper, correspondence in the Church newspapers—all these things are valuable helps, sparks that set fire to many minds, start new trains of thought, form impulses whose results are simply incalculable for good. Our time to renew the struggle as a Church is not far distant now. Let us try our armour well, buckle it on, and exercise the weapons upon occasion—the next struggle means *victory*, if only we are awake to its importance.

THE STORY OF THE CHURCH OF ENGLAND.

BISHOP MELLITUS.

Augustine's next work was connected with London itself. The King of the East Saxons, Sigebert I. (or Sabert), was settled in London, and to him came one of the Roman missionaries, Mellitus by name, who after the king's conversion, became Bishop of London, A.D. 604.* It is said that on the site now occupied by St. Paul's Cathedral there stood in these days a pagan temple dedicated to Diana. An altar of Diana discovered near the spot not many years ago,† gives a colour to the statement. Sigebert and the Bishop commenced to erect a cathedral on the spot, and the king is likewise credited with being the founder of the Monastery dedicated to St. Peter, called the "West Minster," on which stands the glorious pile Westminster Abbey; there his tomb may still be seen, on the south side of the altar.

Curiously enough we are told that in no part of Britain was there such tenacity of heathenism, so much resistance to the new faith, as in London, which was a famous city in these early days.‡ The mission to London was a failure.

JUSTUS, FIRST BISHOP OF ROCHESTER.

On the banks of the Medway stood a little town called Durobriva, or Swift river, more familiarly known to us as Rochester. Here Ethelbert, we are told, built a church dedicated to St. Andrew, and Justus, another of the little Roman band of missionaries, became its first Bishop.

ETHELBERT'S LAWS PROTECT CHURCH PROPERTY.

To this church Ethelbert gave grants of land. He also assembled his Council of Wise Men, the Witenagemot, it was called, and made certain laws to protect that which had been given to the Church, "inasmuch as his intention was to afford protection to those persons whose teaching he had accepted." Here we have proof of the recognition of Christianity by the "Parliament," as it were, "of the first English Christian King."

AUGUSTINE'S DEATH.

Augustine died in A.D. 604 or 605, and was buried outside the yet unfinished Church of his new monastery.¶ He had revived Christianity in Britain. He had converted multitudes in Kent, had planted churches in London and Rochester, and secured a formal and public acceptance of the Church as an organized institution,§ and his noble work on earth was finished.

* Bede's *Ecclesiastical History*, vol. ii., p. 3.

† The present St. Paul's was opened in 1697, but not then completed. It is often alleged that the building was paid for out of the taxes, but this is a mistake; only a portion of the money was raised by an impost on coals imported into the city. The Great Fire of 1666 destroyed old St. Paul's and eighty-six city churches, only fifty-one of which have been rebuilt. Much of the ground on which the old churches stood was transferred to the city authorities.

‡ Dean Milman, *Annals of St. Paul's*, p. 5.

§ "The commercial fame of London dates from the early days of Roman dominion."—Freeman, iv., 279.

¶ Bede, ii., p. 3.

§ Bright, *Early Church History*, p. 95.

But his coming gave a great impetus to Church life in Britain. Godly men, following in the steps of the great Irishborn Abbot and Missionary, St. Columba, to whom we have referred elsewhere, like St. Chad, the founder of Lichfield, like Paulinus of Kent, and above all, like the saintly Aidan of Lindisfarne, were to come in their regular order to evangelise afresh the people of other kingdoms in Britain; for outside of Kent, under Augustine, not a single kingdom had been secured for Christianity, and one had been lost.

TO ALL GRUMBLERS AND GROWLERS.

Of course this is not for you, it is for the other man; but you may as well read it. Since days of miracles have passed away, it is well to remind you that there are certain things impossible for ministers to do.

1. In the first place, it is impossible for a minister to live, with any comfort for himself or family, unless his salary is *promptly* and regularly paid. The daily expenses continue. (Cut this No. 1 out and paste it on your pocket book, Mr. Churchwarden and Vestryman).

2. It is impossible for a minister to preach as good a sermon to a small congregation as to a large one. There is something very uninspiring in empty pews.

3. It is impossible for a minister newly entering upon a parish to know everybody at once. They all know him, of course, for they see him every Sunday in the pulpit, but the great mass are not known to him personally, so he has to make his way along as best he can by enquiring and watching, and studying people's countenances. But do the best he can, there are some who are grieved and offended because he passed them on the street and did not recognize them.

4. It is impossible for a minister to visit his parishioners as often as they would like to have him or as often as he would like to visit them. He must visit the sick and afflicted. He must spend certain time in his study in order to prepare his sermons and lectures.

5. It is impossible for a minister to know who are sick in the parish without being informed of it. He has no special revelation of the fact. How often it occurs that parishioners are sick for days, and feel hurt because the parson hasn't the remotest idea of the fact. They expect him to hear of it incidentally. They don't expect the doctor to hear of it in that way.

Home & Foreign Church News

FROM OUR OWN CORRESPONDENTS.

FREDERICTON.

MONCTON.—The members of the Deanery of Shediac met at the rectory, Moncton, on Tuesday, the 16th ult., at 3 p.m. There were present the Rev. Rural Dean Campbell, Revs. Cecil Wiggins, E. B. Hooper, and A. F. Burt. Rev. H. E. Dibblee, of the Deanery of Fredericton, who was present, was invited to take part in the discussions and work of the Chapter. After the opening service and the reading of the minutes, the Rural Dean welcomed Rev. A. F. Burt to the Deanery of Shediac. Routine business being disposed of, the Chapter proceeded to read in the original and to discuss the eighth chapter of St. Paul's Epistle to the Romans. In the evening there was service at St. George's Church, the prayers being said by Rev. C. F. Wiggins, B.A. Rev. H. E. Dibblee, M.A., read the lessons, and Rev. A. F. Burt, rector of Shediac, gave an address on Sunday school work. The benediction was pronounced by Rev. E. B. Hooper, rector of the parish. At 10 a.m. on Wednesday, the members of the Chapter reassembled at the rectory, when Rev. E. B. Hooper, B.A., read a paper on "The priest in his parish." This very practical paper suggested a theme for much valuable discussion which followed, and, on motion, it was agreed that the discussion should be resumed at the next meeting of the Chapter in September.

In the evening the opening service of the Diocesan Sunday School Conference was held in St. George's Church at 8 o'clock. The service, which was fully choral, was sung by the rector. The

1st lesson was read by Rev. Canon Roberts, rector of Fredericton, and the 2nd lesson by Rev. Canon Brigstocke, rector of Trinity Church, St. John. The sermon was preached by the Rev. V. E. Harris, M.A., rector of Amherst, N.S. The rev. gentleman took for his text Prov. xxii. 6, and gave a very able and thoroughly practical sermon on Sunday school work. The pretty little church was filled by a devout and interested congregation, several of whom had come from different parts of the diocese to be present at the Conference. There were about eighteen of the clergy from different parishes who walked in the procession, which entered the church from the west door and proceeded up the centre aisle, singing hymn 215 A & M., as a processional. The singing of the choir throughout the whole service was most praiseworthy; each and every part was fully up to the standard, and reflected in no uncertain way the careful training of the rector. Many of the visiting clergy expressed their appreciation of the service in such terms as must have been very gratifying to the members of the choir, no less than to their energetic rector. At 7.30 a.m. on Thursday there was a celebration of the Holy Eucharist, the Rev. Canon Brigstocke being celebrant. The gospel was read by Rev. Canon Roberts, and the Epistle by Rev. E. B. Hooper. There was a large number of communicants, members of the congregation, as well as the clergy and lay representatives to the Conference.

At 9.30 a.m. the 3rd annual S.S. Teachers' Conference was opened in the Y.M.C.A. hall. The secretary, Rev. C. P. Hannington, called the meeting to order and announced that His Lordship, the Bishop of the diocese, who was to have presided, was prevented from being present on account of illness. He expressed His Lordship's regrets at being unable to attend, and asked the Conference to elect a chairman. On motion of Rev. Canon Brigstocke, seconded by Rev. Canon Roberts, the Rev. J. R. Campbell, Rural Dean, was unanimously elected chairman. After the opening hymn had been sung the Apostles' Creed was said, and appropriate prayers were read by the rector of the parish. The chairman then thanked the Conference for electing him, promising to do his best to fulfil the duties devolving upon him in that position. He was sure that all would join with him in feelings of deepest regret at the bishop's absence, and that all would cherish the earnest hope that His Lordship might be speedily restored to his accustomed health. The chairman then opened the programme of work by reading a paper on "The Catechism as the basis of S.S. instruction." He said there could be no doubt in any man's mind as to the propriety of the plain statement of the subject, the catechism being essentially the summary of the teachings of the Word of God. He pointed out how difficult it would be to attempt to teach children the great truths of the Bible without some such summary of the doctrine as this. Taking up the analogy to be drawn from natural science and the other departments in the intellectual world, he showed how much the greatest students and most learned savants are indebted to analysis, classification and condensation. In his judgment the mind of man was such that it is always assisted in gaining knowledge, in any great field of investigation, by order and classification. It was a fact particularly noticeable when we come to the work of instilling into youthful minds the great truths of Holy Scripture. The child's mind is enabled to grasp great doctrines because they are presented to it in a simple way, and in well-defined regularity. Our form of instructing by fixed questions and answers was, no doubt, the product of ages of experience. Plato the philosopher adopted the method of catechising as the best known way of imparting deep truths. Instruction in this way was beyond doubt the practice adopted by the first teachers of the Church in Apostolic days. Numerous cases were cited of names great in history, who, from the first ages of the Church, have declared favourably of the catechetical mode of instruction. There can be no doubt, he said, but that the Church's intention is that we should catechize: when it is done publicly the results are greater and more general. It is a work of great benefit and duty. Rev. G. E. Lloyd, rector of Rothsay, followed with an address upon the same subject. He held that there was danger

of misinterpretation in the statement of the subject as before him. The catechism he held to be, not properly speaking, a *basis*. He saw danger in allowing our own people and those that are without to think of the catechism as the *basis* of S. S. instruction. He could call it rather an index to the great *basis*, which is the Bible.

"The point," he said, "is this: The catechism is the means to the end—which end is, beyond all question, the knowledge of Holy Scripture." He entered a protest against the method very often employed in imparting the catechism. He thought there was far too much of a mechanical system introduced when we go over the catechism just as it stands. "We have no right," he said, "to cram a child's head full of lots of things of which he cannot grasp more than 10 per cent. of their real meaning. We ought rather to teach him things that he can understand at least 50 per cent. of." He, therefore, believed that we should teach the simpler parts of the catechism first, such as the Lord's Prayer, the Ten Commandments, and the Creed. He did not believe it at all necessary to teach it as a connected whole, but instead, the simpler parts ought to be taught first, then afterwards the more difficult parts, and finally to go over it all as it is written, and explain the connection between each part fully. *i.e.* to say, it should be taught *practically* and not *mechanically*. By this method he thought the catechism would be realized by the children in its true light as an epitome of the Holy Scriptures, giving the fullest reflection to the most essential truths of the inspired word. The result, he said, would be more intense spiritual knowledge in the souls of those we teach, who in the Church of England, are slowly and carefully finding their way to the throne of grace. Rev. Canon Forsyth followed in a short address, in which he objected to the Rev. Mr. Lloyd's view that the catechism should be taught out of its appointed order. He maintained that the practice of religion is always founded upon a right belief. We must, therefore, teach a child the creed, which tells of God, before we can expect him to obey the precepts of the Law of God in the Ten Commandments. It was, he said, most wisely ordered that the child should be instructed in the Baptismal Covenant before we proceed to inculcate the duties which result from that changed state with God, and which by it become so greatly necessary to the saving health of the child's soul.

To be Continued.

MONTREAL.

MONTREAL.—The closing exercises of the Diocesan Theological College were largely attended. Bishop Bond presided. The annual report of Principal Henderson stated that there were thirty students in attendance. References were made to the legacies of Mrs. Phillips and Mrs. Oxenden to the college. He expressed the hope that some of the students would take the whole of the Arts course at McGill. The changes at McGill in regard to fees would make a substantial difference to poor students. As an example towards the endowment of studentship the Rev. C. C. Waller, classical instructor, had endowed one for three years, and promised, if possible, to renew it at the end of that time. He gracefully alluded to the elevation of the Rev. J. A. Newnham to the Bishopric of Moosonee, to which he will be consecrated on August 6 at Winnipeg.

Bishop Bond spoke of the good work of the college and of the assistance rendered by Mr. A. F. Gault, and said that the class was the largest yet graduating.

The prize-winners were Messrs. Lackey, Ereaux, Pratt, Hunter, Lewis, Wilson, Mariott, Graham and Thompson.

The graduating class was composed of Messrs. Lackey, Mariott, Hutchings, Ball, Strong, Elliott and Macfarlane. The latter was the valedictorian.

The Executive Committee met in the Synod office May 9th. There were present the Lord Bishop, Archdeacon Lindsay, Revs. Rural Dean Nye, Dr. Norton, Canon Mills, Archdeacon Evans, J. F. Renaud, Rural Dean Sanders, J. H. Dixon, L. N. Tucker, T. E. Cunningham, Chancellor Bethune, Dr. Johnson, Dr. L. H. Davidson, Messrs. Richard White, Walter Drake, W. H. Robinson and George Hague. The mission fund showed a deficit of \$951.36.

Mr. Walter Drake was appointed acting treasurer (in consequence of the serious illness of the treasurer), with power to sign cheques on bank, deeds of discharge, mortgages and other documents requiring to be signed by the treasurer of Synod.

A report was presented referring to the sale of the church lot and parsonage at Laprairie. The title allows the property to be sold, and as the price offered is a fair one the executive committee expressed its approval of the sale.

The annual value of the parsonage property occupied by missionaries was requested from each rural dean by Nov. 1, next; also amount of any endowment paid in connection with any mission in his deanery receiving aid from the mission fund.

St. Philip's.—The Rev. George Johnson, incumbent of this Church, had a public reception accorded to him by his congregation, under the auspices of the "Ladies Aid." The gathering took place in the church, not yet consecrated, which was suitably decorated for the occasion. Several ladies and gentlemen gave selections of vocal and instrumental music which were well received. The Rev. W. A. Mervyn, late incumbent of the church, now assistant minister at Christ Church Cathedral, was present, and made a few graceful remarks introducing his successor. The Rev. Mr. Johnson expressed his deep appreciation of the kind reception tendered him, and hoped that his congregation would unitedly and harmoniously work together with him, so that the Church might keep pace with the progress of this growing and beautiful suburb of the city.

MONTREAL.—A well attended and very interesting meeting of the "Diocesan Sunday-school Association" was held in the Synod Hall last Monday evening. The Rev. L. N. Tucker read a paper on "Child life, and how to train it." The essay began by stating that no new information was to be given, but that certain facts in the history of child life were to be dwelt upon. In the work of training the young, we cannot begin too early. The mind of childhood is as a clean slate, or an unwritten page. First impressions are so strong that they remain fresh in the mind at the close of life, when the memories of later times have faded. Childhood is the period of life when the career of the man or woman is often fixed for good or evil. The experiences of childhood have an ineffable charm during all the rest of life, a charm that increases as life is prolonged. Childhood is a veritable golden age. Its memories become transfused with the lapse of time until they catch some of the hues of heaven itself. God has prepared a highway for His truth in the curiosity that is natural, and so strongly marked, in childhood. Knowledge can be so imparted as to cause the curiosity to grow by that whereon it feeds. This natural interest, which makes learning a pleasure to the scholar, makes teaching a pleasure to the preceptor. But to realize this condition much time, thought, and prayer must be bestowed on the matter of the lesson and on the best mode of conveying the instruction. The great aim of the teacher must be to interest the children. When the interest flags the lesson becomes a task, and a penalty. Lack of interest in teaching accounts for many seeming paradoxes in the church. Children of religious parents often hate the Sabbath and religion, because the Sabbath was made a weariness of the flesh, because God was made a frowning and cruel judge. Another mistake made is in supposing that very young children are able to reason. Their imaginations and feelings are very active, but their reasoning powers lie dormant. Teaching should be pictorial rather than argumentative, and should, if possible, be cast into the form of a story. The Church has not yet received its greatest teachers in this department. A Christian Esop who could soberly and judiciously convey the living truth of God by the mouth and actions of the lion, the lamb, the wolf, the hare, the oak, the rosebush, etc., would be the very best disciple and most successful follower of Him who took up children in his arms, and who addressed to all men the incomparable teaching of His parables. When abstract truth has to be taught, it should be cast in a simple and positive form. The teacher should have in his own mind very clear ideas of the truth he is teaching. Truth should be taught in the fewest and plainest words possible. Children might be taught the essential truths of religion in short, simple and expressive formulae. These would bring the revelation of truth to their minds when they began to meditate and reason. But in children these formulae of doctrine should be only the text for the pictorial and illustrative teaching of the same subject; that is, a child might be taught the text: "The Spirit is willing, but the flesh is weak." From this teach him of inherited sin. Teach him to mistrust himself; to dread temptation; to trust in God. Then tell him the story of Peter's denial and fall, following upon his bold assertion. The doctrine of the text will then be imbedded in the story. It will be all the more profitable for him if he draws the lessons for himself. God has given us in the child's life a virgin soil in which to sow the seeds of eternal life. And this seed can be sown through the teaching of the written word of God. Professor Huxley, who is no believer in the Bible as a "revelation" from God, admits that it cannot be replaced or superseded, and that it is needed to teach morality, if not

religion, to our children. The Spirit of God alone can make the dry bones live. But He is ready to do this at all times; surely then with innocent children to teach, with the Bible to instruct them with, and the Spirit of God to bless our efforts, we ought to be able to do something more for God and the Church among the young children. After the reading of the paper, a short discussion followed on points connected therewith.

ONTARIO.

OTTAWA.—The gift of \$1,000 from Lord Derby towards the fund for a new Anglican Bishopric of Ottawa is a generous parting donation to a worthy object. The new Metropolitan of Canada, Dr. Lewis, is exerting himself with exceedingly good prospects to make this diocesan scheme a brilliant success.

KINGSTON.—Monday evening, at St. George's hall, the ladies of the auxiliaries to missions of the Church of England in Kingston assembled to do honor to one of their number about to devote herself to the work of medical missions in Japan.

About four years ago Miss Smith entered the Church under the ministrations of the Rev. S. Tighe, now of Amherst Island. She afterwards became a worker under the Rev. G. Scantlebury, of Sharbot Lake, and being impressed with the service she could render, owing to the advantage of health and zeal, she resolved on offering herself as a working missionary. She came alone, introduced herself to the Rev. Rural Dean Carey, and was taken before the board of foreign missions of Canada, then in session in Kingston. The volunteering of her services was a surprise to the board, which, while it was undertaking a heavy load of work in Algoma and the Northwest, was doing its foreign work chiefly through the English societies by handing to them their funds with that confidence which the Church in Canada, as well as in England, entertains for these old and benevolent bodies. The board felt somewhat embarrassed by the offer. It was almost afraid to venture on a new work, having already as many of its own workers in the far eastern lands as it felt capable of supporting. However Bishop Hamilton, who is endowed with true missionary zeal as well as with other graces of character, supported Miss Smith's application, and the board undertook to accept her as its representative, providing she would spend two years in medical training in Kingston. She preferred the Kingston general hospital, though the work would be harder than at the medical college, that she might have the greatest possible experience for her station. Her course as a nurse has been very creditable, full of energy and nervous desire to be always doing something. The meeting was presided over by the dean of Ontario, who spoke with pride of Kingston's new representative. E. J. B. Pense was first called upon, as being deeply interested, through the church, the hospital and the ladies' medical college, and spoke very highly of Miss Smith as a nurse and of the encouragement her missionary spirit gave. The Rev. W. B. Carey then followed on behalf of the clergy, speaking of the great pleasure it gave them to have in Miss Smith so able a worker. He concluded by presenting her, on behalf of the gentlemen and ladies who take an interest in medical mission work, with an elegant Gladstone travelling bag, fitted with a complete set of toilet accessories. R. T. Walkem, Q. C., spoke on behalf of the foreign and domestic mission board of Canada, giving a cheering account of the constant progress in work and contribution, and adding the great pleasure it has given them to know that they had made no mistake in accepting Miss Smith's services. Rev. S. Tighe added his personal congratulations to Miss Smith upon her successful career. He lauded trained hospital work and also the spirit of medical missions, to supplement the work of preaching with that of humanity, so that the hearts of the people might be more easily reached.

Tuesday morning at ten o'clock a special communion service was held in St. George's Cathedral, and prayers said for a blessing on Miss Smith's work; at 12.30 she left for her home near Perth, and in a few days will be on her way to British Columbia to embark for Japan. Her first destination is Kiobe.

From this beginning of the Church of England in this diocese it is hoped that excellent results will follow. Both energetic and devoted, Miss Smith is certain to make a good record of her work in the east.

The executive committee of the diocese of Ontario met last week. The parish of Smith's Falls was granted the privilege of mortgaging church property. Cordial congratulations were voted to the diocese of Quebec upon the centennial of its existence. The chancellor reported for the investment committee. The receipts and reinvestments during the year amounted to \$77,775, all in mortgages. The overdue interest was \$9,134, a decrease from last year of \$800, and not 10 per cent. of the mortgages have

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ortgages have

interest over six months due. The committee reported no actual result in the mortgage of Chauncey Seeley, Wolford, a loan of \$2,000 having been obtained from the synod upon a value by a professional valuator of \$4,000, when the lot is not worth \$800 and is now two thirds under water. Seeley has abandoned the property and gone to Manitoba. The synod has asked for proceedings against the valuator, J. Mellafont, Prescott, and this resolution was affirmed. E. J. Pense, for the see house committee, reported a floating debt of \$2,112, with receipts of \$789 during the year, and that \$937 is at once collectible. Rev. E. Loucks, for the episcopal fund, reported the usual payment of \$3,200 to the bishop of that trust. The capital is over \$62,000. Rev. S. Tighe, for the finance committee, reported the accounts of \$612,000 correct. Rev. J. J. Bogart, for the clergy trust, reported a capital of \$263,000 and an income of over \$13,000, but an overdraft of \$5,445. Rev. T. Garrat was added as a beneficiary of \$400 a year. Archdeacon Bedford-Jones reported for the domestic and foreign mission board receipts for the year of \$4,067. Archdeacon Lauder reported for the mission board a gratifying increase of \$1,494 in the offerings for diocesan missionaries, the receipts being for the year \$2,519. Rev. W. W. Carey, for rectory lands committee, reported receipts of \$13,358 and a capital of \$221,096, which yielded five per cent. net. Archdeacon Jones reported for the superannuation fund receipts of interest \$284, and of offerings \$708. The payment of annuities is \$533. The capital is \$5,433. The widows and orphans' committee reported a falling off of \$318 in the offerings as compared with previous years. Thirty-five parishes made no offerings and the capital is impaired \$740 in consequence, although the beneficiary grant was reduced \$60.

At 9.30, Thursday, the clergy of this rural deanery met at a celebration of holy communion in St. George's Church preparatory to organizing a chapter to advance the work of the Church in the county of Frontenac. There were present in addition to the city clergy, the Revs. Jones, of Westport; Cooper, of Sydenham, and Lipton, of Wolfe Island. The clergy and lay delegates along the line of the K. & P. railway were prevented from attending by the cancelling of the morning train. At the business meeting the Rev. Rural Dean Carey spoke of the great advance made in Church work, and especially in the amounts subscribed for clerical stipends and mission work. Under the latter head he pointed out that the county of Frontenac this year has subscribed only \$150 less than the grants voted within its limits, so that it is now almost self-supporting. The foundation of a monthly magazine, to be circulated throughout the deanery, was also discussed, and a committee appointed to make enquiries and report at the November meeting of the chapter. After the adjournment the chapter was entertained to luncheon at Bishop-sleigh by Mrs. Lewis. The mission of Sharbot Lake stands at the head of all in the diocese in its contributions to the Church funds. It sent in over \$200. The deanery comprises an area one-tenth of the whole diocese.

ATHENS.—Monday, 15th inst., was a red letter day in the history of the Church of England in the village of Athens. It was the occasion of the administration of the apostolic rite of confirmation, by His Grace, the Metropolitan of Canada, in Christ Church at 11 o'clock. The sacred edifice was filled to its utmost capacity by a reverent and attentive congregation, assembled to take part in and witness this most impressive service of the Anglo-Catholic Church. A processional hymn was the signal for the entrance of the bishop and clergy, who, having taken their places in the chancel, the service commenced with the reading of the preface by the Archdeacon of Kingston, after which fifty-two candidates were presented by the rector, Rev. Wm. Wright, for the laying-on-of-hands. Then followed the bishop's address—eloquent, lucid, kind, given in the form of direction and advice to those about to be confirmed, emphasizing the necessity of their being, in these days of doubt and controversy: (1) intelligent and reading members of the Church, (2) constant and faithful attendants at public worship, (3) energetic co-workers with their priest for God in the congregation to which they belonged. The act of confirmation being performed, there followed the Holy Communion, His Grace being celebrant, assisted by the Archdeacon of Kingston, Rural Dean Grout, Rev. Dr. Nimmo and Rev. T. J. Stiles. The newly confirmed made their first communion, and many others received the holy mysteries. The altar was tastefully adorned with flowers, and everything that loving hands could do was done that the office might be performed "decently and in order." And thus ended a service bright in its rendering, intelligent in its meaning, soul sustaining in its efficacy, and a forcible witness to the catholic and apostolic character of the Church of England. Miss Wright ably presided at the organ, and amongst the clergy present were noticed Revs. C. J. Young, Lansdowne;

W. Moore, Lyndhurst, and J. W. Jones, Westport. The indefatigable rector is to be congratulated on this result of his labors for Christ, and the benefit of the flock committed to his charge.

ODESSA MISSION.—There has been a wonderful improvement in the services at St. Alban's Church during the past few weeks, owing to the augmentation of the choir under the skilful and energetic leadership of our organist, Miss Rosamond Booth. On Whitsunday the altar was adorned with flowers and the services were very bright and hearty, and reverent withal. There was a celebration of the Holy Eucharist at Odessa at 8 a.m., and again at Hawley at 11 a.m. There was a good congregation at evensong at Odessa at 7 p.m., and the service was choral throughout. The improvement in the services is beginning to bear fruit in the improvement of the congregations. There are also evidences of increased interest in the services at Hawley school house. A good lady at Napanee has given us a nice red curtain, which by a simple contrivance of wires makes an excellent vestry, which can be taken down immediately after the service and packed with the prayer-books, etc., in a box for the purpose. The undignified ceremony of vesting in the face of the congregation is thus obviated. This same kind and thoughtful Napanee churchwoman is interesting herself, together with the ladies of the congregation, in a scheme for the purchase of a melodeon for use in the services of the church. These things will enable us, even in a school house, the better to carry out the apostolic injunction—"Let all things be done decently and in order."

TORONTO.

St. Stephen's.—Seventy-four white-robed candidates were confirmed by Bishop Sweatman at this church last Sunday afternoon, the larger portion being adults. The usual church services were disregarded; the service consisted of the processional hymn, followed by the Litany of the Holy Ghost, sung while in a kneeling position; then the Bishop administered the sacred rites.

SUTTON.—*The Grave*.—"I heard a voice from heaven saying, blessed are the dead who die in the Lord."
"Some angel guide my pencil while I draw,
What nothing else than angel can exceed;
A man on earth devoted to the skies,
While in, above the world."

Silent, mysterious death hath removed one who was dear to us, so amiable, so beloved by all who knew him, in the bloom of young manhood—Mowbray Nesbitt—son of the Rev. Geo. Nesbitt, incumbent of St. James' Church, Sutton, who met his death by drowning at Renfrew, Ont., on the 6th inst. A few hours after the terrible occurrence, his body was recovered, embalmed, and draped in the panoply of the tomb, was placed tenderly and tremblingly by loving hands in an elegant casket. The news of the melancholy occurrence was flashed over the wire to his father. On Tuesday the 9th inst., the body, accompanied by Dr. Terry and the Rev. W. H. M. Quartermain, was conveyed to his former home in Sutton for interment. On the casket was placed a pillow composed of flowers on which were the words "Our Comrade," presented by the manager and accountants of the Merchants' Bank, Renfrew, and an anchor from the merchants of Renfrew, a cross by the young men of the town, a wreath by Mr. J. A. Doidge of Toronto, a heart by Misses Moore of Sutton, and a wreath by Miss Osborne, also of Sutton. All the places of business in Renfrew were closed as the cortege passed through to the railway station. The funeral took place on the 10th inst.—The casket was carried by the bearers to the church, followed by the mourning relations, and a vast concourse of sympathizing friends. The beautiful burial service of the Church of England was read by the Rev. W. H. M. Quartermain. The casket was removed from the church to the grave close by—the flowers were removed, the casket was placed in the shell and lowered into its last resting place. The closing services were read by the Rev. C. R. Bell of Roache's Pt. Thus closed the most beautiful funeral I ever witnessed.—Com.

PETERBORO.—Last Thursday evening the holy rite of confirmation was administered in St. John's by the Bishop of Toronto, to seventy-three young men and women. At 8 o'clock the candidates entered the church in procession from the school house, the girls and women in white and black dresses and wearing white caps on their heads, the boys and men being distinguished merely by bows of white ribbon. The Rev. H. Symonds, of St. Luke's, who acted as Bishop's chaplain, read the introductory address, after which His Lordship, standing at the chancel steps, briefly addressed some words of counsel to those about to receive the laying on of hands. They had, he said, been so well instructed that he would say nothing of those responsible vows

which they were about to renew, but he desired especially to speak of some of the great lessons of the season they were keeping in commemoration of the Ascension of the Lord into heaven and the sending down upon the Church of the Holy Spirit. He reminded them of the greatness of the gift of confirmation, the gift of God's Holy Spirit by whom they were sealed unto the day of redemption, and exhorted them to make full use of the privilege to which confirmation admitted them, the receiving of the body and blood of their Saviour in the holy communion. In concluding he spoke of the lesson brought home to them by the collect for Ascension Day, and exhorted them that as they believed the Lord Jesus Christ to have ascended into the heavens, so they might also in heart and mind thither ascend and with Him continually dwell. The candidates, and the whole congregation with them, then stood up, and the Bishop asked the usual questions relative to the renewal of baptismal vows, and the answer was earnestly and heartily made by the seventy-three voices, "I do." His Lordship then returned to the altar and began the prayers appointed to be said before the laying on of hands, to the effect that God would send His Holy Spirit to strengthen and confirm those who were about to draw near. Under the supervision of the Rev. W. M. Loucks, the candidates then came forward in groups of seven at a time, and were presented to the Bishop, some by Rev. J. C. Davidson, others by Rev. C. B. Kenrick. During the approach and withdrawal of the confirmands the choir sang three hymns, "Come, Gracious Spirit, Heavenly Dove," "Just as I am, Without One Plea," and "Thine for Ever, God of Love." Between each verse the Bishop laid his hands upon the groups before mentioned, each person to be confirmed kneeling before him as he stood in front of the altar for the purpose. The effect was very striking, and the whole proceedings passed off with the utmost orderliness and reverence.

COOKSTOWN.—The Bishop of Toronto held a confirmation service in St. John's Church on Tuesday the 9th inst., commencing at 7 o'clock in the evening. The attendance at the service was unusually large, and as usual a shortened evening service was conducted by Rural Dean Ball, the Rev. Canon Murphy, and Rev. Mr. Carrol. The incumbent, the Rev. Geo. Scott, presented 40 candidates to His Lordship to be confirmed. The Bishop's address to the candidates was listened to with much attention by both old and young, and was calculated to strengthen and encourage the candidates for confirmation in the path of Christian duty.

PINKERTON.—The Bishop had a confirmation service also in St. Luke's Church on the same day at 8 o'clock in the afternoon, when he was assisted by several of the surrounding clergy and when the incumbent presented 10 candidates for confirmation. The Bishop's address here was also of an instructive and impressive character.

ASHBURNHAM.—There was a large attendance at St. Luke's Church Tuesday last, when the Lord Bishop of the diocese administered the apostolic rite of confirmation to sixty-two persons. The females attired in white dresses and neat muslin caps, marched in two by two from the school house, and occupied the front seats in the centre aisle. The males were seated in the aisles to their right and left. A number of the candidates had several miles to drive, but not one was absent on account of the inclement weather. Mr. Armstrong presided at the organ, and there was a full choir present, the singing being earnest and hearty, and the responses audibly said by the whole congregation. When all the candidates were seated, the Bishop entered the church, accompanied by Rev. C. W. Hedley, B.A., missionary designate of St. Mark's, Otonabee, Rev. W. M. Loucks, M.A., assistant curate of St. John's, Rev. J. C. Davidson, M.A., rector of St. John's, and the rector of St. Luke's. After the opening hymn, "Soldiers of Christ, Arise," the rector proceeded with a shortened form of Evensong, Rev. W. M. Loucks reading the first, and Rev. J. C. Davidson the second lesson, which records the first administration of the rite of confirmation by St. Peter and St. John (Acts viii). The hymn, "Thine for Ever," was sung, and the Bishop advancing from the sanctuary to the chancel steps, called upon the rector to read the preface to the confirmation service, after which he delivered a very striking and weighty address which was attentively listened to by both candidates and the congregation.

St. John's.—Wednesday, the service of confirmation, which was first administered by the Apostles after the day of Pentecost, was performed in St. John's Church by the Bishop of Toronto. The candidates numbered sixty-two, the greater majority being adults. Very careful preparation had been made for the event, the preparation of the candidates extending over the past three months. The candidates met in the school building at 7.30 o'clock, where they

were received by the ladies of the congregation. The female candidates wore a neat cap of white, and the men wore as a distinguishing badge a white rosette. After a few solemn words from the rector, the candidates filed into the church, where the front seats were reserved for them. The body of the church was then filled, and when the procession had passed through the aisle was quickly filled up. Promptly at eight o'clock the choir, clergy and bishop entered and the inspiring words of the hymn, "Stand up, stand up, for Jesus" rang out. A short evening service was then said by the Rector. The lesson was read by the Rev. F. Heathcote, incumbent of Kings, who is now en route to England. After this service, the Bishop came to the front of the chancel accompanied by the Rev. H. Symonds, who acted as his chaplain, reading the preparatory address. Then the Bishop addressed those who were to be confirmed. After the Bishop's address he put the usual question to the candidates, as to whether they acknowledge the position, responsibilities and privileges of the service upon which they had entered at their baptism. The response from each was clear and unmistakable, "I do." The Bishop then offered the solemn prayer invoking the Holy Spirit, and immediately afterwards the candidates went forward by seven for individual confirmation. As each company went and returned a verse of a hymn was sung, adding much to the impressiveness of the solemn act. The candidates were presented at the chancel rail by the Rector, except the young men, who were presented by Rev. C. B. Kenrick, who had prepared them. After the service all the candidates returned to the school house, where some little refreshments had been provided for them by the rector.

HOLLAND LANDING.—On Wednesday, May 17, this little village was the scene of a Church Workers' convention, held in connection with the quarterly meeting of the Chapter of West York Rural Deanery. The Holy Eucharist was celebrated in Christ church at 11 o'clock by the Rev. F. G. Plummer of St. Matthias', Toronto, assisted by the Rev. Edward Trenholme, as server. Mr. Plummer preached a short sermon from the text: "Ye men of Galilee, why stand ye gazing up into heaven?" The service was partially choral, and about thirty communicants received the blessed Sacrament. The chancel and sanctuary in their Ascension-tide white, were still further beautified by numerous flowers. In the afternoon, when the clergy had held their Chapter meeting, a goodly number of Church workers assembled for the conference in the hall. The chair was taken by the Rural Dean, Canon Farncomb. After an opening hymn and some collects, the chairman introduced Mr. Lawrence H. Baldwin, of Toronto, who gave a stirring address on "Men's Work in the Church." Mr. Baldwin insisted upon the value and duty of lay work, and exposed the old-time fallacy that the clergy *per se* constitute "the Church." The layman's sphere of work as the loyal helper of his parish priest was clearly indicated. The seven corporal and seven spiritual works of mercy were enumerated as an epitome of what might be done, and the respective value of individual and of corporate work was dwelt upon. In speaking of guilds and similar organizations, the Brotherhood of St. Andrew received high commendation. After some discussion and a second hymn, "Woman's Work in the Church" was treated of by Mrs. Broughall in a paper remarkable alike for the beauty of its language and the deep spirituality of its tone. Woman was raised from her old position of slavery and made the child of Christ on Calvary. She was the first witness of the Resurrection, yet there was no woman apostle. Woman's work was distinct from and complimentary to man's. Above all, it must be the outcome of love to God, and methods must follow principles. The speaker dwelt particularly on the work of the Woman's Auxiliary, and in the dedicated or religious life as exemplified in our Canadian Sisterhood of St. John the Divine. Her words received the deepest and most sympathetic attention. A discussion followed, and the part which children take in Church work was talked of. The conference closed with a hymn and the Benediction. Evensong was sung at 7.30, with the Rev. Mr. Plummer as organist, and a choir augmented to thirty voices by contingents from Bradford and Newmarket. The Rev. J. C. Roper, of St. Thomas', Toronto, intoned the first part of the office, and the Rev. E. Chilcott, Rector of Bradford, read the lessons. Mr. Roper preached the sermon. His text was, "Ye are a royal priesthood," and the nature of a prophetic, priestly, and kingly office as inherent in every Christian layman, was made plain. After the offering of the alms, Canon Farncomb read the conclusion of the office, and the hymn, "Through the night of doubt and sorrow," was sung as a recessional. The steady downpour of rain during the whole day prevented many from coming from the surrounding parishes, but the attendance at services and meetings was good throughout. Expenses were defrayed by the offertories, and dinner and tea were provided for all comers by the hospitable ladies of the parish.

NIAGARA.

BOWEN, FARMINGTON AND BOWLING GREEN.—The Rev. R. S. Radcliffe, of Pueblo, Colorado, paid a visit to Grand Valley, of which he had charge a long time some years ago. On the 18th, he preached an impressive discourse on the Holy Communion, and also administered the Holy Communion. There was a good congregation present, who listened attentively and warmly greeted the rev. gentleman. Farmers are busy seeding in this township, and such a turnout is very creditable.

PALMERSTON.—For many years this parish has had but two Sunday services and an occasional week day service, with a monthly, and latterly a fortnightly, communion. Last year there were 149 separate Sunday services and 94 week-day services, with 32 celebrations, the attendance at the services being greatly in excess of previous years. Now the faithful in the parish have a weekly opportunity of partaking of the most comfortable sacrament of the Body and Blood of Christ. The Church Hall has undergone a thorough change, the interior being completely renewed. A large Bible class room with sliding doors adds greatly to the convenience of the building, the smaller room being used for the different societies in connection with the church. A company of the Boys' Brigade has been started, and now numbers about 50 boys, who have promised faithfully to attend Sunday school, and set a good example to the other lads of the town. Over 40 copies of the CANADIAN CHURCHMAN now come to our post office. It is a good sign when the Churchmen begin to take sufficient interest to read about their Church. The more they read about it, the more staunch will they become.

HAMILTON.—The synod of the Diocese of Niagara will meet on Tuesday, June 6th.

HURON.

SARNIA.—Rev. T. R. Davis entered upon his twelfth year as rector of St. George's Church last Sunday. During his incumbency a fine brick church, school-house and mission chapel has been erected, costing nearly \$30,000, upon which there remains a debt of only \$4,700. In his sermon in the morning he alluded to the sympathy and generous support which he had received in carrying on the work of the church. Few congregations, if any, in the diocese had given more liberally of their means. As a further indication of that liberality which had been manifested in so many ways, he was pleased to be able to announce that during the past week a lady in the congregation had asked and received permission from himself and the churchwardens to put a set of Harrington's tubular bells in the church tower. The order has already been sent through Castle & Son, of Montreal, and it is expected the bells will be in position in a short time. It is understood that the lady who made this kind offer is Mrs. Paul Salter, sister-in-law to the late Rev. George Salter, first incumbent of this parish.

RUPERT'S LAND.

GLADSTONE.—The Rev. W. J. Garton has been appointed Incumbent of Emerson.

SHOAL LAKE.—The Rev. R. H. L. Girling has been called to Gladstone. Mr. Girling is a good worker, strong temperance man, and a graduate of St. John's college.

BRANDON.—Under the Rev. M. M. Harding the Church is prospering. The building will be greatly enlarged, and a new organ placed in the church.

The Committee on Primary Education.—A circular has been sent to all the clergy, dealing with the matter of religious and moral education in the public schools. Question 5 reads: "How far would it be possible for you consistently with your other duties to visit the schools in your mission, and inform yourself personally on the condition of things in regard to the religious and moral teaching?" The circular ought to receive the careful consideration of all the clergy.

The committee on temperance work have not "drawn up a constitution for a Diocesan Temperance Association on the lines of the C. E. T. S." nor yet endeavoured "to form parochial branches of the same." (?)

GLENBORA.—On Monday, April 10th, the Rev. W. Langham Cheney, Incumbent of Glenbora, and Miss Thornborough were united in holy matrimony by the Venerable Archdeacon Phair.

WAWANESA.—A valuable site was secured for a church in this place, but the church cannot be built without assistance; the address of the treasurer is W. H. Girling, Wawanesa P.O., Manitoba.

RTUNTHWAITE.—St. John's Church.—The Incumbent, the Rev. Herbert Dransfield, will be glad to receive thirty Prayer Books for use in the new mission of Nesbitt, also books for Sunday school library, and copies of the "CANADIAN CHURCHMAN," and church tracts for distribution.

BRIEF MENTION.

A Chicago man has constructed a checker-board in which are 28,070 separate pieces of wood glued together with the finest art. It is valued at \$1,000.

The Metropolitan of Canada has called a general synod of the Church of England in Canada to meet in Toronto on September 13.

There are about eight times as many divorces granted in Japan as in the United States, the proportion in the Mikado's realm amounting to 608 out of every 100,000 of population.

Anglican Synod will be convened in Kingston, not at Ottawa, on June 20th. The annual meeting of women's auxiliaries of the diocese will be held in Kingston on June 8th and 9th.

The Bishop of Ontario held confirmation in St. Paul's and St. Peter's churches, Brockville, on Sunday, laying hands on thirty-one in the former and on fifteen in the latter in the evening.

The great treasury vault at Washington covers more than a quarter of an acre, and it is twelve feet deep. Recently there was ninety million dollars in silver stored there—an amount that weighed four thousand tons, and would load one hundred and seventy-five freight cars.

"The Moral Proverbs of Christine of Pisa," one of the earliest English printed works, was rendered into English verse by the Earl of Rivers, brother-in-law of Edward IV. His poem contains 203 lines, each of which ends with the letter "e."

Rev. J. K. McMorine received a warm welcome back to Kingston from the south, in restored health; congregation of St. James' presented him with an address. They also made a handsome presentation to Rev. G. R. Beamish on his departure to Europe.

Last Sunday a beautiful copy of the Holy Scriptures, kindly presented by Mr. A. F. Gault, was given by the Rev. Mr. Massey, of St. Simon's Church, St. Henri, Montreal, to each of the twelve persons lately confirmed. Also fifty new books to the Sunday-school library, presented by the same gentleman.

Mr. Green, a Baptist minister of some eminence in his denomination, has joined the Church, and is reading for Holy Orders. His secession to the Church has caused a considerable fluttering in the Dissenting dovecot in Adelaide. He is a nephew of the Rev. Canon Green, one of the most distinguished of the Adelaide clergy.

The business of colonizing Africa with white people goes on apace. An expedition left England some weeks ago for Mozambique as an advance party of settlers who are to colonize some 300 square miles of territory between the rivers Zambesi and Sabi.

There is a scheme to celebrate the opening of the twentieth century of the Christian era by a great international world's fair, or something of that sort, at Jerusalem in 1900.

The greatest university is Oxford. It has 21 colleges and five halls.

Queen Victoria has taken 447 prizes at English cattle shows for products at her stock farm.

A load of two tons can be readily carried by a full grown elephant.

The wedding of the Duke of York and Princess May of Teck has been fixed for July 6.

Out of 9,654 bodies taken to the morgues of New York last year, but 107 remained unidentified.

A Lilliputian lives in Milwaukee in the person of 14-year-old Anna Romaine, who stands only two feet high.

Kentucky leads the Southern States in the production of tobacco with a crop of 221,880,000 pounds.

The Rev. J. F. Renaud, the Protestant Immigration Chaplain, Montreal, has moved to 82 St. Hubert street; his office is at 813 Craig street.

Workingmen in New York sent \$15,000 to help the workingmen in Germany to defeat the Army Bill.

The Rev. Wilson McCann was formally inducted as incumbent of Omeme on the 4th inst.

There are 30,000 acres of watermelons in Georgia that will soon be ready for shipment to the north.

A confirmation service was held in Grace Church, Toronto, recently, when a class of 40 were admitted into full Church membership by the Bishop of Toronto.

The railway system of Italy is owned chiefly by the Government and is operated by private companies under a lease.

A folding steel measure composed of a number of folding links of different lengths pivoted at the ends, is a new invention.

The postal traffic of the Netherlands during 1890 comprised 66,000,000 letters, 30,000,000 post cards, 90,000,000 newspapers and 4,000,000 miscellaneous parcels.

Rev. Mr. Pollard, Ottawa, has taken passage on the steamer "Sardinian," which sails for England from Montreal on June 7th. He will spend about two months with friends in England.

British and Foreign.

The statement that Mr. Ottery will succeed Mr. Gore at Pusey House was premature. At present nothing is settled as to the appointment.

It was not until the Council of Trent, in 1426, that the intervention of a priest was deemed, in Europe, indispensable to a marriage.

The Dowager Marchioness of Londonderry has been readmitted by the Archdeacon of Merioneth as a churchwarden for the parish of Machynlleth.

The Earl of Craven has undertaken the entire cost of the restoration of Binley parish church, near Coventry, of which living he is the patron.

Lord Grimthorpe has accepted a tender for £4,500 for the erection of a new church at Hexthorpe, near Doncaster. The whole of the cost will be borne by his lordship and his sister, Miss Beckett Denison.

The Bishop of Derry and Raphoe, in spite of his advanced years, is about to sail for the Cape of Good Hope early next month with one of his daughters, in order to marry her to a settler out there.

It is stated that the Church Missionary Society has decided to nominate the two new Bishops for Japan which Bishop Bickersteth recommended.

The income of the Bishop of London's Fund for the last financial year was £28,565, an increase in the net receipts of £6,956. Of the total sum, £8,910 was received in legacies, and there was a considerable improvement in the amount of the church collections.

For the opening services of the Church Congress which is to meet in Birmingham from Oct. 3rd to 5th inclusive, it is now definitely settled that the preachers will be the Archbishop of Canterbury at St. Martin's, the Bishop of Durham at St. Philip's, and Archdeacon Farrar at St. George's, Edgbaston.

By the will of the late Mrs. Alice Sabine Magee, of Syracuse, New York, Nashotah House receives \$25,000, which will be devoted to a special memorial of Mrs. Magee, who was a life-long friend of Nashotah and a faithful and generous contributor to its needs.

In the diocese of Sydney most of the clergy hail from the north of Ireland, "the sole delight," as one of their brethren puts it "of whose inhabitants is to beat the 'Protestant drum.'" Yet in Sydney itself, at Christ Church, we have the only church on the continent where there is a daily celebration of the Holy Communion.

Dr. K. H. G. Von Scheele, Bishop of Nisby, of the Church of Sweden, has come to take part in celebrating the 300th anniversary of the Swedish Reformation and to attend the World's Fair. On arrival he was received by a delegation of Swedish Lutheran ministers and a committee from the Martin Luther Society of New York. A public reception was given him at the Lutheran church of St. James, New York City.

Almost a third of the total population of the globe—a round 400,000,000 human beings—speak nothing but the Chinese and allied languages. One hundred millions more speak Hindoo only, and 95,000,000 speak English. The Russian language is fourth on the list, being the mother tongue of 89,000,000 people. The German is a good fifth, and is used by 57,000,000 tongues, France coming sixth on the list, in which it was once first. Spanish is used by 48,000,000 people.

The Bishop of Capetown, who is visiting England to seek a coadjutor for his diocese, in a recent letter expressed his sorrow that Bishop G. H. Wilkinson, now the Bishop of St. Andrews, had not been able to accept that position, and said: "His medical advisers forbade the idea, and I can only comfort myself with the knowledge that, if the Bishop had been able to act upon his own wish, he would have come out, and proved to us how real and profound was that interest in the South African Church of which he again and again assured us. It has seemed otherwise to Him

in whose hands is the destiny of His Church, and I can only hope and pray that some one may be raised up to be to us what Bishop Wilkinson would have been."

The S. P. C. K., which began in 1840 by giving £10,000 to the council of the Colonial Bishops Fund, "for the endowment of sees in the colonies and dependencies of the British Empire," has up to the present time voted £88,000 towards the increase of the colonial episcopate. The Society has helped the endowment funds of seventeen dioceses in Canada, North America, and the West Indies, of twelve dioceses in Africa, of seven dioceses in Asia, and of sixteen dioceses in Australia and New Zealand.

At a recent meeting in the diocese of Western New York, Bishop Walker, of North Dakota, delivered a most interesting address touching the work in his missionary jurisdiction. The travels of the "Cathedral Car" and incidents connected therewith were recounted, and listened to with an evident pleasure and interest. The Bishop spoke enthusiastically of the mothers who travelled, often many miles in the face of difficulties, to attend the "car" services, and have their babies baptized, and who, as they laid them in his arms to receive the Sacrament, shed tears of joy at being permitted once again to enjoy the privileges of Mother Church.

In the United States there are 32,000,000 men and 31,000,000 women. Men are in the majority in all the States and Territories, except in the District of Columbia, Massachusetts, Rhode Island, North Carolina, Maryland, Connecticut, New Hampshire, New York, South Carolina, Virginia, and New Jersey, in which there are more women than men. The District of Columbia has the largest proportionate excess of female population, and Montana contains the largest percentage of men. In New Jersey, the two sexes are more nearly equally represented.

FINDLAY, OHIO.—Bishop Leonard laid the corner stone of the new Trinity Church, of which the Rev. J. G. Lewis, B. D. (who was for some time curate of St. James Cathedral, Toronto,) is Rector. Twice have the members of the denomination erected a beautiful church edifice in the city, and twice have they witnessed their place of worship reduced to ashes. And now for the third time an edifice is being erected more handsome, more imposing and more centrally situated than either of the others. A basket collection was taken up at the conclusion of the exercises and over seven hundred dollars were laid on the plate.

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.

How to Collect the Stipend.

SIR.—Wardens in country parishes are continually bemoaning the fact that it is so hard to collect the stipend.

I will suggest this (which has proved a great help in one country parish): Send ten cents to the Young Churchman Co., Milwaukee, Wis., U. S., for a copy of "How to Behave in a Parish," follow the instructions on page 98, notes 3 and 4, and I am sure you will be pleased with the result.

A COUNTRY PARSON.

Whit Monday, 1898.

A Protest.

SIR.—May I protest against female choirs being called "Angelic Choristers." The expression is, to say the least, unscriptural and panders to a silly sentimentality. All the Bible angels are spoken of as males, and I think it is Milton who laments that God "did not make men as angels without feminine." It is quite possible for a woman to become a saint, but she can never be an angel either in this world or the next. And whatever may be the plea for a distinctive dress for female choristers, is not the height of absurdity reached when (as I saw in a photograph lately) they wear birettas with feathers stuck in them? I suppose next they will have smock waists and wateau pleats, and tucks and frills on their surplices.

RECTOR.

Division of English Rectory Surplus Funds.

SIR.—In reply to "Fair Play," I beg to tender the following information derived from correspondence with several bishops, as those of Shrewsbury, Colchester, Newcastle, Wakefield, Liverpool and Rochester. (1). These funds are not used to help parishes with less populations than 4,000 souls. (2). They are not used to raise existing incomes over £300 per annum. (3). They are apportioned according to the population and poverty of the parishes within the above range, as to numbers and wealth.

When one finds such men as Bishops Walsham, How, Wilberforce, Blomfield, Ryle and Staines declaring that "equal division" was "never heard or dreamt of in England and would not be tolerated for a moment there," and that "equitable consideration," "common sense," etc., are against such a plan, he ought to give some weight to their judgment and experience. Yours,

X.

Who is the Metropolitan?

SIR.—By Canon I. of the Provincial Synod the election of a Metropolitan must take place not less than three or more than six months after the avoidance of the position.

Within that time the Bishops were convened for the purpose of an election, but without result, one of the votes cast for the Acting Metropolitan being invalid in form.

It is now, however, more than six months since the late Metropolitan's death, and the election has never been completed by the rectification of the informality in the Bishop of Algoma's ballot, or at least if it has been, the Church has not been notified thereof. Surely it is time that some explanation should be made of this, and that we should know who we are to look on as Metropolitan. I see that Bishop Lewis has acted in that capacity in convening the General Synod, but is that act valid? It was never contemplated that any one should be Acting Metropolitan for more than six months, and certainly no election has yet taken place.

Have we any one who can validly perform a Metropolitan's duties, and if we have, how long can he canonically prolong the present anomalous state of affairs?

ANXIOUS PRIEST.

Synod.

SIR.—A letter appeared in the CHURCHMAN a short time since, showing how little time the Synod of this Diocese had for real business work; to remedy this in some measure I would suggest the following alterations in our usual course of proceedings:

1. That the full service should be, as it was formerly, on Tuesday morning at 11 or 10.30 o'clock, of course followed by Holy Communion,—the Synod meeting at 2 o'clock p.m.

2. That the hours for sitting on each and every day, with the foregoing exception, should be from 10 to 1, from 2 to 5, and from 7.30 to 10 p.m., and that the only exception to this should be the so-called missionary meeting on Wednesday evening and the extra hour for balloting on that day: this might all come into operation at the present session, excepting the full service change of time, which would, I suppose, require a resolution or by-law of the Synod. The said service used to be held before the Synod met, but it was said that some of the music-loving members could not reach Toronto so early in the day? and would thus be deprived of being present at the "ornate" service, and therefore only Holy Communion was to be celebrated in the morning. The argument seemed hardly sound; it appeared so then, it appears so yet.

A LAY DELEGATE.

Canadian Bishops.

SIR.—If "Churchman" will look at my letter on this subject again, he will find he is mistaken when he says that I "advocate" the sending to England for our bishops. On the contrary, to a certain extent, I deprecated it. But I wanted to show that Canada has not been a very great offender in the matter, the rule clearly having been from the first to choose bishops from the men labouring in the country, the sending to England the exception. The three vacancies that were filled lately by Englishmen can be easily accounted for and are not very discouraging. They are Quebec, Columbia and Qu'Appelle. In Quebec a brave and prolonged endeavour was made to elect a Canadian. Apparently after despairing of being able to choose any one from this country, the synod united upon an Englishman. In Columbia, though the balloting was not so long, the synod seems to have been face to face with the same difficulty and referred the matter to the Archbishop of Canterbury. Qu'Appelle may be said to be an English mission. It is supported nearly altogether from England, and it is not unreasonable (as it seems to me) that an Englishman should be sent

out to take charge of it. "Churchman" will find it difficult, I think, to enumerate the nine dioceses now filled "by clergymen sent directly from England." Including Newfoundland (which, of course, is not a Canadian diocese), I can only count eight so filled, viz: Quebec, Newfoundland, Fredericton, Rupert's Land, Columbia, Caledonia, New Westminster and Qu'Appelle, and of these eight the last four and perhaps five are undoubted English missions, with but very few clergymen in them.

CHAS. H. MOCKRIDGE.

The Church not Progressing.

SIR,—That the Church of England is not, as a rule, progressing in the rural districts of Ontario, is a sentiment in which I entirely agree with your correspondent, "An Aggressive Churchman," and the reason for this state of things is not hard to find. Our missionary stations are too scattered. Our missionary clergy are too few, and are overburdened with work to be done, at home, and away from home, much of which is necessarily left undone. Their incomes, also, are so small that if they are to avoid debt it is impossible for them to buy the books needful to keep them well up in the literature of the day; and in several other respects their continued poverty impairs the efficiency of their ministry, and places them at a great disadvantage compared with their better paid neighbours of the Presbyterian and Methodist ministry.

It is all very well for those in high places to point to the increase of our missions, clergy, churches, parsonage houses, etc., and to the number of converts from the various Christian communities around us. All this is perfectly true, and if the population of Ontario were stationary, it might be considered a satisfactory progress. But it does not disprove the fact that in the rural districts, and among the new settlements especially, the Church of England does not progress as it ought to do, and as it would do if the weak points of our system were taken heed to by our leading men, and by God's help amended.

Your correspondent, "An Aggressive Churchman," asks for the views of some of those who recognize the truth of his statements. I suppose, therefore, he means views as to how to remedy the weak points he enumerates. I will venture, therefore, to mention what I consider would be the proper remedy.

In the first place, then, we ought to have an authoritative recognition of the doctrine of Tithe, and offerings as due to Christ, the Lord of all, for the support and extension of His Church militant here on earth.

Can any one suppose that Christ gave no directions as to how the expenses of His government were to be provided for?

At present, if any clergyman teaches his congregation that systematic giving for the Lord's service is one of the first duties of every Christian, he is very liable to be told that is only a "fad" of some of the clergy—that it is no authorized doctrine of the Church. And if he writes in favour of the Tithe as a scriptural doctrine, he will probably find some other clergyman writing to show that it is not scriptural and not the doctrine of the Church. But if our Synods, bishops, priests and lay representatives spoke unanimously on this subject, and if our children were taught it in their catechism, and the recognition of it as God's will were required of all candidates for orders and for confirmation, there would, in a few years, be no need, or rather, no excuse, for church entertainments, pew rents or other modern and unchurchly schemes for gathering money for God's service.

Secondly, we need a proper diaconate. Not "permanent deacons," styled "Revds." and wearing the costume of the regular clergy (unless they are separated from worldly callings and in training for the priesthood like our curates, etc.), but men who being unseparated ministers, should not be known as Revds. (a title denoting separation from the world), and should not wear clerical costumes except when on actual duty in the church services.

These unseparated deacons should be nominated and elected by the people, although approved of, and, of course, ordained by the bishop; and no one should be a lay representative in synod who is not thus an unseparated deacon. In every congregation each deacon should have the oversight of a certain number of families of their own station in life, and they would be the link between them and the priesthood. In all financial matters they should have the chief, if not the sole management, subject of course to the bishop's headship; and being in the position of laymen as to their worldly calling, they would have an influence with their brethren, in financial matters, that the separated clergy cannot. These deacons would, of course, hold services, preach, and baptize, under the superintendence of the priest in charge of the parish or mission, and when officiating would be vested as deacons in cassock, surplice and stole.

Surely, if we want to do the Lord's work, it ought to be done in the Lord's way; and if episcopacy and priesthood are necessary, so also is deaconship.

AN OLD MISSIONARY PRIEST.

Kindly and Promptly Help.

SIR,—I have just received a letter from Rev. F. Frost, our missionary at Shegnandah, Manitoulin Island, in which he says: "I have to tell you that our new house is burned to the ground. It happened while we were in Toronto. According to the Indians they were awakened just at dawn on Thursday morning (18th inst.), by a flash of flames, and found the house in flames. They saved some furniture out of the parlor; all the rest is burned, all, everything, books sermons, clothes, bedding, everything is destroyed. There is no insurance; the building is just as the contractor left it last fall, and while we were in the old place they would not insure anything; we are cleaned out, just the clothes we have on." This is to both mission and missionary an overwhelming calamity. I ask our friends to kindly and promptly come to the rescue of our brother and his mission; the latter is very poor as to white population, and is largely composed of Indians. What makes it the more distressing is, the house was advanced far on to completion, so as to enable the clergyman to move into it only last fall. The case is one calling for immediate and liberal help. Who gives at once gives twice. Books, clothes for father, mother and children, and bedding, should be sent prepaid direct to Rev. F. Frost, Shegnandah, Manitoulin Island, and donations of money to rebuild will be thankfully received by D. Kemp, Esq., Synod Office, Toronto, marked for "Shegnandah," or to me, and I will promptly acknowledge direct to donors.

THOMAS LLOYD,
Commissary,

Hurtsville, Ont.

The Church Union and Church Unity.

SIR,—The foundation of the Canadian Church Union has raised in some minds an impression that it is the introduction into Canada of the English Church Union under a slightly altered name, and a certain prejudice is found in some quarters against joining a society which has been published far and wide as seeking re-union with Rome. As a member of both societies, permit me to say that there is no connection between them. The Canadian Church Union is formed for the sole purpose of promoting obedience to the Book of Common Prayer, of restoring the full use of that book. Surely here is an object which should commend itself to all faithful Church people, and thoroughly disarm prejudice and opposition.

But I wish, while insisting that there is no connection between the two unions, to point out also that any scheme of Church union which excludes Rome must be illusory. Just fancy all the various Protestant sects united into one body, and then claiming that Christian unity was achieved, when all the time nearly one-half the Christians of the world were still separated from them. It would be a false claim on the face of it. No! If we are to have a re-united Christendom, union with Rome must come; and if union with Rome must come, then we must think about it, talk about it, pray for it, just as much as we think and talk about and pray for the unification of our own Church or re-union with the sects. It will not come of itself.

It is as recognizing this truth that many leaders of E.C.U. have paid no little attention to the possibilities which still lie open to the Church of Rome of retracting her heretical teaching respecting Papal Infallibility and the Immaculate Conception. The two decrees rest only on the personal authority of Pius IX., and it is quite open to Leo XIII., or any succeeding Pontiff, to anathematize him as heretical. It has been done before. The Council of Trent was never prorogued, only adjourned sine die, and in considerable confusion, owing to the great dislike of many of the Bishops for the dogma of Infallibility. It may yet re-assemble, and decide against that dogma, and once that is swept away, the Immaculate Conception falls with it, and there is no greater obstacle to the reformation of the Roman Church than there was to our own Reformation of the 16th century.

But with all this the E.C.U. is not concerned. It stands on the one basis of loyalty to the Prayer Book, and even those Romophobists who object to the E.C.U., because it looks for the re-union of all Christendom, instead of re-union with the sects alone, may consistently join a society which aims at the restoration of English usage, and obedience to English formularies. Names are coming in fast, and I hope we shall soon be in a position to issue some sound literature in the form of tracts for the masses.

MEMBER OF BOTH CHURCH UNIONS.

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Sunday School Lesson.

1st Sunday after Trinity. June 4, 1893.

THE PREFACE TO THE ORDINAL.

I. THE THREE ORDERS.

In the Jewish Church there were three orders or ranks of ministers—the high priest, the ordinary priests, and the Levites. It is nothing surprising that we should find a similar arrangement in the appointment of officers in the Church of Christ. In the Preface to the Ordinal (*i. e.*, Services for Ordination, etc.) it is said that: "It is evident unto all men diligently reading the Holy Scripture and ancient authors, that from the Apostles' time there have been these Orders of Ministers in Christ's Church: Bishops, Priests and Deacons." We do not claim that they were always called by these names, but that the three distinct Orders existed from the beginning. At the very first the three Orders were: (1) Apostles, (2) Bishops or Elders, (3) Deacons. What does Scripture say? Turn to Acts i., and we find the election of St. Matthias to take the place of Judas, as one of the twelve Apostles. In Acts xiv. 23, we read that they (the Apostles) ordained Elders in every Church. In Acts vi., we have the appointment of Deacons. Out of many instances that might be adduced, we may refer to Phil. i. 1, where the Apostles (S.S. Paul and Timotheus) send greeting to the Bishops and Deacons. But (as we learn from the "ancient authors" spoken of in the Preface above) after the death of the earliest Apostles, those who succeeded them in their office did not think it decent to assume the same name, and adopted the title of Bishop from the second Order. There are in the Church other officers, as Archbishop, Archdeacon, Dean, Canon, etc., but these are merely for convenience of government, established by the Church, and alterable at any time; and those who hold such offices only hold them after they have been admitted to Orders. There is then no possible reason to doubt that since the Apostles' time there have been these Three Orders (1) Bishops, (2) Priests (Note Presbyter is the same as Elder, and Priest is a shortened form of Presbyter), (3) Deacons.

II. NECESSITY OF ORDINATION BY BISHOPS.

Those who first held the office of Bishops were the Twelve Apostles. They were chosen (S. Matt. x. 1-4) and trained for their work by Christ. They were ordained to their office by our Lord after He rose from the dead (St. John xx. 21-24). The next was St. Matthias (Acts i. 26). Later on others held the same position, as S.S. Paul and Barnabas (Acts xiv. 14). See also Rom. xvi. 7 (*Andronicus and Junia*), Philip ii. 25 (*Epaphroditus*). Note, "Messenger" is "Apostle" in the original; Gal. i. 19 (*St. James the Less*). 1 Thess. i. 1 compared with ii. 6 (*Silvanus and Timotheus*). It is therefore plain that the Office of the Apostles did not cease with the Twelve, as at least eight others held the same office during the times of which we have a record in the New Testament. See also 2 Cor. xi. 13, and note that these could not be "false Apostles," unless the Apostolic office were being extended throughout the Church. The work of these Apostles or Bishops was largely the same as that of the Elders or Priests, as preaching, baptizing, etc. But in addition we find in the New Testament that they had other powers, as confirming (Acts viii. 17) and ordaining of Priests. They only could ordain. The proofs of this are very strong. For instance, there were many Priests at Ephesus (Acts xx. 17), yet Ordination was left wholly in the hands of Timothy, their Bishop (1 Tim. iii. v. 22). He himself was ordained by St. Paul (2 Tim. i. 6), "with the laying on of the hands of the Presbytery" (1 Tim. iv. 14). Note that this last refers to the custom we still retain in the Church, the Priests (*i. e.*, presbytery) who are present at an Ordination joining "with the Bishop in the laying on of hands." We never read in the New Testament of an Elder ordaining any person to the same office. There is, therefore, sufficient proof from the New Testament, and overwhelming proof from ancient writers who lived in the times of the Apostles, and immediately after them, that the Church of England is right in making it a rule that "No man shall be accounted or

taken to be a lawful Bishop, Priest or Deacon except he has had Episcopal Consecration or Ordination."

The teacher will also find in this Preface the Church's rule as to the age at which persons may be admitted to either of the three Orders, and also that the Bishop is to see that those who are proposed to him as candidates for Deacons are fitted by their character and learning for the office.

Reference might be made in teaching the lesson to *Ember Week*, which occurred directly before Trinity Sunday, as one of the four seasons in the year when prayers are offered in the Church for those who are to be admitted to the ministry on the following Sunday.

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Family Reading.

Love's Mastery : Or the Gower Family

NUMBER 3—CONTINUED.

"You do not know her then?"

"Scarcely a bit. I have had more consecutive talk with her this evening than ever before; so you may imagine how much that is. I get no chance, you know. She is studying or practising from morning till night, I believe; and one never sets eyes on her except perhaps for a few minutes at dessert, or in the evening; and even then her head seems full of something else fifty miles away; and you cannot get at her real self."

"Do you think she has a happy home?" asked Mrs. Fleming simply.

Captain Flamank started, almost as he had done before in the drawing-room. "A happy home?" he repeated questioningly.

"Yes. Do you think she gets the love and sympathy which a motherless child needs?"

"What can she need more than Lora?" he was beginning, when the new and not altogether pleasing thoughts, which had presented themselves to his mind once or twice that evening, flashed again across him, and he was silent.

"Do you think Lora is fond of and kind to her?" Mrs. Fleming asked again. They had known one another from childhood, she and her cousin, and there was no need between the two to shun plain speaking.

"I have no reason whatever to think the contrary," he answered: "in fact, such a thing appears to me simply impossible in thinking of Lora."

Mrs. Fleming smiled, for she saw plainly how matters stood. "George, you have thought this well over?" she asked.

"Yes, well. And I tell you candidly that I think Lora about as near perfection as any woman can be. Of course I ought to think this, feeling towards her as I do. At the same time I am not one of those ridiculous lovers who imagine their loved ones to be altogether faultless. I am perfectly aware that Lora has her faults, and that some of them I have discovered; but that they are faults which will mend, nay, which are mending already, I have not the slightest doubt. Should there, as you seem to imply, be yet another undiscovered by me, I must even take it with the rest, and do my best to remedy it; which will not, I fancy, be a very difficult task. Stella shall not lose a friend through my gaining one, if I can help it. I believe she already likes me."

"I know she does. Stella is one of those who would not only like but love any one who showed her sympathy and affection, or I am very much mistaken in her character," said Mrs. Fleming. "Have you spoken to Lora, George?"

"No, not yet."

"You foresee no difficulty? You seem quite assured and confident as regards her."

"Yes, I am quite sure," he replied. "I would not speak as I have done to-night unless I were. Ethel, you have not given me one word of congratulation."

"I wish you every happiness that it is possible for one friend to wish another," she answered earnestly. "And, though perhaps of a different character to what some of your friends will ex-

press, none the less true and heart-felt. You will believe that, I know?"

"I believe in your sincerest friendship, and have always done so," answered he. "But what do you mean?"

Mrs. Fleming hesitated a moment. "I mean the heavenly and unseen happiness rather than the earthly," she answered in a low tone: "the earthly may be so soon clouded, or taken from us altogether."

"Some would say the more reason for enjoying them while we can," remarked Captain Flamank, with a smile.

"Not you!" said his cousin earnestly. "O George, you are not one of those, I know; for you yourself have told me that you acknowledge the subject of religion to be an important and momentous one, and that you would one day search and examine for yourself. O why do you delay?"

"I agree with you, undoubtedly," returned Captain Flamank, "that the subject is a weighty and important one, and that it requires a good deal of thought and investigation—more than I have, as yet, seemed able to afford; if you only knew the interminable series of engagements forever perplexing my brain, and for ever augmenting!"

"You are condemned by your own words," said Mrs. Fleming sadly. "You would be the last, in matters of worldly policy, to suffer the higher to give place to the lower; or permit, for instance, one of these numerous engagements of which you speak to interfere with your duty as an officer at morning exercise of your men, or an appointment at the horse-guards. And yet you allow the momentary glitter and passing trifles of a day to divert your time and interest from the only true object of being, and from the solemnities of eternity, scarcely leaving yourself time to consider at what a terrible risk of responsibility and danger!"

"You will be bringing forward the old simile of the butterfly soon," he said; "by which, I fear, I have not hitherto sufficiently profited. But I have been thinking lately that butterflies are, after all, very pleasant and agreeable objects, and may do a little good in the world, if only by their attractiveness."

Mrs. Fleming knew her cousin well, and under the tone of banter she detected a graver feeling. "Yes," she said, and a sweet smile shone in her dark eyes, "we admire them, and love them very dearly; but, O George, I pity them! Emblems of the spirit, the noblest, highest part of our being; and yet so unconscious, so short-lived, so sad in their early death!"

"Ethel," exclaimed Captain Flamank, "when you speak you make me pretty nearly determined to take up religion and study it seriously; for your actions go along with your words; and I respect them both."

"O if you only would? If you would but promise seriously to examine the scriptures, and prove the truth of those things of which you have sometimes let me speak, how happy I should be! George, I say it from experience, there is no joy or satisfaction which can equal them."

"What?" asked he.

"The sense of forgiveness for Christ's sake; the feeling that when forgiven and loved we are children and soldiers of His, no longer to live for ourselves, but to seek to spread the knowledge of His love, and the coming of His kingdom to all around us. Life is short, death so near, and hundreds of immortal beings perishing on every hand! O, should not those who have the light arouse themselves, and seek to diffuse it? But for those who have it shining as it were before their very gaze, with time, intellect, opportunity all their own, and who yet turn away or scorn, I sometimes tremble."

"You do not veil your meaning," said Captain Flamank, with the slightest touch of annoyance in his tone, and looking down upon the brim of his hat, which he was balancing between his two hands.

"You are not ashamed of your colours, George?" she said, in a low tone, which seemed to crave pardon if she had gone too far. He looked up; and the smile came back to his face.

"You would make an invaluable soldier, Ethel; for you do not shrink your duty—at least what you conceive to be such. Forgive me: I did not mean to be hasty."

"We shall not regret plain speaking another day. And O, George, you will keep your promise, will you not?" she added, laying her hand gently on her cousin's arm, and looking earnestly into his face.

"If you consider it such, I suppose I must. But your kind anxiety sometimes takes a little too much for granted," he answered doubtfully. And as he spoke the carriage stopped at the door of her temporary home, with Major Fleming's father and sisters.

Enthusiast, fanatical, sanctimonious, shall she be called? Nay, nay. Do the children of this world expend time, talent, artifice, all, all they have, to obtain some dying good? does the infidel spare neither study nor research nor argument to spread his sceptical and unhallowed questionings? does the devout Romanist compass sea and land to make one proselyte? and shall the child of God, the soldier of the cross, be ashamed of the banner under which he fights, and make no effort to win others to the same high and glorious service?

"Let him that heareth say, Come"—a command which those who have heard will not be long or tardy in obeying.

(To be Continued.)

To Get at the Facts

Regarding Hood's Sarsaparilla, ask the people who take this medicine, or read the testimonials often published in this paper. They will certainly convince you that Hood's Sarsaparilla possesses unequalled merit, and that Hood's cures.

Hood's pills cure constipation by restoring the peristaltic action of the alimentary canal. They are the best family cathartic.

Darts and Shields.

The Ephesians were well acquainted with the "fiery darts" of which the Apostle Paul spoke to them. Those used in the Grecian and Roman warfare were at first merely arrows wrapped in tow, and set on fire.

A sort of fireball next came into use. It was composed of wood, from a foot and upwards in length. The head was armed with iron spikes, beneath which various combustible matters, such as hemp and pitch, were placed. These being set on fire, were hurled or shot into the ranks of the enemy, or against the woodwork of a besieging party; and the spikes, entering into whatever they struck, burnt all before them.

The mode of defence against these weapons was by raising up shields, or palisades, covered by hides of cattle, well saturated with water, which might "quench" or extinguish the effects of the inflammable combustibles cast on the soldiers or the dwellings of the besieged town.

The shield is undoubtedly the most ancient and most general piece of defensive armour in the world. It is mentioned in the Bible long before helmets and other kinds of armour.

At the present day, savages who have no idea of such defences as helmet or cuirass, are very seldom found without the shield.

"The particular use of a shield," says the Rev. Charles Simeon, "is to ward off a blow from any part of the body that may be menaced; and to that end it is to be applied in every direction as occasion may require. Now, Satan strikes sometimes at one part, and sometimes at another, according as the different parts may seem most open to his attack. And the temptations with which he makes his assaults are as fiery darts, which fly with incredible velocity, and are calculated to inflame the soul with their deadly poison. But by faith we shall as completely defeat the malignant efforts of Satan as we shall be delivered from his fury. Nor is this true of some temptations only; it extends to all without exception. Nor can it be said of some believers only, for all who are armed with the shield of faith, whether they be old or young, rich or poor, learned or unlearned, 'shall be able' perfectly and for ever to subdue their adversary."

No good blood is made by the Dyspeptic. K.D.C. makes good blood by restoring the stomach to healthy action. Ask your druggist for it.

The Wincing Fan.

In India, after the corn or rice has been well trodden down by the oxen, it is taken to a waste piece of ground outside the village. Having spread a sheet or piece of matting on the ground, to receive the falling grain, the labourer stands up with a tray made of bamboo in his hands. He puts a certain quantity of the bruised grain on this tray, then, holding it as high as he can, he shakes it so that the grain falls on the sheet. If there is enough wind, the chaff is blown away as the heavier grain drops to the ground.

Sometimes there is not sufficient breeze for this; then another man comes to help. Armed with a good-sized fan, also made of bamboo, the assistant produces a strong breeze by waving it up and down as fast as he can over the falling grain. The good grain is then carefully gathered up, while the chaff is either scattered over the surrounding country or burnt.

The British Admiral in New York.

Behind the back of Vice-Admiral Sir John O. Hopkins, K.C.B., it is quite proper to say something that could not be said gracefully to his face, for the reason that it would make that gallant sailor blush as red as one of his own lobster marines.

Sir John captured New York, and held the people of this town captive as long as his ships swung to the North river tides. His courtesy, his tact, his unfailing disposition to please and be pleased, and above all, his unmistakable true-blue stuff and manliness, completed the conquest that was begun by the admiration compelled in impartial minds by the appearance of the splendid sea-going and sea-fighting machine which Sir John commands.

Good luck attend the Blake, the Australia, the Magicienne, and the little Tartar! Good luck to their commander, and to those under him. The British admiral has done more than any other visiting Englishman in recent years to create and cement friendship between the two English-speaking nations.—*N. Y. Sun.*

Ward off disease by taking K.D.C. It restores the stomach to healthy action; a healthy stomach tones the system. Try K.D.C.

Olive Tree.

The olive was to the Jews an emblem of prosperity for the following reasons. The tree yields fruit abundantly, the fruit is very valuable for different purposes, and the plant itself is very easily propagated.

A striking instance of the latter quality was noticed by Mr. Jackson when travelling in Morocco. He observed an olive plantation, and was struck with the odd manner in which the trees were planted. On inquiring into the matter he found that one of the Sultans having encamped at the spot with his army, the cavalry cut sticks from the olive trees to make pegs to which they could fasten their horses. These pegs being left in the ground on account of the sudden departure of the troops, took root, and so formed the oddly-arranged plantation.

The olives were formerly shaken off the tree or beaten down with a long stick; the latter custom still prevails in many parts of the East. What remained on the tree after the first collection was always left to be gleaned by the poor.

"It is a remarkable fact," says M. Chasseaud, "and one which proves the very ancient standing of the habits and customs of these people in Lebanon, that when a man has once descended from a tree, having shaken off as much fruit as his strength permitted, he will upon no consideration shake that tree again, however much fruit may have adhered to the boughs. What is left is considered as the portion of the poor and the gleaner; in this instance the Druses, in common with all classes inhabiting Syria, act in strict accordance with the law contained in Deuteronomy: "When thou beatest thine olive tree, thou shalt not go over the boughs again: it shall be for the stranger, for the fatherless, and for the widow."

Dr. Thomson thus points out the deep meaning conveyed by David, when he compared the children of the man who fears God to olive plants:—

"Follow me into the grove, and I will show you what may have suggested the comparison. This aged and decayed tree is surrounded, as you may see, by several young and thrifty shoots, which spring from the root of the venerable parent. They will in time uphold, protect, and embrace it. We may even fancy that they now bear the load of fruit which otherwise might be demanded of the feeble parent. Thus do good and affectionate children gather round the table of the righteous. Each contributes something to the common wealth and welfare of the whole."

Servants.

In Egypt, Turkey, and Persia, the servants pay the most profound respect to those whom they serve. As a rule, they stand near the door, when in attendance, with their hands crossed or clasped, and their eyes intently fixed on their master or mistress. Every command is given them in silence, and they obey the slightest signal.

As the Eastern servant in silent reverence stands with folded hands, attentive eyes, and ready feet, to do his master's commands, and is in all things submissive to his will; and as the maid, in like manner, regards the motions of her mistress's hand; so does the man who loves God, stand ready to obey his heavenly Master's commands, with profound reverence, a patient mind, and ever-obedient hands and feet.

After the grip, when you are weak and "played out," Hood's Sarsaparilla will restore your health and strength.

The Pelican.

This large bird, which feeds upon fish, is seldom seen except in solitary places. The word "wilderness," used by David, does not necessarily mean only sandy spots without water, but merely a broad open place which is uncultivated.

A peculiarity about the pelican is that it stores great quantities of fish in its pouch, and then disgorges them to feed its young. The fact that the bird presses its bill against its breast in order to disgorge the fish, and that the bill itself is tipped with red, led to the fable that the pelican fed its young with its own blood. This bird is mentioned amongst those declared to be unclean.

Modern travellers mention the pelican as one of the most miserable-looking birds you can find. After gorging itself with fish, it will sit for hours, or perhaps days, with its bill resting on its breast, a very picture of misery.

Pearls.

In all ancient times, pearls were more highly valued than any other ornaments. Jewish women, before the time of Christ, were very eager to possess them; and when the Romans came to Judea, they rather increased the fashion of wearing them.

So in the time of our Lord, the searching for pearls and the sale of them was an important branch of commerce. Vast sums were often given for pearls of large size or fine lustre; and such an action as that which Christ describes may often have been done to secure a valuable specimen.

"Pearls" are a common metaphor amongst Easterners for describing good sayings or well-chosen words. The Arabs, for instance, would call a short poem full of wise thoughts, "a string of pearls."

Taking off the Shoes.

When God appeared to Moses in the burning bush, He told His awe-struck servant to take his shoes from his feet, because the ground on which he stood was holy.

This mark of respect was regarded as the right of a superior, because it was not considered proper to approach him with the feet soiled with dust. Hence it was that the Jewish priests always went into the temple barefooted. The same custom is still continued in Eastern countries: neither Arabs nor Turks enter a mosque without putting off their

shoes. If a poor man wishes to ask a favour or receive an order, he stands barefooted, with bare head, often smiting his breast as a sign of humility, like the publican in the parable.

Hints to Housekeepers.

VASELINE FOR SHOES.—Vaseline is growing in favor as an emollient for shoes. Take a pair of shoes, especially the shoes worn by ladies, and when they become hard and rusty apply a coating of vaseline, rubbing well with a cloth, and the leather will at once become soft and pliable, and almost impervious to water.

STUFFED EGGS.—Boil eggs fifteen minutes, remove from fire and let cool. Remove shells, cut in two. Take out yolks, put into a bowl and add salt, pepper, mustard, and some minced ham, tongue or corned beef, with a little vinegar. Cut off a little of the whites from the ends, so that they will stand on a platter, and fill with prepared yolks. Garnish with parsley.

CROQUETTES.—Chop fine any pieces of cold meat, add half as many bread crumbs, an egg, pepper and salt. Make into balls and fry in a little butter.

POTATO STUFFING.—Take one-third boiled potato (mashed), two-thirds bread, butter size of an egg, pepper, salt, one egg, and a little ground sage.

GRAHAM BREAD.—Two cups buttermilk, one-fourth cup of molasses, one heaping teaspoon soda, a little salt and graham flour to make a stiff batter.

MILK FROSTING.—One cup white sugar, five tablespoons of sweet milk; boil together four or five minutes, stir hard until cold and spread on cold cake.

TO REMOVE INK STAINS.—Ink spots can frequently be taken from white cloths by rubbing on common tallow, leaving it for a day or two, and then washing as usual.

FOR PACKING WOOLLEN GARMENTS.—A delightful mixture for perfuming clothes that are packed away, and which is said to keep moths out also, is made as follows: Beat to a powder one ounce each of cloves, caraway seeds, nutmeg, mace, cinnamon, and Tonquin beans, and as much orris root as will equal the weight of the foregoing ingredients put together. Little bags of muslin should be filled with this mixture and placed among the garments.

Moths prefer garments that are filled with dust, and for this reason every housekeeper should use extra care in thoroughly brushing everything and in throwing away all discarded articles which would otherwise afford nests for the pests.

A HOUSEHOLD CONVENIENCE.—A great convenience when cleaning house is a stick with a notch cut in the end that will lift the picture cords off from the hooks without so much stepping up and down.

A PROMPT CURE.—*Gentlemen*,—Having suffered over two years with constipation, and the doctors not having helped me, I concluded to try B.B.B., and before I used one bottle I was cured. I can also recommend it for sick headache.

ETHEL D. HAINES, Lakeview, Ont.

NETTING FOR WINDOWS.—If you have not wire screens for the windows, but use netting, the black looks best, or at least most like the wire. Tack it outside, leaving room for the window to slide up and down.

TAKE A PLEBISCITE.—Should a plebiscite be taken it would be found that Burdock Blood Bitters is by long odds the most successful and popular cure for dyspepsia, headache, constipation, biliousness, bad blood, etc. It is purely vegetable.

A HEALTHY AND DELICIOUS BEVERAGE.—Menier Chocolate. Learn to make a real cup of Chocolate, by addressing C. Alfred Chouillou, Montreal, and get free sample with directions.

THE CHOLERA SCARE.—Fear kills more than cholera. Severe diarrhoea, purging, colic, cramps, etc., are often mistaken for choleraic troubles. A few doses of Dr. Fowler's Extract of Wild Strawberry will remove both the disease and the terror it inspires.

Children's Department.

The King's Little Flower.

Ruthy stood in the south door-way, under the big maples, watching the yellow Worthington bus come rattling up the country road. It turned in at the gate, and the panting horses drew up under the trees, while a pale young lady jumped out and walked slowly up the path.

"Yes, it must be Miss Emily," she said to herself, as her mother came in from the kitchen to welcome the newcomer; and she herself slipped into the north bedroom to see that everything was fresh and sweet and cool, though she had satisfied herself upon that point at least five times since the 6.30 train whistled. Then she slipped out again by the north door before Miss Emily got inside.

The next morning Miss Emily was sitting very still at her white-curtained window, that looked out through the honeysuckle vines and across the big orchard. It was very still and sweet there, and she leaned back in her easy rocker with a long sigh of restfulness. The wind blew softly across the grass, and seemed to smooth away the pain that throbbed at her temples.

All at once she caught sight of a little face peeping in at her door; it was Ruthy, with a fresh posy for her vase. She stood a moment on the threshold, looking shyly in, herself so like a sweet pink flower that Miss Emily smiled.

Miss Emily's face was very sweet always; and when she smiled her eyes had a way of shining, and when she said, softly, "Come here, little flower," Ruthy crept up to her with the posy clasped in her hand, and looked straight into her face. Miss Emily kissed her cheek.

"What are you?" she asked; "a little pink rose fresh from the garden, or a daisy, or a little wild flower?"

"I am Ruthy," the child answered.

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Ruthy and Miss Emily grew to be great friends, and they had long talks together that reached straight down into the child's innocent little heart.

Sometimes they talked about the King, for Miss Emily knew the King well, and loved him, and it was the brightness of the light of his happy kingdom that made her face so sweet and her eyes so shining.

"Yes," she said one day, "I am sure the King loves flowers. Wouldn't you like to be a little flower yourself and blossom for Him?"

Ruthy looked up with wondering eyes. "How can I?" she asked.

"Ever so many ways," answered Miss Emily, brightly. "You have

found out some for yourself already. One morning, I know the King looked down and saw a little girl helping her mamma to wipe the dishes, when I just know she wanted to go out into the yard and see if the big yellow pansy had opened yet."

Ruthy laughed gleefully. "Why that was me!" she said.

"And the King said to the angels that were with Him: 'See this little heart's ease, how it is growing!' Then the angels turned and watched, and the King smiled down at the little girl."

Ruthy looked up, with sudden grave sweetness in her eyes.

"That must have been when I felt so happy; and it was because the King smiled," she added, softly, half to herself.

"Are you trying to be a flower, Miss Emily?" she asked, suddenly.

Miss Emily's face was very bright, and she bent and kissed the upturned face. "Yes, deary, I am."

Then Ruthy put her lips close to Miss Emily's ear, and whispered softly: "I am going to try to be the King's little heart's-ease all the time."

"Dear little girl!" said Miss Emily. And her eyes said: "I am so glad!"

There were a great many ways that the little heart's-ease learned to blossom for the King. Papa grew to watch for a little maid at the gate when he came up from the fields, tired and worn, after his day's work. No matter how worn and grave and weary his face might be, it always brightened at the sight of her, and, by the time they reached the well under the apple tree, all the lines would be smoothed away from his forehead. The same little maid shone like a sunbeam all around the house, helping her mother in the hot kitchen, or in the spring-house, or the pantry; for hadn't Miss Emily said that one way of being a flower was to be happy and glad, and to help other people to be so? Sometimes the little flower blossomed for old Miss Martin, across the road in the brown cottage; sometimes she brought a cup of cool water for some dusty wayfarer.

It is a long time ago that Ruthy learned how to blossom for the King. She remembers so well the day Miss

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Salt Rheum or Psoriasis—Severe Case



Mr. N. J. McCoun Kingsley, Iowa.

"In 1879 I had an eruption appear on my left leg and arm. Sometimes it would ulcerate and on account of it I was unable to work a great deal of the time. I had seven doctors examine and treat me without success. Some called it psoriasis, some eczema, some salt rheum and one knowing one called it prairie itch. All the doctors in the county had a trial but none did me a particle of good. I spent all my spare money trying to get relief. Finally I was persuaded to try Hood's Sarsaparilla. After using one and a half bottles I saw the benefit. I have now used the third bottle and am completely cured."

HOOD'S Sarsaparilla CURES

I received more benefit from three dollars' worth of Hood's Sarsaparilla than from the hundreds of dollars paid for advice and other medicine. Any one suffering from skin trouble will surely get relief in Hood's Sarsaparilla. N. J. McCoun, Kingsley, Iowa.

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Emily went away to the King's country; she was glad to go; she was so tired, and in the King's country there was rest. Ruthy herself laid the white lilies in her hands, and, with them, the little heart's-ease blossoms.

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Dr. J. C. Wilson, Philadelphia, Pa., says: "I have used it as a general tonic, and in particular in the debility and dyspepsia of overworked men, with satisfactory results."

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

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1898

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It is a long time since; but, though she has grown to be a tall young woman, Ruthy has never forgotten that she is the King's flower, and every day her life grows and blossoms in the sunshine of His love. Sorrow and tears have come with the years, but they only make her heart more sweet and tender; and the King of heaven looks down, and is glad because of His little flower.

How Six Boys Earned their Fun.

"Hurrah, boys! Three cheers for the grandest coasting of the season!" shouted Ben Green.

"When?" "Where?" "How?" questioned five merry boys together.

"This afternoon, down Scrabble Hill, on father's wood sled," returned Ben, answering all the questions in one sentence.

"How did he happen to let you have the sled?" asked Harry Greene, Ben's cousin. "I thought he was too busy hauling to spare it for half a day in such fine sledding weather."

"He had to go to Millville on unexpected business; and he said as it was not likely he could spare the sled again before the thaw begins, I might invite you boys to go coasting."

"How jolly for us that he had to go! We'll have lots of fun."

"Yes, but it's not so jolly for mother. She had planned to do her baking to-day, so she could go to-morrow to see a friend from the West who's visiting at the minister's. She can't go any other day, either, before Mrs. Harris goes home."

"What's to hinder her baking to-day?" asked one of the boys.

"She's out of fire-wood. Father had a load out ready to haul this morning for her, and now she'll have to wait till to-morrow."

"Boys," exclaimed Harry, "let's haul that wood for Aunt Mary ourselves. We six could load it in no time, and we'd enjoy our coasting ten times as much if we earned it first."

"That's a fact!" "So we will." "Good for you!" "Come along, Ben!" shouted the four boys enthusiastically.

Only Ben hung back, with bent head and a red face.

"What's the matter, old fellow? Don't you want your mother to have her fun once in a while as well as you?" asked Harry, indignantly.

"Of course I do, Harry Greene," answered Ben, with flashing eyes; "but I didn't ask you fellows to come here to work to pay for a sled-ride."

"Well don't you s'pose we know that? It isn't for you: it's for Aunt Mary, the best woman in the country. I'll wager there's not a chap here she has not done something for some time or other."

"That's so," answered the four in chorus.

"All right. I'll be glad enough to have her go to-morrow, and I couldn't haul that wood by myself," Ben replied gratefully.

Away the six boys tramped to the barn, hitched the oxen to the sled, and drove down the long lane to the woods. Three hours later, a great noise of shouting brought Mrs. Greene to the kitchen door. There stood the sled piled with well-cut wood, and the six boys sat on top.

"Mother, here's your wood. Is there time yet for you to do your baking? Please don't cook any dinner. A pick-up dinner is good enough for me."

"Please bake to-day, Aunt Mary. You will disappoint six boys as well as

Chronic Coughs

Persons afflicted with these or any throat or lung troubles should resort to that

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of Pure Cod Liver Oil with Hypophosphites of Lime and Soda. No other preparation effects such cures.

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your friend, if you don't go to-morrow," added Harry.

"Bless you for the best boys that ever lived!" exclaimed Mrs. Greene, with tears in her eyes. "I can bake easily now."

A glorious time those six boys had that afternoon, and an unexpected reward in the evening; for Mrs. Greene called them in, and placed before them apples, nuts, pop-corn, and a big pan

of doughnuts fried expressly for them, while Mr. Greene told thrilling tales of his adventures in the Rockies to the boys who had thought of others' pleasure before their own.

Little Things.

Little words are the sweetest to hear; little charities fly farthest and stay longest on the wing; little lakes are the stillest; little hearts are the fullest, and little farms are the best tilled. Little books are the most read, and little songs are the dearest loved. And when nature would make anything especially rare and beautiful, she makes it little—little pearls, little diamonds, little dews. Agar's is a model prayer; but then it is a little one, and the burden of the petition is for but little. The Sermon on the Mount is little, but the last dedication discourse was an hour. Life is made up of littles; death is what remains of them all. Day is made up of little beams, and night is glorious with little stars.

Fault Finding.

"What does make you so disobedient, Edward? you do not seem to be the same boy that you were when I stayed with you before. You make no effort to try to please your mother in anything. What is the reason?"

"The reason?" answered the boy, as he looked into the kind face of his cousin who was paying them a short visit, "well, I suppose that the reason is that I can't please her. If I come into the house noisily and wake the baby, she scolds me. If I try the next time to come in quietly, perhaps I forget to wipe my feet, and she scolds me about that; if I come in quietly and wipe my feet, perhaps I forget to hang up my hat, and she scolds about that. Just when I think I have been quite perfect, is the time when I find I have been most in the wrong. You see I am a careless kind of a fellow, and I expect I am aggravating, but as long as I get scolded for whatever I do, I have come to the conclusion lately that I may as well do as I please."

"A very bad boy," you say. Undoubtedly, but why? Is there any more hardening process, to a young heart, than to be constantly exposed to indiscriminate fault finding. Is there anything more discouraging to it, than to realize that to please is an impossibility?"

Appreciation is a most important factor in the training of children. The mother's smile of approval is sunshine that starts into growth many a seed of good resolution, and praise, judiciously administered, is the very best tonic in the world. It is a sad thing that so few parents comprehend this truth. Praise is generally dealt forth in very homoeopathic doses, and too often used to coat some bitter pill of criticism. Thus perhaps,

"Well, you really have managed to be down to breakfast in time all this week. I wonder how long this extraordinary goodness is going to last?"

Or thus, "Yes, you have been very helpful to-day, but what a shame it is that a boy who can work so well, should be as lazy and idle as you generally are."

Most boys have troublesome and annoying ways, but whilst the mother strives patiently to counteract disagreeable habits, it is well for her to be blind to defects that do not affect character, whilst she should be far sighted in discerning faults that threaten the foundation of a worthy manhood.

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When your boy successfully fights a temptation, let him thoroughly understand that his mother is his sympathizing friend, who rejoices in his victory. Often when you tell him how glad you are, he will answer, "why, mother, did you see that? I thought no one noticed," and as he realizes, in your watchful love a faint type of the Almighty love with which he is surrounded, a new strength and courage will come into his life.

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Toronto Markets.

Grain.		
Wheat, white.....	\$0 69 to	\$0 70
Wheat, spring.....	0 00 to	0 64
Wheat, red winter.....	0 00 to	0 64
Wheat, goose.....	0 62 to	0 62½
Barley.....	0 40 to	0 41
Oats.....	0 40 to	0 41
Peas.....	0 63 to	0 64½
Hay, timothy.....	10 00 to	12 00
Hay, clover.....	9 00 to	10 00
Straw.....	7 00 to	8 00
Straw, loose.....	4 00 to	5 00
Rye.....	0 00 to	0 50

Meats.		
Dressed hogs.....	\$7 75 to	\$8 00
Beef, fore.....	5 00 to	5 50
Beef, hind.....	8 00 to	9 00
Mutton.....	8 00 to	10 00
Lamb, each.....	5 00 to	6 00
Veal.....	7 50 to	9 00
Beef, sirloin.....	0 14 to	0 17
Beef, round.....	0 10 to	0 12½
Mutton, legs.....	0 14 to	0 16

Dairy Produce, Etc.		
Farmer's Prices		
Butter, pound rolls, per lb.....	\$0 16 to	\$0 18
Butter, tubs, store-pack'd.....	0 15 to	0 17
Butter, farmers' dairy.....	0 19 to	0 20
Eggs, fresh, per doz.....	0 11½ to	0 12
Chickens, spring.....	0 80 to	0 85
Turkeys, per lb.....	0 12½ to	0 13
Ducks, per pair.....	1 00 to	1 20
Geese, each.....	0 00 to	0 00

Vegetables, Retail.		
Potatoes, per bag.....	0 90 to	0 97
Carrots, per bag.....	0 00 to	0 00
Onions, per bag.....	0 80 to	1 00
Turnips, Swede, per bag.....	0 30 to	0 35
Cabbage, per doz.....	0 60 to	0 75
Celery, per doz.....	0 40 to	0 75
Lettuce, per doz.....	0 20 to	0 30
Radishes, per doz.....	0 30 to	0 35
Apples, per barrel.....	1 50 to	2 50

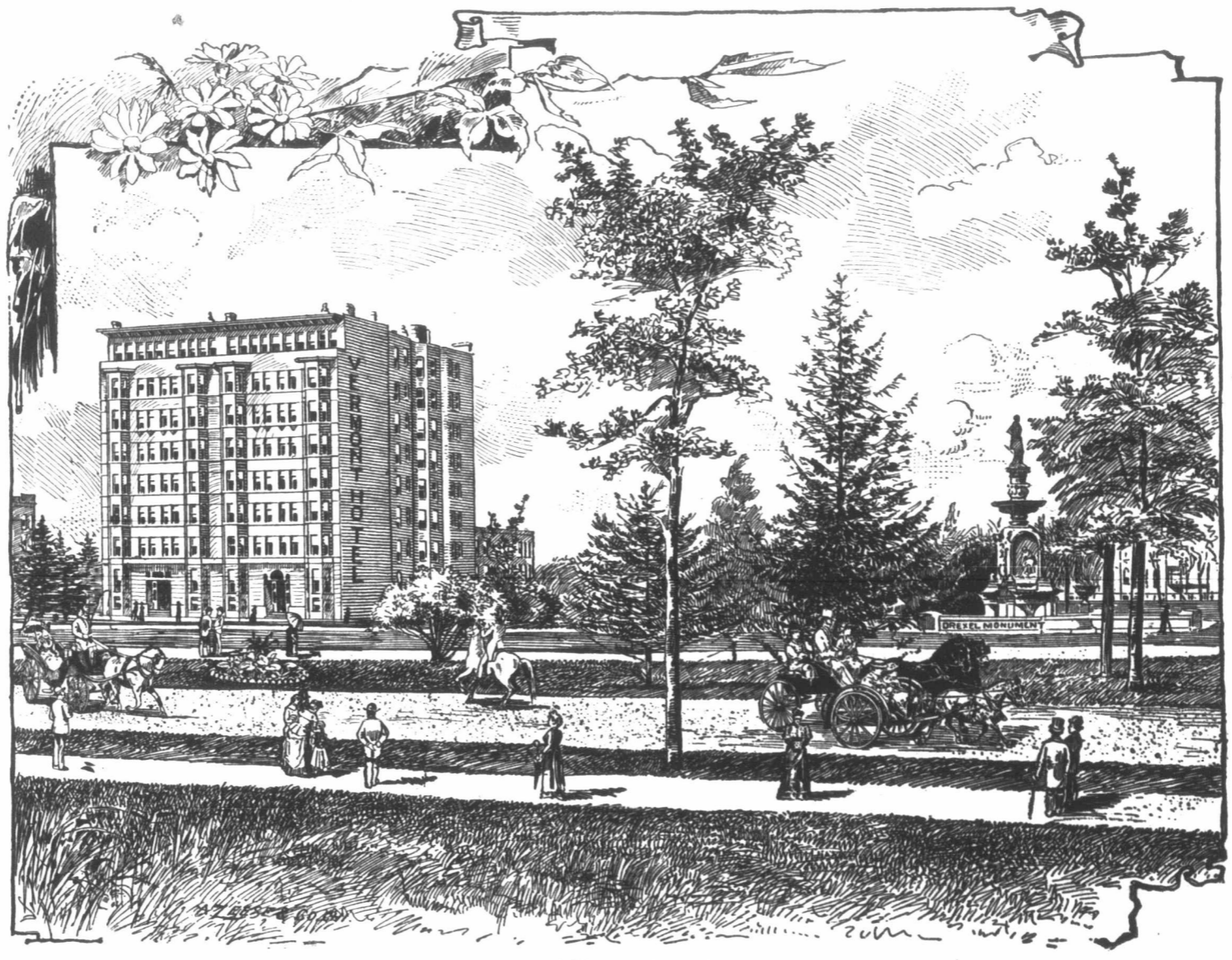
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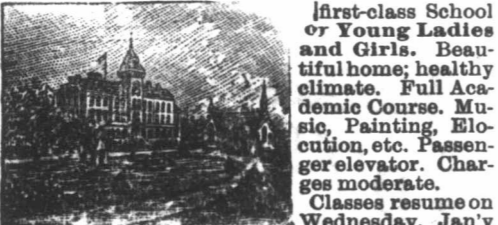
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