

Canadian Churchman

AND DOMINION CHURCHMAN.
A Church of England Weekly Family Newspaper.

Vol. 19.]

TORONTO, CANADA, THURSDAY, APRIL 6, 1898.

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Evening.—Num. 16. 36; or 17 to v. 19. John 20. 24 to 30.

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FATHER McCANN AND ST. PATRICK.—The 17th of March in Toronto saw a curious *melange* of observance and celebration. Not only did the Roman Catholics and Protestants of Ireland have their respective glorification dinners, and blow the trumpet of Irish glory (civil, military, political and literary), but the pulpits likewise gave forth their divers sounds. Father McCann assumed St. Patrick to be not only an Irishman but a Romanist (?): while the more orthodox divines of the Anglican Church placed him, in his historical position, as a Scotchman and a Protestant. He was very innocent of "Romanism"—it had not in fact taken shape in those happy days. He would have been very much surprised at the Roman developments of the last 1,000 years or so.

PRAYING POLITICS.—It seems that the practice of extemporaneous prayer by chaplains of the States Legislatures has reached a natural crisis in Texas—where the chaplain prayed for the passage of some Bill he was interested in! The men who could not say "Amen," being opposed to the Bill,

have "raised a breeze"—a Texas breeze is very much like a cyclone. *Living Church* well says: "The best way to put an end to such unseemly performance is to have the prayers read out of a book."

"IMPRESSIVE PRAYERS."—"What we need in the prayer meetings of to-day is a set of new prayers," says the St. Louis Methodist *Advocate*, "The old ones . . . have become so familiar to the audience (!) that they no longer produce an impression." "Impression on whom?" asks the Presbyterian *Interior*; "does our contemporary think that God is tired of the Lord's prayer?" When such complaints and comments are made, there seems some hope of a rational reconsideration of the dissenting fancy for "free prayer"—rather too "free!"

"NOT TOO MUCH FOR AN INDIAN who has this year for the first time heard of the Saviour's love," was the explanation given by an Indian clergyman to a Bishop who was reluctant to accept \$2.00 from an Indian and his squaw—literally all the money the poor couple had! Nothing less, however, could have expressed their sense of gratitude upon realization of the "Story of the Cross." How many white men feel as much?

"THE CLASSES, THE MASSES," AND THE CLERGY.—"That odious phrase" says the *Rock*, "the Premier is responsible for inventing it—"the classes and the masses." They have been evil words that have engendered bad blood. Our contemporary then refers to the opening of St. George's, Battersea, Mission Hall in the presence of Lady Londonderry. "When men like Mr. Widborne (the Vicar, whose munificence built and furnished this Hall), who have means to live where they please, and ladies like Mrs. Widborne, thus *grandly devote* themselves, not only to spending their money bountifully among the poor, but *living amongst* these people, and daily and nightly ministering to them, we have a splendid exhibition of genuine Christian love."

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"MR. GLADSTONE MAY BID "GOOD-BYE" TO HIS MAJORITY," says the *Church Times*, *apropos* of the wild statements lately made by him in reply to Lord Randolph Churchill, and especially the attitude struck by McGee in his assault on the Welsh Church. Such outrageous language has a tendency to rouse the spirit of Churchmanship throughout the whole country, and we may yet see the G.O.M. "unhorsed" on this issue.

THE "SCOTT ACT" AS AN AWFUL EXAMPLE is referred to in the consideration of the English license laws and liquor regulation. Charlottetown, P.E.I., is quoted as an illustration of the way in which, from reaction against absurd and unnatural restriction, people rush into excesses "never known before the passing of the Act." Human nature in America and England are much the same—hence the moral drawn as a warning.

THE OFFERTORY, KNEELING AT THE ALTAR.—This attitude—so strikingly appropriate—is attracting some notice in the Church press. We have formerly adverted to the custom at the Queen's Epiphany offering and at the coronation ceremonies. Correspondents mention the same posture as in use in Milan and Exeter Cathedrals, and even ordinarily at the consecration of a Bishop, as well as in Switzerland and elsewhere. Why not always?

CHURCH HISTORY.—Several correspondents have requested us to give more copious references to the interesting subject of Church History. In response to this suggestion we purpose to give liberal extracts from Nye's last famous brochure, "A popular Story of the Church of England." It is doing splendid execution among the enemies of the Church in England, and has attracted general notice there. It is so brief, terse and pointed that no useful abridgment seems possible. So we shall print our extracts, as a rule, in full.

GOOD FRIDAY COMMUNION.—A correspondent in the *Scottish Guardian* notes that the custom of the Greek Church—as opposed to that of the Latin Church since the 8th century, "the Mass of the Pre-sanctified"—coincides with that of the Anglican Church since the Reformation, viz., the use of the "Ante-Communion Service," called in the Eastern Church "the Mass of the Catechumens." We may well be content with such a venerable precedent.

TORONTO REUNION CONFERENCE receive extended notice in Lord Nelson's "Home Reunion Notes" in *Church Bells*, with words of commendation as to the care obviously exercised in making the arrangements: "Carefully organized and prepared for, as such meetings, if they are to have any real power and influence, must always be." We trust that the same judicious carefulness will continue to mark these efforts.

"VOTES!"—Lord Randolph's stinging accusation against the Gladstonian double conspiracy against the Welsh Church and Irish Protestantism, cut to the quick in the parliamentary debate, and has gone through the whole country with telling effect. The conscience of the nation seems to be roused to the justice of this intrepid attack from the "Rupert of Debate."

THE CHRISTIAN "SABBATH," APOSTOLIC.—A learned paper on this topic appears in the *Church Union Gazette*. After quoting to the effect (from Ignatius, Ambrose, Athanasius, Justin Martyr and Tertullian) that the Jewish Sabbath had been abrogated by Christianity, the writer traces the institution of the Lord's Day Sabbath, to the Apostles, on the ground of St. Augustine's canon or rule of tradition, viz., "That which the universal Church hath in all ages held and maintained, if it appear not that the same was first of all decreed by Synods or Councils, is verily believed to have been delivered by the authority of the Holy Apostles." It was probably part of the prescription of Christ Himself during the great Forty Days.

"HOLY THOUGHTS FOR QUIET MOMENTS" is the title of a series of brief meditations for every day in the month, published with engravings from the Art Press of F. Edwards & Co. It is by the Lord

Bishop of Quebec. A similar publication by the same author and publisher is *Our Church Manual*, suggestions for devotions at home and in church, with a preface by Canon Maclear. The authorship of these, as well as their inherent value, will make them popular with Canadians.

FATHER HALL has not forgotten his loyal admiration and affection for his old comrade-priest in Boston—Phillips Brooks. Recently preaching in St. Paul's Cathedral, he devoted one of the most telling passages in his sermon to a eulogy on Bishop Brooks as an "ideal preacher." Father Hall himself is noted for the rapidity and force of his delivery, as well as other features of oratory, in common with Bishop Brooks.

PARENTS AS SPONSORS.—In the answers to correspondents in the *Church Times* there is a note about the primitive custom of having *only one* sponsor—the present, or rather recent, Anglican custom of three having been introduced by Bishop Cosin in 1661. Convocation and Parliament united, in 1865, in repealing the 29th Canon—thus admitting the two parents to this office, and practically reverting to the primitive custom of one sponsor. Important for the Canadian Church to note.

THE MORE EXCELLENT WAY.—A writer from Adelaide directs attention to the danger of an avalanche of coadjutor Bishops in Australia—following the English precedent—and notes the better plan of sub-dividing dioceses, as in the recent Canadian Synod, that of South Africa and of India, and, it may be added, especially of the Church in the United States. *More dioceses*—that is the best form of the cry, "more bishops."

PRELATE OF ST. MICHAEL AND ST. GEORGE.

Such is the well-earned title recently conferred upon the Metropolitan Bishop of Rupert's Land, Dr. Robert Mackray. It had already been borne by such bishops as Selwyn, Perry, and Austin—New Zealand, Australia, British Guiana; now the honour has come to perch upon the ecclesiastical banner of Canada. That it is well deserved by Dr. Mackray goes without saying. The secular press of Manitoba and the whole North-West is jubilant over the unique distinction which has come to "one of the most honoured as well as useful citizens." The gigantic task of moulding the dioceses of north-western Canada for the last 30 years has rested upon broad shoulders, but the heroic bishop has found time to make a strong and deep mark in the sphere of collegiate and primary education, as well as other matters affecting the mental and physical welfare of the people among whom he lives. "All creeds and classes of the North-West," says the *Free Press*, "will be delighted at the honour conferred upon his lordship." Happy is it for the Church which is locally represented by the presence and activity of such a leader, and the Church of Canada at large may well rejoice in the honour. It is a great deal to be able to say that the Church's interests there have been in such good hands; that the progress "has kept full pace with the material development of the country." Such a noble example of heroic devotion and sacred duty deserves some recognition from Canada at large. Local admirers have already marked for such use the monumental fabric and institution of St. John's College, Winnipeg, to which the bishop has given so much of his time. It is, indeed, his peculiar "creation," so to speak—his child; and no better tribute can be paid to his

worth and value to the Church than *practical assurance* that that noble enterprise shall be enabled to work smoothly for all time on a solid and substantial basis. Not long since the bishop appealed for special help towards this object. Two English societies have made conditional grants of £1,500 towards the endowment fund of £10,000. The last synod secured this grant by subscriptions amounting to \$7,000. There is, however, a standing debt of £3,000 on English loans which ought to be removed as soon as possible; then we may regard "the good ship" as fully and satisfactorily equipped for its magnificent future work—but not till then. We commend this Canada-wide interest to the consideration and help of those many sons of the Church who love to applaud by practical recognition the good and honest work done by the Church's heroic leaders on this continent.

RELIGIOUS EDUCATION.

We have taken up this subject with great reluctance; it is not an easy one to write upon, the way is strewn with failures, the difficulty of successful work is intensified by previous quarrels with the Department and sectarian jealousies. But the necessity for action exists, and if we believe in Christianity our first and chief duty is to our own people. As there is no experience to fall back upon, we think isolated, tentative efforts are best at first. There is no use of any great convention, or solemn discussion which will probably end in chilling arm-chair criticism. But we hope that here and there single-minded men and women may get together and establish successfully a series of simple lessons. If successful they are sure to be imitated, and if persevered in will ultimately result in conventions not to originate but to advance, improve and impress the Department. We stated our belief that lay teachers are best; clergy could not, regularly, spare the time, and might not be good teachers. Besides all religious bodies would have to work together. The clerical mind is apt to refine too much to be so very careful of the infant brain as to think all teaching valueless—unless the best is given. As if the devil did not abhor a vacuum.

The great bugbear of sectarianism is always ready to enter into a discussion. We are not so much afraid of it; at worst it could do little harm. But in the most valuable paper of the Rev. H. Symonds, which we published on March 16th, he scotched this bogie. He showed how there were no sets of minds which thought alike; we are not all done up in distinct parcels like tea in paper bags, but overlap each other so that we often find out of the Church more churchly feeling and thought than in it, and *vice versa*. We are all more or less sectarian. Who has a mind capable of covering the great subject of Christian Theology and of giving each part its due prominence? The tide of religious thought has been flowing in one way; there are signs that the tide no longer flows, but is ready, as in time it must, to sweep back again. Each generation finds some truths of Christianity emphasized at the expense of the rest. Is it not the case that the great revival of this century has resulted in placing the emphasis too much on the ceremonial instead of the ethical aspect? Is not the growth of agnosticism partly due to this? Fifty years ago quotations from Milton, Addison, Thomson's Seasons and similar works directed the youthful mind from nature up to nature's God more habitually than now. Thackeray pictured the young mother taking her boy out on a beautiful starlight night and teaching him—"Thine are Thy works, Almighty

Father, Thine." The divines at Westminster incorporated into their Shorter Catechism a definition of God taken from a 18th century writer impressing a view which lasted almost to our day: "God is a spirit, infinite, eternal and unchangeable in His being, wisdom, power, holiness, justice, goodness and truth."

Seeing that every period of Christian life shows a different growth, it is our duty to direct the studies of youth as far as possible in God-fearing, intelligent, Christian ways, as thus the future will be most free from error. Referring to the Rev. H. Symond's address, we remind our readers that he showed the practical unity of theologians by the fact that no one cared to what sect a writer professed allegiance—the only test was excellence; it mattered not whether the author was Lutheran, Methodist or Romanist. Surely in school lessons similar moderation could be shown.

As the public schools are the property of the Province, such teaching ought to prevail which can be given without offence and without discrimination. But the pupils should be fairly equipped with the leading and cardinal facts of Christianity which would enable them to understand the Prayer-book, and the more dogmatic teaching of the home and Sunday-school. That does not prevent the teaching in the public schools of such religious truth as will make the children better and more virtuous citizens. We are apt to forget that children get religious or irreligious teaching all the time. Parents, companions and servants are always teaching them, and if we neglect the lower class and the back townships, what influences for evil may the nursery maid or stable help to unconsciously bring to our homes.

Finally we must remind our readers this subject is in the air. If our people do not take hold of it, others will. If our parents object to the children receiving the instruction which may be organized, we will be expected to give better. If we cannot and do not supply it, then another leak is opened, and a serious one it will prove for the Church, as practical men and women will sooner have their children get the teaching that is going than none at all.

150 YEARS AGO.

At a period of our Church history when religion was at a low ebb, and when Archbishop Secker, Bishop Sherlock and other Anglican divines were expressing their great concern at the infrequency of the celebration of the Holy Eucharist, it is cheering to come across old records which show that there were bright exceptions amid the general decadence.

"In the desert a fountain is springing,
In the wide waste there still is a tree."

The following interesting document was discovered by the Rural Dean of London. It formed the first printed leaf of a prayer book 150 years old, in possession of one of his country parishioners:—

A table of prayers, sermons and sacraments in the church and chapels of the parish of St. James, Westminster, throughout the year.

IN THE CHURCH.

On Sundays—Prayers and sermons at eleven and four; also prayers in the morning at a quarter past six during the summer, and a quarter past seven during the winter, and in the evening at three-quarters past five.

Other days—Prayers at a quarter past eleven and a quarter past three; also in the morning at a quarter past six during the summer, and a quarter past seven during the winter, and in the evening at a quarter past six.

Every second Sunday in the month, 1 sacrament. Every Sunday from Palm Sunday to Trinity Sunday, 1 sacrament.

New Year's Day, 1 sermon and 1 sacrament.

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King Charles, Martyr, Jan. 30th, 1 sermon.
Ash Wednesday, 1 sermon.
Every Thursday after till Passion Week, 1 sermon.

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Palm Sunday, 2 sacraments.
Good Friday, 1 sermon.
Easter Day, 2 sacraments.
Whitsunday, 2 sacraments.
Sunday after Michaelmas, 1 sacrament (early).
November the fifth, 1 sermon.
Christmas Day, 1 sermon and 2 sacraments.
All other public fasts and thanksgivings (page torn).

The other side of the page contains the following memoranda:—

When there is an early sacrament, prayer begins at seven.

When there is a sermon on week-days, prayers begin at eleven.

Every Thursday during winter and spring seasons (but in Lent every Tuesday) there is a lecture on the catechism.

In the chapel in King street:

On Sundays—Prayers and sermons at eleven, and half an hour past three; also prayers at a quarter past five in the evening.

On other days—Prayers at a quarter past eleven and a quarter past six. On Christmas-day and all occasional fasts and thanksgivings appointed by authority, a sermon. On the last Sunday of every month, and on Christmas-day, Easter-day and Whitsunday, a sacrament.

In the chapel in Berwick street:

On Sundays—Prayers and sermons at half an hour past ten, and half an hour past three.

On other days—Prayers at a quarter past eleven and at five. On Christmas-day and all occasional fasts and thanksgivings appointed by authority, a sermon. On the first Sunday of every month and on Christmas-day, Easter-day and Whitsunday, a sacrament.

FINIS.

THE STORY OF THE CHURCH OF ENGLAND.

FROM EARLIEST DAYS TO REFORMATION TIMES.

The "Church of England." How often do we use the phrase without a thought as to what the Church really is; how or when it came into existence; to what extent it justifies its name or its position, or with any knowledge—but the barest—of its work for and amongst the people of England!

What misrepresentations concerning the Church abound! When one enquires the date of its birth, he is answered [by Liberationists] *temp. Henry VIII.*,* he is told that it owes its origin to an Act of Parliament [no date is ever assigned to the Act.] that it is the Church of the wealthy classes,† and that the clergy are paid by the State,‡ and that, does the enquirer wish "for a reduction in taxation"§ (and who does not?), "then bear in mind that the State Church in England and Wales alone holds property worth several millions a year. This belongs to the Nation, not to the Church."¶ Furthermore he is instructed that "Both ancient and modern buildings, as well as all endowments now appropriated to the use of the National Church, must be regarded as National property."‡ Lastly, he is informed that the

*"This Church was founded by Act of Parliament in the reign of Henry VIII."—LIBERATION SOCIETY'S Leaflet, *It isn't respectable*.

†"The Established Church of this country is the Church of the rich and powerful."—LIBERATION SOCIETY'S Leaflet, *Modern Persecution*. "It has generally taken the side of the rich against the poor."—LIBERATION SOCIETY'S Leaflet, *A Word to Electors*.

‡"The truth is, the Church is mainly supported by public property, which was set aside for its use in ancient times by the State. It receives from that property some six millions of money every year, and that is really what the Church costs the nation."—LIBERATION SOCIETY'S Leaflet, *Not a Penny*.

§"The Established Church . . . is the only Church that taxes the poor for services."—LIBERATION SOCIETY'S Leaflet, *The Poor Man's Church*.

¶LIBERATION SOCIETY'S Leaflet, *A question which concerns everybody*.

‡ See *Practical Suggestions*, for the disendowment of the Church. Liberation Society, 2, Serjeant's Inn.

Church has always been opposed to the welfare of the people.*

How far these answers, or any of them, are true, will be seen by following the course of this "Story of the Church of England."

THE BIRTHDAY OF THE CHURCH.

The words "Parliament" and "Monarchy" were unknown in England when the Church of this country was, and had been for centuries previous, a flourishing institution. Long before monarchy existed the Church was here. Ages before Parliament was thought of, the Church was the greatest living force in the country. It is the oldest institution by far in England, and, taking it altogether, the most powerful agency for good the world has ever seen.

Not, then, in the reign of the Tudors must we look for the founding of the Church, not even when Augustine with his devoted followers crossed the sea from Rome to evangelize the Kingdom of Kent; but far, far back to the very days of the Apostles themselves. Take your Bible, turn to the chapter where it is recorded that the Holy Spirit descended upon those who had assembled "with one accord, in one place," and you will find that the day of Pentecost, and none other, is the birthday of the Holy Catholic Church in which by our creeds we profess our belief.

To be Continued.

REVIEWS.

THE SACRAMENTAL SYSTEM, CONSIDERED AS THE EXTENSION OF THE INCARNATION. By Morgan Dix, S.T.D., Rector of Trinity Church, New York. Cr. 8vo. Pp. 239. Price, \$1.50. New York: Longmans, Green & Co.; Toronto: Rowsell & Hutchison.

Foundations like those of the *Charlotte Wood Stocum Lectures*, the *Baldwin Lectures*, the *Bishop Paddock Lectures*, are of unspeakable benefit to the American Church and to the Church universal. They give theologians a motive and also an opportunity of taking up some special topic and discussing it in all its bearings: as a rule the results are good and enduring. In carrying out the object of the *Bishop Paddock Lectures* Dr. Dix deals with a subject that is far from popular, because on the one side it is abstruse, and on the other it is opposed to Protestant feeling, yet he shows with much clearness of language and thought that the Incarnation lies at the foundation, and up to the highest pinnacle, of the Church's sacramental system, and that it is a truth, and not a mere figure, that the Church is the body of Christ. There is first laid down the basis that nature and grace are two co-ordinating systems, and that the relation is so close that through the entrance of sin into the spiritual world all nature became subject to vanity. This relation is steadily looked to throughout the lectures, and not explained but employed. Our interest naturally centres in the lecture upon Holy Communion; the treatment is very judicious, and much light is thrown upon the whole matter. The outward sign, and the inward part, and the benefit conveyed by them, must be different and distinct; Hooker's well known argument upon the ancient heresies stands the lecturer in good stead. In reading the lectures one is very much assisted by the careful and paged analysis of each discourse, and the letter press is beautifully clear. They are arranged as Lent Lectures, but they are good for all seasons. For beauty of conception and language the last of the six lectures is specially worthy of notice, and throughout the whole the style is pithy and clear.

THE LAST DAY. By Imogene Clark, with illustrations by S. Olivia Rinehart. New York: Anson D. F. Randolph & Co.; Toronto: William Briggs. Price, 60 cents.

"The Established Church and clergy have uniformly been so opposed to the interests of the people, and have always set themselves against every social, political, and ecclesiastical reform."—LIBERATION SOCIETY'S Leaflet. "It is a Church whose history has been an almost continued history of oppression."—LIBERATION SOCIETY'S Leaflet, *It isn't respectable*.
† Acts ii. 1.

A touching little story of a married couple where loving hearts had made the home both bright and happy. After a time came sickness and sorrow followed by estrangement, carried so far that separation seemed to be the only means of relief. But when all arrangements were made for breaking up the home, the loving memory of a dear child who had passed to the peace of Paradise, became the means of drawing together in one those who had been pledged to a life-long love, but had forgotten, or neglected to fulfil their vows. Thus united again in mutual confidence and love, they were careful to avoid those little subjects and discussions which so often mar the happiness of home, and so the house became once more and continued to be the abode of loving peace and quiet, contented happiness.

SKETCHES OF ENGLISH NONCONFORMITY. By Rev. A. Saunders Dyer, M.A., with Introductory Letter by the Lord Bishop of Truro. Second Edition. London: J. Masters & Co.; Toronto: Rowsell & Hutchison. 60 cents. pp. 112.

A little book which may be very helpful in the great work of restoring unity to our divided Christendom. The author, in a kindly spirit, without a spark of bitterness or sarcasm, gives the origin, history and statistics of the principal religious bodies in the Mother Country. The work seems to be prepared with great care, and we heartily commend it to the perusal of those who desire definite information in small compass respecting the history and tenets of the Congregationalists, Roman Catholics, Presbyterians, Baptists, Quakers, Unitarians, Methodists, Plymouth Brethren and Irvingites. In his preface Mr. Dyer, quoting the remark of an English bishop that "no good ever yet came from the sacrifice of truth to peace," says that in these "sketches" he has "endeavoured to carry out this great principle—remembering that all the distinctive beliefs supposed to be the cause of the existence of so many religious bodies, can easily be found (in a less exaggerated form) in the Mother Church, together with other quite as important truths which Nonconformists either are ignorant of, or affect to despise." The prevailing ignorance of the history and tenets of the various bodies by which the country is distracted is a sufficient excuse for the publication of such a work as this.

OUR ELDER BROTHER: Thoughts for every Sunday in the year, from the life and words of Jesus of Nazareth. By Sarah S. Barker. New York: A. D. F. Randolph & Co.; Toronto: William Briggs. 298 pp. Price \$1.50.

This work, intended to provide suitable home reading for Sundays, is written in a simple style and will be found helpful to devotion. The writer begins with the earliest record we have of our Lord, and, following the Scripture narrative, gives a series of fifty-five thoughtful meditations. We quote a short passage from the chapter on mourners as a sample of what may be found all through the book: "All who are spared to you are delivered to you, as it were, beside the bier of the departed, to be as tenderly ministered to as you would minister to him now if he were raised from the dead. They are delivered to you to have their failings as patiently borne with, their trespasses as freely forgiven, their affection as tenderly fostered and returned. It is a tendency of the mourning heart to glorify the lost at the expense of the living, encompassed here below with sin and temptation. Rather let your love be increased towards those who are still left in life's rugged way. The word comes to you, 'Weep not,' or at least let not your tears be a veil between you and the friends still spared to you. Serve them with a new love; labour for them with a new gladness. Be to them a joy in all daily intercourse. Give yourselves to them anew as a companion sanctified by sorrow, to be more loving, and forbearing and unselfish, more fitted to help them towards the home in which the loved and lost will be met again in glory."

Life is short and time is fleeting, but Hood's Sarsaparilla will bless humanity as the ages roll on. Try it this season.

CHRISTIAN UNITY.

Outline of the address delivered by the Rev. Rural Dean Septimus Jones, at the Ministerial Conference on Unity, held in the lecture room of the Y.M.C.A. on Monday, March 5th, 1898:—

After emphasizing the fact that he was speaking merely as the mouthpiece of the Toronto Ruri-decennial Chapter, and not in any sense as representing the English Church, which could only be done by the mixed committee of bishops, clergy and laymen appointed by the Provincial Synod to meet and confer with any similar committees which might be appointed by other church courts, he proceeded substantially as follows:

"In their worldly or churchly wisdom, men have derided the project of Christian Church Union as visionary and impracticable. But this should not daunt us. An endeavour to make all men true Christians, moulded upon the model of Christ, might be characterized as the pursuit of a mere ideal; the cause of foreign missions was not very long ago scouted by some in the churches as an idle dream, and even as a mischievous unchristian scheme. But men came at last to see that the question for us as Christians was not, 'are such endeavours in our eyes expedient or wise?' Rather it must be, 'has the Master commanded it?' " "Is it according to the mind of our Blessed Lord?" If so, our part is not to argue but to obey, and that, not with fainting or doubtful hearts, but in faith, assuredly believing that what Christ Himself has prayed for and commanded—nay, must and will be done. It is in this spirit we are gathered here to-day to take counsel as to how this Christian Church Union may best be promoted and accomplished. This far we are all agreed, but as to the precise mode or nature of the union to be sought, our ideas are various and doubtless still unripe. We are here not so much to propose a plan as to help one another in a holy quest.

As a minister of the Church of England, I am shut up to discussing this matter from a Church of England standpoint. Nor would it be of any service even were I at liberty to do so, for me to say how far I individually would be prepared to go in this matter. It would be utterly illusory and impractical for any one minister or school of thought, on such an occasion as this, to stand apart in advance of the great body of the Church to which they belong. It would only tend to raise or emphasize division among ourselves, and to hold out hopes doomed to delay or disappointment.

I think then, that as members of the Church of England, we are pretty well agreed with you on the following points.

1. That Church Unity is according to the mind and prayer of Jesus Christ, and as such is to be desired, prayed for, worked for, and hoped for by those who love Him in sincerity.

2. That divisions and schisms in the Church are wounds in Christ's body, through which much precious blood and life and treasure of the Church is being poured out upon the ground.

3. That the causing of needless divisions is a sin, and like all other sins, ought to be repented of and forsaken, and if possible, restitution made.

4. That unless these principles are wrought into the mind and heart and blood and conscience of the Church, the patching up of Christian Church Union would only be like weaving a rope of sand.

5. That organic union is the only union which can fulfil the idea of Christ or be of practical utility, and a clear testimony before the world.

That we are already one in fundamental doctrine and belief it is delightful to admit, but more is needed. Organic union alone can bring about concerted, united and harmonious action, and prevent that rivalry and collision of church officers and of church enterprises in the home and foreign fields, and that scandal and waste of men and strength and means which we now so much deplore and which has been largely influential in turning our thoughts and aspirations towards a restoration of Church Unity.

I now pass to more difficult ground where I may tax your kindly patience and good will, still I think it may serve a useful purpose if I overstep for a moment the limits within which I trust we all agree.

Well then, as to the organic form, I think that we of the Church of England, and probably most of you likewise, are pretty well agreed that the united Church must have its creed, its outward mode of admission and badge of continued membership, the sacraments according to the word and institution of Christ Himself, its form and forms of public worship. It will also have its ministry, its various elders, pastors or bishops or overseers of separate flocks, its pastors, overseers or bishops of the pastors themselves, and also a third class, elders, deacons and the like, to form a connecting link between the laity and the higher ranks of the ministry. These flocks and pastors of various degrees, taken together, constitute the Church, and by the joint action and legislation and authority of these various orders, no one order acting against or without the consent of the other

officers and members, are to move under constitutional rules, each in their own proper sphere or territorial limit. The Church thus constituted is under God to order and perpetuate itself.

As to the names which you may give the several officers of the Church, it matters comparatively little. The point is, what are the functions and limitations of each. Names are the counters of wise men and the coin of fools.

This, in a very rough-outline, seems to us of the Church of England not only to be agreeable to the nature of things, but to be the very way in which the Church of Christ was organized from the beginning and in the purest times. We have never in the Church of England willingly departed from it, and as at present advised we do not mean to depart from it, not because we are proudly or obstinately set in our own way, but because, so far as we can see as yet, thus only could Church Unity be conserved even were it happily restored.

It must, however, be admitted that there is some diversity of views upon the following point, even among ourselves.

Some of us hold that this system is of explicit divine institution and perpetual obligation; others of us will not go so far as that, but we are all agreed as to what seems to us an evident fact after diligently reading the Holy Scriptures and ancient authors, that from the apostles' times this order of things has obtained in the Church.

We are all agreed at any rate in thinking that it is not contrary to the Scripture and the mind of Christ, and that it has at least as good claims as any other to be considered of divine institution, but chiefly and practically in view of Christian Church Unity; and independently of any theological grounds or opinions, we have all agreed as ministers to submit to it, and maintain it and none other.

Naturally, therefore, it seems to most of us that the return road to our lost Church Unity will have to be by the historical method. Divisions exist; how were they caused? Divisions have been healed. How was this happy consummation brought about? The Presbyterians and the Methodists have done nobly, and could teach us valuable lessons in this behalf.

All we ask is that the same spirit which brought together such divided portions—and the same safeguards which are seen to be necessary to the maintenance of the Church Unity thus happily restored, may be further extended and applied until all the wounds of Christ's body shall be healed, and it shall be united and strong to conquer the whole world, and bring it in loving subjection to the Master's feet.

Home & Foreign Church News

FROM OUR OWN CORRESPONDENTS.

NOVA SCOTIA.

SPRINGHILL MINES.—The last number of *The Churchman* contains cuts of both the new church and the cottage hospital at the Mines. The church is still unfinished, but it is hoped that the necessary means may be forthcoming to enable the building to be completed for opening on All Saints Day of this year. The Church people of the town have subscribed very generously, but they cannot wholly build the church. The building will seat about 600 persons, and is a very pretty piece of Gothic work. The Cottage Hospital will soon be off the contractor's hands. The furniture is being made. It will contain about twenty beds and will be used principally by miners and railroad men. It will be a charity which will appeal to the broad sympathy of the public generally, as many strangers and poor will be helped by its work. A few endowed beds is at present a great necessity, and it is hoped that generous Churchmen will remember the institution in their wills. The incorporated name is "The All Saints Springhill Cottage Hospital in the Diocese of Nova Scotia." The venture is one of faith that the daily needs will be met by the benefactions of those who provide for the sick and needy. The work of the Parish House grows for good and is exercising a blessed influence. The reading room and game rooms are well patronized; an orchestral club is fully organized and accompanies the hymns during divine service; an athletic club keeps the young fellows companionable. The kindergarten flourishes under the able management of Miss Pugh, who also conducts a highly successful cooking school. A parlour is now being fitted up for the women and girls. It will be a reading, sewing and game room, in which the various clubs and girls' guilds will find a centre of unity. Fully two thousand dollars more are needed before the new church can be completed, and it would be a blessed thing if some wealthy Churchman would complete and crown the group of splendid parochial working buildings in such a place by sending a cheque for that amount.

FREDERICTON.

During the past Lenten season special services, with appropriate courses of sermons, have been held in almost all of the churches of the diocese.

Christ Church Cathedral.—At the special Wednesday and Friday evening services courses of sermons have been delivered as follows: On Wednesday evenings addresses by his Lordship the Bishop on "The Six Principles of the Doctrine of Christ" (Heb. vi. 1). On Fridays sermons have been preached on the confessions of the seven persons who are recorded in Holy Scripture as having said "I have sinned." The preachers were Revs. H. Montgomery, J. Parkinson, O. S. Newnham, Canon Brigstocke, Canon Roberts and Sub-Dean Alexander.

At the Parish Church (Fredericton) sermons of a special Lenten character have been preached at the Wednesday and Friday evening services. The "excepts" of our Lord formed the subject of the Friday evening services.

STANLEY.—The rector, Rev. S. B. Murray, has held special services at St. Thomas' Church, in which he has been assisted, at different times, by the Revs. H. Montgomery, Canon Roberts, J. R. S. Parkinson and H. E. Dibblee.

At Kingsclear, the rector, Rev. H. Montgomery, has been delivering addresses of a special Lenten character.

St. Mary's.—Rev. J. R. S. Parkinson, rector, has held special services on Wednesday evenings at the Parish Church, preaching upon the subject matter in the Sunday collects, epistles and gospels.

At the 7 p.m. service on the Sunday evenings in Lent, he has preached a series of sermons upon the virtues—courage, purity, temperance, honesty, truth, seriousness.

AT MAUGERVILLE AND BURTON the Rector has been holding the usual Lenten services, weekly, at the Maugerville Hall, and at St. John's Church, Oromocto, in which he has been assisted by several of the clergy of the Deanery of Fredericton, who have preached at different times.

During Holy Week, daily services are being held in many of the churches of this deanery, and an increased interest is being manifested by the laity, which is most significant.

The Bishop of the Diocese is holding Confirmation services in several of the parishes. He recently confirmed thirty-three candidates in the Church of St. John the Baptist, St. John; Rev. Dr. Williams, Priest in charge.

The committee which has had in charge the providing of ways and means for establishing a suitable memorial to the late Most Reverend John Medley, D. D., Metropolitan of Canada and first Bishop of Fredericton, has issued a circular letter to the clergy and laity of the diocese appealing for contributions towards the proposed memorial. It is intended that the memorial shall take a two-fold form: First, a monument to be erected in the Cathedral subject to the approval of the Bishop, and second, the endowment of a Mission Canonry, to be known as the "Bishop Medley Memorial Canonry" in connection with the Cathedral, for the due maintenance of the services therein, and for carrying on special mission work throughout the diocese. The amount required for both objects is estimated to be not less than twenty-five thousand dollars.

MONTREAL.

MONTREAL.—*D. S. Institute, Synod Hall.*—Monday evening, 20th inst., the lecture on the Caswell Church Catechism Charts, by Rev. E. Bushell, M.A., attracted quite a good assemblage of teachers, several of the clergy, including the Lord Bishop and the Dean, being present. The lecturer explained the meaning of the answer to the first question in the catechism, N. or M., as a misprint, which should be N. or double N., i. e., *Name or Names*. The lecture was well received; and the fact that this course of teaching has the endorsement of Bishop Baldwin, Bishop Sullivan, and under Mr. Bushell's presentment, also of Bishop Bond and Dean Carmichael, it seems plain that it deserves a trial, and Dr. Davidson expressed the wish that the charts might be used in every Sunday school in the diocese. A resolution of condolence was passed by the Institute, at the bereavement of the treasurer, Mr. N. Mudge, whose wife recently died, leaving her husband and children, and large circle of friends, to mourn their loss. His Lordship closed the meeting with a sympathetic prayer for the bereaved family, and the benediction.

St. George's Y. the middle of the Henri, last Sunday left the place; Massey, however, though quite unaid of a small and orderly, was of the beautiful

There was a large sung in the spiriting also.

Christ Church W. A. Mervyn, pointed to succeed minister.

Musical service announced for St. The Lord Bishop the former of the choir fund.

St. George's meeting of St. Christian Association read an admiring Poetry." The readings from Tennyson. The prepared by the

CLARENDON. Naylor writes: mer the jubilee parish, and we

HOHELAGA. have been real of a bazaar held the evenings of were brightened attractive decorations and fancy articles ready purchased and the ever satisfactory but all such adjustments rigidly ruled concert was held cents, and was by Mrs. Barre Parry, Wilson Ford and Scudder Miss Dobson as All the items as chairman, success of the towards the greatly assisted netted \$221, other efforts the winter, placed in the are evidently

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St. George's Y. M. C. A. Mission Church.—About the middle of the service at St. Simon's Church, St. Henri, last Sunday night, all the light went out and left the place in total darkness. The Rev. Mr. Massey, however, preached his usual sermon, although quite unable to see his audience. By the aid of a small lamp, the service, which was reverent and orderly, was brought to a close by the singing of the beautiful and appropriate hymn,—

"Sun of my soul,
Thou Saviour dear,
It is not night
If Thou be near."

There was a large congregation, and the hymn was sung in the spirit and no doubt with the understanding also.

Christ Church Cathedral.—It is reported that Rev. W. A. Mervyn, of St. Philip's Church, will be appointed to succeed Rev. E. T. Capel as assistant minister.

Musical services during Passion week were announced for St. George's Church and the Cathedral. The Lord Bishop and the Dean sat in the chancel at the former of these. The Cathedral offertory is for the choir fund.

St. George's Church.—At the regular fortnightly meeting of St. George's Church Young Men's Christian Association held on Thursday, Mr. F. G. Cooke read an admirable paper, entitled "Scraps of Poetry." The essay was agreeably interspersed with readings from the poems of Tom Hood, Whittier and Tennyson. The programme for next session is being prepared by the committee.

CLARENDON.—*Parish of St. Paul.*—Rural Dean Naylor writes: "We are planning to hold this summer the jubilee of the first confirmation in this parish, and we want to build a Jubilee Parish Hall."

HOCHELAGA.—The Ladies' Aid of St. Mary's Church have been realizing on their winter's work by means of a bazaar held in the lecture hall of the church on the evenings of March 16, 17 and 18. The booths were brightened up, as was also the hall itself, by attractive decorations. A large variety of useful and fancy articles displayed in tempting array, drew the ready purchaser. A table for the sale of flowers and the ever necessary refreshment stall did a most satisfactory business. As at the bazaar last year, all such adjuncts as grab-bags, raffles, etc., were rigidly ruled out. On the last evening of the sale a concert was held, the admission to which was ten cents, and was well patronized. Songs were given by Mrs. Bareham, Miss Chippendale, and Messrs. Parry, Wilson and Halford. Readings by Messrs. Ford and Scudamore were enjoyed. Miss Bareham, Miss Dobson and Miss Styles rendered piano solos. All the items were much appreciated. The rector, as chairman, congratulated the ladies on the evident success of their bazaar. The proceeds are devoted towards the building fund of the church and will greatly assist in the wiping out the debt. The sale netted \$221, which sum, added to the outcome of other efforts put forward by the Ladies' Aid during the winter, makes a total of \$450 raised by them and placed in the churchwardens' hands. The ladies are evidently in earnest.

ONTARIO.

The Lord Bishop of New Westminster had arranged to visit five of the principal towns in Ontario Diocese, and began at Kemptonville, on Friday, March 17th, where he addressed a large and attentive audience in the parish church. Mrs. Sillitoe met the members of the W. A. in the afternoon, and gave a description of the work in New Westminster.

The next day the Bishop arrived in Ottawa, having a bad cold, but was able to preach at Christ Church in the morning, and at St. John's in the evening. The next morning, Sir James Grant was called in and strongly advised His Lordship to cease speaking for a time, as there were evident symptoms of pneumonia, and further exertion might have a very serious effect. Telegrams were at once sent off to Brockville, Kingston and Belleville, cancelling all engagements, and the Bishop remained at St. John's Rectory under the physician's care, unable to see anyone. There was a gradual lessening of the alarming symptoms, and on Thursday, Sir James Grant allowed him, though still very weak, and with strict injunctions to be very careful, to begin his journey homeward. Every precaution was taken to prevent a fresh cold, and it is hoped he will soon recover strength and health. Mrs. Sillitoe very ably supplied the Bishop's place on Monday evening, in St. John's Hall, and gave a most interesting account of mission work in the Diocese, explaining the "lantern views" exhibited through the kindness of Mr. Whitcher. In the afternoon, Mrs. Sillitoe addressed a large meeting of the Woman's Auxiliary at Mrs. H. McLeod's house in Cooper Street.

OTTAWA.—The mid-day service held during Passion and Holy Week were very well attended. A hymn, five minute address, and a part of the Communion service, takes just fifteen minutes, ending precisely at ten minutes to one. On Wednesday in Holy Week there was the usual address on the scenes of the Passion, illustrated by views kindly shown by Mr. Whitcher, in St. John's Hall.

TORONTO.

PICKERING.—*St. George's.*—The annual meeting of the Ladies' Guild took place on Friday, March 24th. A short address was delivered by the Rev. J. Hughes-Jones. The following officers were appointed: President, Miss Reilly; first vice-president, Miss Etta Head; second vice-president, Mrs. Varty; corresponding secretary, Mrs. Head; recording secretary, Miss Fawkes; treasurer, Mrs. Ham. All the members of the guild are working with great energy to put their church in order prior to the visitation of their Bishop in April for confirmation.

RUPERT'S LAND.

Rupert's Land Indian Industrial Schools.—Wednesday afternoon in Holy Trinity school house, the exhibit of the Rupert's Land Industrial School was on exhibition. Rev. Mr. Burman, the principal, was accompanied by a number of the pupils. The articles gave a very favourable impression of the usefulness of the teaching, and were representative of the various departments of the work carried on. There was framed a picture of the school, and a model of the main building made by Thomas Ququat, of the Saulteaux tribe, Lac Seul. A specimen of jointing and glueing, done by the same, was another part of the collection. A tool chest, with lid inlaid, made by Angus Woodhouse, Ojibway, Fairford; and a cabinet, made by Thomas Hunt, Swampy Cree, St. Peter's, with A. Woodhouse, also attracted attention. A blacksmithing department appeared to be one in which especial pains are taken. A very substantial set of harrows and reach complete, made by Wm. Dyer, Saulteaux, Fairford; and a set of church door hinges, made by Edward Landon, Saulteaux, Islington, were very creditable pieces of workmanship. A large variety of samples of the work of the printing department were an interesting feature of the exhibit. The work of the girls in crocheting, needlework, etc., showed that they were receiving satisfactory training in their departments. The work of the schoolroom was well represented by specimens of writing, drawing, composition, arithmetic, etc. Citizens of Winnipeg were given opportunities of contributing in aid of the schools, besides seeing the work, as youthful maidens carried around little earthen jars and asked for small cash contributions for the benefit of the institution.

WINNIPEG.—*St. John's College.*—The managers of St. John's College magazine are endeavouring to make the college and its work more widely known and appreciated, and in view of this aim, ask for an increased circulation. It is a well edited, interesting magazine of 86 pages, price one dollar a year. The professors and lecturers are: The Most Rev. Dr. Mackray, the Very Rev. Dr. Grisdale, Canon O'Meara, Canon Matheson, Canon Coombes, E. B. Kenrick, Esq., B.A., and A. T. Cowley, Esq., B.A.; the Venerable Archdeacon Fortin and Canon Pentreath are additional examiners in Theology.

BRIEF MENTION.

The most beautiful carnelians are found in Arabia and India.
Very few rubies, red sapphires, exceed five carats in weight.
The German Empress is said to owe a single Berlin store \$40,000.
A steam derrick that easily lifts an 80-ton gun is on one of the docks at Hamburg.
The emerald is now one of the rarest of precious stones.
In a garden at Lexington, Fla., there are said to be 122 different varieties of roses.
Several rich finds of nickel have recently been made in the Black Hills country.
Baking bread, cakes and pies became a profession in Greece, B.C. 148.
Champagne was invented by a monk towards the close of the seventeenth century.
Queen Victoria, during her youth, was fond of archery.
The tomb of Mohammed is covered with diamonds, sapphires and rubies, valued at \$10,000,000.
The smallest known quadruped is the pigmy mouse of Siberia.

The two Cunard Atlantic liners will be nearly as large as the Great Eastern.

A Chinese bank note 500 years old is preserved in a Chinese museum.

A line of tricycles for passenger service is proposed in London.

The cost of a one-man sea-diving apparatus for a depth of 200 feet is \$575.

In the Alaska mines potatoes sell for 50 cents each and tobacco for \$16 a plug.

The death penalty has just been resumed in Switzerland. For 25 years it had been abolished.

The Greeks stained quartz to so close an imitation of emerald that it was almost impossible to detect the fraud.

The diamond, if laid in the sun and then carried into a dark room, shows distinct phosphorescence.

Heliotrope or blood stone is a dark green quartz covered with red blotches, supposed to be due to iron.

The diadem of the Russian Empress Anna contains 2,536 large diamonds and a ruby valued at \$400,000.

Geologists consider kerosene to be animal oil. Hence what we burn in lamps is the remains of long extinct monsters of the earth.

Notwithstanding modern improvements it costs more per 1,000 feet to manufacture lumber to-day than it did forty years ago.

The Marquis of Londonderry has the smallest pony in the world. It weighs only 16 pounds and at its birth it was but 19½ inches high.

Artificial agates are now made by so many different and effective processes that the stone has lost most of its value as a gem.

In 1468 the army in Flanders used wine that was regularly cut from the gudgeons with hatchets and distributed in the shape of ice.

At the foot of Mont Blanc, it is said, there stands the oldest chestnut tree in the world, with a circumference of 213 feet, and a known history of 2,000 years.

At a meeting of the executive of the diocese of Huron, Rev. R. W. Johnston, rector, of Port Rowan, and the Venerable Archdeacon Mulholland, 43 years rector of Owen Sound, were superannuated.

The largest peach orchard in the world is that of the Ohio Fruit Land Company, situated near Fort Valley, Ga. The orchard at present contains 150,000 trees, and is being enlarged every year.

Manufacturers of glass in Dresden produce some of the finest wares in furnaces with chambers and compartments instead of pots.

Playing cards undoubtedly originated in Asia, and were introduced into Europe by the Saracens about the close of the thirteenth century.

Mrs. Margaret Garland, widow of the late Robert Garland, and mother of Mrs. Sweetman, wife of the Bishop of Toronto, passed away in her 79th year at St. Leonards-on-Sea, England.

Winnipeg City Council proposes to contribute \$100,000 if the Dominion Government will undertake the necessary improvements to make the Red River navigable.

Ice is accumulating at the North Pole. Some day, it is alleged by some scientists, the earth will fall out of balance and man will be utterly annihilated by the rush of moving objects.

There is a twin crystal of emerald in St. Petersburg seven inches long, four broad and weighing four and one-half pounds.

The extent of the oscillation of tall chimneys may be exactly taken by a close observation of the shadows they cast upon the ground.

It is seriously proposed to purify the Thames by importing a school of crocodiles to act as river scavengers.

All German soldiers must learn to swim. Some of them are so expert that, with their clothing on their heads, and carrying guns and ammunition, they can swim streams several hundred yards in width.

If every particle of moisture were wrung from the atmosphere, it would cover the entire globe to a depth of less than four inches.

The peacock throne of Shah Jehan was valued at \$80,000,000; his crown at \$12,000,000, and when he died \$150,000,000 of gems were found in the treasury.

The late Rev. Wm. Grahame, formerly Rector of Thorold, has bequeathed the half of his library to Trinity University, Toronto.

A number of remarkable figures of hammered silver, representing men, women and animals, have been exhumed from a peat bog in Jutland, Denmark, and placed in the National museum at Copenhagen.

There are no native kangaroos except on the continent of Australia. That country contains about 11,000,000 of them. Over a million skins a year are shipped to the United States for use in boot-making.

Each skin will make about four pairs of ordinary-sized shoes.

The smallest holes pierced by modern machinery are one-thousandth of an inch in diameter. This drilling apparatus, which was the invention of one John Wennstrom, is designed to make 22,000 revolutions per minute, and is used in boring sapphires, rubies, diamonds and other gems.

Among the manuscripts of the Borgia museum, copies of which are to be sent to Chicago, is a letter of Nicholas V. to two Irish Bishops in regard to sending missionaries to Greenland. The letter was written in 1448, forty-four years before the discovery of America.

To guard against poisoning, a wise law has just been passed in Germany. All drugs intended for internal use must be put in round bottles, and those which are only used externally must be placed in hexagonal bottles.

Electricity has been successfully applied in the resuscitation of apparently drowned persons. A man in Scotland, who remained below water for two minutes, although believed to be dead, was restored to animation by two applications of the electrical current passed between the nape of the neck and the heart.

British and Foreign.

The Birmingham Church Congress guarantee fund already amounts to £6,000.

A beautiful feature of a new church in Philadelphia is a cross on the tower which is illuminated by electricity on the nights of service.

The Rev. Canon Body was selected by the Archbishop of Canterbury to preach the sermon at the consecration of the three new colonial Bishops—Guiana, Qu'Appelle, and Columbia—on March 25th.

The electric light has been introduced into a new flour mill near to the supposed sight of Calvary, and close to the Damascus Gate at Jerusalem.

A chaplain of one of the large London gaols has just given a subscription of £15 out of his own pocket to show his appreciation of the work of the Church Army with his ex-prisoners.

Dr. Laws, who has returned from missionary work in Africa, says that on the banks of Lake Nyassa, which a few years ago was the habitation of cruelty, there are to-day Christian schools with 150 teachers and 7,000 scholars.

Bishop Edward Bickersteth, of Japan, has just arrived in London from his diocese. The Bishop came home by way of India, where he has been revisiting old scenes and old colleagues connected with the Cambridge Mission to Delhi.

The Sisters of the Annunciation B. V. M., New York, have been recently incorporated, and expect before long to open a house for incurable children and little cripples. They have quite a sum collected and promised toward this merciful work.

The Rev. W. M'Gowan, who has just been presented to the living of Nevendon, Essex, is totally blind, and has been from his birth. He is considered to be a talented organist. He graduated at Hatfield Hall, Durham, in 1881, having been theological exhibitor in 1879.

Mrs. Hough, Jay Gould's sister, receives by his will a gift of \$25,000 and \$2,000 yearly. She and her husband (who is a Methodist minister) have always been active in charitable work, so far as their slender means would permit. On his own tomb, it will be remembered, Gould spent \$130,000.

ANGLICANISM IN SCOTLAND.—The annual statistics for the Episcopal Church in Scotland show that there are now 288 congregations, including missions, and that the membership has risen from 91,740 to 94,257. The number of communicants also has increased from 35,493 to 36,800. The capital of endowment held for Church purposes, exclusive of diocesan and general, is now £262,697.

The Committee of Privileges of the Methodist Church of Ireland, which represents the Conference during the interval of its annual sessions, and is authorized to guard the civil and religious privileges of the members of the Church, met on Wednesday to consider what action shall be taken in regard to the Home Rule Bill. The Committee took decisive action seven years ago, which the Conference cordially endorsed.

The London School Board has decided to modify the rule as to religious teaching by inserting before the word "religion" the adjective "Christian"; but probably Mr. Athelstan Riley's triumph, such as it is, will be found more apparent than real. The Unitarian teaching which has led to the prolonged discussion is held by Unitarians to be the most truly Christian, and teachers of that way of thinking are likely to put their own interpretation upon the new requirement. It is vain to hope for orthodox instruction when you can take no security for the orthodox belief of the instructors.

"The World's Fair authorities," says a Chicago paper, in an editorial paragraph, "have awarded 20 by 20 feet square, or 400 square feet, each to the Presbyterian, the Congregationalist, the Protestant Episcopal, and some other Churches, for an 'exhibit.' Certain spaces were given to the several States for an educational exhibit, but it is now stated that 'a certain amount was taken away from each to make good the 20,000 square feet given to the Catholics.' It is possible that Christopher Columbus stipulated for this one-sided justice as condition precedent to his discovery of America. The Roman Catholic Church has 1,000 lineal feet, or fifty times more aisle front than that given to all other Churches."

A general Mission has lately been held in Edinburgh, in which 23 churches and mission stations joined. The Mission commenced with a reception service at St. Mary's Cathedral on Saturday, Jan. 28th, and continued until Feb. 7th. Amongst the missionaries were Fathers Maturin and Hall of St. John the Evangelist, Cowley, Canon Newbolt, the Rev. Messrs. J. H. Illingworth, E. J. Gough of Dundee, Alfred Pearson of Brighton, F. J. Ponsonby of London, A. J. Harrison, B.D., evidential missionary, J. Beale of Duns, J. Trew of Greenock, and many others. Special sermons to business men were preached daily at 1.50 o'clock by Canon Newbolt and Mr. Illingworth, and evidential lectures were given every afternoon by Mr. Harrison. The general result of the Mission has been eminently satisfactory, and will, it is hoped, greatly stimulate Church life.

Lord Salisbury has written to a correspondent who drew his attention to a portion of Mr. Gladstone's speech in the House of Commons on the Welsh Suspensory Bill, in which the Premier asked, 'Why is the Established Church to be supplied by the State with the funds for carrying on her work, and the Nonconformists to be left to find them out of their own modest resources?' '20 Arlington Street, London, S.W.—Sir,—I am directed by the Marquis of Salisbury to reply to your letter of the 27th inst., that he is not aware that the Established Church of England receives any money from the Treasury or from the Imperial taxes, unless that description can be given of the payments which are made to military, and naval, and consular chaplains. I am to say also that Lord Salisbury does not know the origin of the doctrine, so frequently put forth in the present day, that the tithes and lands belonging to the ecclesiastical corporations of this country are national property. These revenues were conferred upon the ecclesiastical corporations which hold them either by the Sovereign of the day or by private persons, but in neither case have we any record that they were designated as national property at the time of the gift.—Yours faithfully, R. T. GUNTON.'

At St. George's Church, N.Y., the Rev. Wm. S. Rainsford, rector, the Girls' Friendly Society is in such a prosperous condition that the council has felt justified in recommending a new step in the development of the work. Already one evening a week was given to younger girls, but there were many little ones who longed to come, but for whom evening hours and work were not suitable. The kitchen garden classes have accordingly been utilized, and the society has now arranged for these to meet every afternoon in the G. F. S. room of the Memorial House next the church. A systematic course of teaching is offered each week, including calisthenics, singing class, advanced kindergarten, and cooking class. The classes will be taught by volunteer teachers and will be self-supporting. The battalion of cadets is at last a battalion in fact as well as name, a second company of boys having been formed in order to meet the growing number of applicants. Each cadet has a uniform and is armed. A move towards an employment bureau has just been made, in the shape of a suggestion that parishioners having situations to offer should communicate with the clergy or a committee, stating the nature of the requirements. This, it is hoped, may enable the church to at least provide for those of the poorer members of the parish who are worthy and without work. The work at the Avenue A mission, encouraging as it is, needs men to co-operate in larger numbers. A definite request has therefore been made for men volunteers for Sunday nights to get hold of men who come to service, and for week-nights to visit in the neighborhood and search out young men. Bishop Potter makes his

visitation to administer Confirmation at St. George's on the evening of Palm Sunday, March 26th. A class of immense size is being carefully prepared for presentation to him at that time.

Everybody has heard of that unutterably sad list of between 200 and 300 religious bodies which appears in *Whitaker's Almanac*, and to which there are every year several additions. They are not all bodies of Christians, and we have no means of ascertaining the number of cases in which their tenets are compatible with Christianity. The greater number of such bodies, however, do claim to be Christians, and we have little doubt that they are not less numerous than the number calling themselves by that name in the United States, where, as the census of 1890 shows, there are 143 different organizations claiming to be Christians. The American social system does not seem to have been at all conducive to unity, for we find when we examine the list that many of the bodies are varieties of one sect. Many of the sects are split into a bewildering number of varieties. There are, for instance, seventeen sorts of Methodists, sixteen of Lutherans, thirteen of Baptists, twelve of Presbyterians, six of Adventists, and so on. Many a variety owes its existence to some trifling difference, and each tends to become more exclusive. Seventy-five boast of fewer than 10,000 members apiece, and of these, thirty-two have less than a thousand each. Divisions caused by doctrinal reasons are sad enough, but divisions caused simply by the lack of the commonest charity are saddest of all. We are very much afraid that a religious census at home would reveal many cases closely analogous to those to which we have just referred.—*Church Bells*.

The Bishop of St. Asaph, speaking recently at the Salisbury Synod, said that it was a fact which no one had attempted to deny that the total adherents claimed by the four Nonconformist bodies in Wales constituted 46 per cent. of the whole population of Wales and Monmouthshire. If they added other sects and Roman Catholics there were still 50 per cent. unaccounted for. In defending the Church in Wales they were not defending the weakest part of the Church of England. Let them apply any test they liked to the worth of the Church in Wales, and he did not hesitate to say that they would find during the last twenty-five years the progress made in Wales had not been surpassed by any portions of the provinces of Canterbury and York. If the Church in England was worth defending, it was not less worth defending in Wales. Further, he maintained that there was no parallel between the case of Ireland and Wales. In Ireland the Church was confronted by one Church with the vast majority of the Irish within its fold and with some antiquity behind it. In Wales there was one Church surrounded by several sects, which, all taken together, did not comprise even a bare majority of the people, and were of very modern growth. He asked them to defend the Church in Wales in the interests of justice, truth and religion. The proposal to rob the Church of gifts and endowments, many of them in recent times devoted by her own children, was an unjust proposal. As a Welshman, he defended the Church in Wales, because he knew that the real interests of religion in Wales were bound up with the welfare of the Church.

Irish Church people feel that the cruel provisions of the Home Rule Bill more than justify the fears which they felt concerning that measure. In common with every non-Roman Catholic religious body in Ireland, they felt that it would, should it by any chance ever pass, place them helpless in the power of a fierce and intolerant Roman Catholicism, which will leave no stone unturned to effect their ruin and extirpation. They ask themselves with a dreadful fear whether it could be possible that England would ever permit such a cruel betrayal, or so ill requite their faithful loyalty. For their part they are resolved to leave nothing undone which will help to avert the iniquity which is proposed, and our readers already know some of the steps which they have taken for that end. The Synod of the Church of Ireland will not meet until the 11th of April, but the Standing Committee have just met, and have unanimously adopted a resolution declaring that the revolutionary changes proposed, if carried into effect, "would seriously imperil the safeguards of civil and religious liberty, the security of property and life, and the integrity of the great Empire of which the United Kingdom is the centre. We also believe that these changes would tend to impoverish, if not to expatriate, many of those on whose support the maintenance of our Church under God depends, and would thereby disable her in the efforts she is making to supply the spiritual needs of her people. And we make this protest, not as the adherents of a party nor on behalf of a class, but in the name of more than 600,000 Irishmen, who, while holding various political opinions, and following many different callings, are united in a common

allegiance to the Throne and a common desire for the honour and welfare of their native land." The Archbishops of the Church of Ireland have, we understand, drawn up a special form of prayer to be used in public worship during the present time of disquietude and suspense. It will be published and circulated so as to be ready for use on Sunday next in all the churches.

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.

Fort Pelly, Assiniboia, Canada.

SIR,—This mission, as perhaps some of your readers are aware, is in the extreme N.E. corner of the Diocese of Qu'Appelle, and 50 miles north of Yorkton, the nearest railway station. It was started in 1885 by the Rev. Shafto Agassiz, then a deacon. After 4 years of arduous work, he was succeeded by the Rev. T. W. Cunliffe, who felt obliged to resign last year, owing to the loneliness of the position interfering with his health. There being no clergyman available, I was asked by our late Bishop to undertake the work, and was appointed to take charge last October.

Of course it must be a serious disadvantage to any parish to have no resident priest, still every endeavor is made to keep the mission up to its former standard. The Rev. T. A. Teitlebaum, incumbent of Saltcoats, a town 68 miles to the south, has kindly undertaken to visit us from time to time, for the purpose of administering the holy communion, baptisms, marriages, etc., but owing to the great depth of snow, he has unfortunately only been able to come once since I have been here. The people are for the most part half-breeds; there are also a few families of Indians. They are very intelligent, have a great love for their church, and are very regular in attendance at divine worship. I am still obliged to preach through an interpreter, as they are not sufficiently intimate with the English language to understand a sermon, although most of them readily follow the service and join in with great heartiness. We have a small surpliced choir, and frequently have full choral service; we even chanted the psalms on Christmas Day, but are unable to do so regularly as we have no "pointed" psalters. There are about 80 communicants on the roll.

There is a Government day-school on the Reserve which is under my care, where the children are taught to speak English, reading, writing, etc., and also a few small industries such as making rush mats, willow baskets, etc., etc., and in the summer they learn gardening. There are only 18 on the roll at present, but I have been asked to take 6 more non-treaty children in the spring. As these latter are all English speaking, I hope to be able to make better progress in teaching that language than at present, as it is almost impossible to get the children to talk anything but Cree out of school hours. Another great drawback to the school work is the irregularity in attendance of some of the Indian children. Their parents are often away on hunting expeditions, and of course all the family go too. Still, in spite of these disadvantages, the school is making good progress, as was testified by the Government inspector who was here last week. There are many kind friends in Eastern Canada who help us a good deal with gifts of nice warm clothing, books, toys, etc., especially the W.A. of Domestic and Foreign Missions. A box has also been sent from Prince Edward Island, but on account of the bad state of roads has not yet arrived. I would take this opportunity of thanking most heartily all those who have been so kind in providing us with these good things. The mission house, built 8 years ago, is a log building with a roof of poles covered with mud and thatch grass. It is now in a ruinous condition, and will soon become dangerous to live in. The foundation logs are so rotten that the building has sunk considerably on one side, and the poles of the roof have given way in several places, leaving holes open to the sky, and it is in imminent danger of collapsing altogether. I am anxious to obtain 200 dollars to repair it, and therefore appeal to your many readers for assistance in this matter. The above amount would put the house in thorough repair, with tamarac foundations and lumber roof, so that it would be good for years to come, but unless it can be done immediately I am afraid it will necessitate a new building. The people here are supplying the new logs and lime required at half price, and as they are extremely poor, this is

all I felt justified in asking them to do. I have collected about 40 dollars in Pelly towards the amount, but am obliged to appeal to distant friends for the balance. I have also to beg for money to pay the salary of the interpreter, \$50; of this amount a kind lady in England has sent \$30, leaving \$20 still to be raised.

Will some of your readers be kind enough to help in this work. Donations, however small, will be most thankfully received and acknowledged. P.O. orders should be made payable to me at Saltcoats, and addressed to

E. HAROLD DEE,
Lay-reader-in-charge.

St. Andrew's Mission, Fort Pelly, Assa., Canada.

"Canadian Episcopate."

SIR,—I have read with great interest all the correspondence on this subject, and am sorry I have not all the letters at hand to refer to just now. In your last issue, March 16th, are two letters, the first from "A North-West Priest," and the other from "A Canadian" in answer to "Manitoba," which appeared in a former issue. I cannot help admiring the spirit of "A Canadian," who seems to look first to the interest of spirituality of the Church, and not to worldly or personal interests, which have seemed to savour the other letters. I know not whether "A Canadian" is layman or priest; if the latter, he seems to put self aside for the Master's cause, and worthy of being a leader of His people. It is the letter of "A North-West Priest," and some of the previous letters, which are enough to discourage the spirits and energies of the faithful laity. Having only this last letter by me, there are some points in it on which I would like to make some comments. On the Scottish Episcopal question I have nothing to say, though no doubt any Diocese would be only too proud to have such an able man as Bishop Wilkinson for leader, and thankful to work under him.

It is the matter chiefly in connection with the Diocese of Qu'Appelle that has caused this letter. All I have come across in this Diocese are very much pleased with the Archbishop's appointment, at least, all the Church people. I do not suppose the outside world has any knowledge of the resolution passed at our last Synod. On page 23 of the "Journal of the Ninth Session of the Diocese of Qu'Appelle," under the heading of the "Appointment of the Bishop's Successor," moved by one of the clergy, and seconded by a prominent layman, are the following words: "That this Synod of Qu'Appelle, acknowledging that it has no formal right to a voice in the election of a successor to the present Bishop, hereby desires the Bishop to convey its views as expressed below to the Archbishop of Canterbury and to the Bishop of Rupert's Land, feeling sure that they will accept such opinion in the right spirit. The Synod earnestly desires the election of a Bishop who is in sympathy with the present working of the Diocese, whether he be from Canada or England, feeling sure that the continuation and strengthening on its present lines is for the best interests of the Church.—Carried."

How was it on the organization of this diocese no Canadian priest was found that could bear the burden? A self-sacrificing priest from England (who had every chance of preferment in his own country) came forward, sacrificing all he had or was likely to have, spending himself and his substance for the advancement of the Church at large, not only in one particular corner of the world; he came only for the "present necessity"—all the hard, laborious, uphill work attendant on such organization, bringing men, means, friends, everything needed for such work, with him from England; the bishopric endowment fund was, by far the greater part, if not all, raised in England. We are not yet in a position to be self-supporting; where does the main support come from, but England? One has but to see and know something of the working of this diocese to see how very dependent we are on the Old Country, and there are many English settlers here. Does it seem such a very great injustice then to the Diocese of Rupert's Land and the advancement of the priests therein, when the new Bishop is selected from England, to whom we owe such strength as we have? Much as we regret Bishop Anson's departure, it almost seems his resignation took place at the right time, whilst he and the Archbishop still had some voice in the matter. We in the diocese have none, or we might have been content had we the whole range of Canada, but as matters now lie, were the selection from Canada, it happens to be only from one diocese and that not our own, and then the choice between two men from that same diocese. To me this seems neither fair to the diocese nor to the Church in general. I cannot help feeling very thankful for things as they are. None of the clergy here have in any way complained or considered themselves overlooked. I suppose as long as the Church Militant lasts, there will be some of this spirit of self-seeking, shown first in the disciples S.S.

John and James, when they desired the right and left seats of the throne. But with self-sacrifice caring only for the extension and growth of the kingdom, will a faithful and earnest laity be found to gather round their leaders. What do we think of an ambassador who thinks of his own personal interest first before the court he represents? We hardly feel any respect for such a man, nor is it likely his master's cause will advance. One can glory and rejoice in the Church united, not only just in one province or diocese, as the case may be. As for the Dioceses of Columbia and Quebec, their Synods had some voice in the matter, and we heartily congratulate the Church in Canada for gaining such leaders in our ranks through them. I am very much surprised at the great amount of indignation that has been expressed on this subject. English immigrants (especially those of the better class or with some means) are very desirable for the furtherance of the welfare of Canada, and it is not by any means encouraging to read such articles, as if we were not all children of the Mother Country, but had some idea of separation. For the Church we need efficient material, and ought to try and obtain it regardless of the source, as long as we know it is for the good of the community and no mere personal matter. We are very glad to appeal to England for the monetary help. Has not Bishop Pinkham only very recently returned from a canvassing tour in England for the bishopric endowment of his diocese; and has he not been liberally helped, even though he did not obtain all the large sum he expected from the Mother Country? I think these matters are worth consideration and a greater feeling of unity maintained. "N.W. Priest" evidently feels himself slighted. We can only hope that the "Canon to emanate next August" will not be the establishment of some local Protestant Papacy. We know quite well there can be such things, much as we may boast of our freedom. There are always "two sides to every question," and it is just as well to look at both sides. Hoping you will kindly insert this letter and pardon my occupying so much of your valuable space.

A LAY MEMBER IN THE DIOCESE OF QU'APPELLE.
March, 23rd, 1898.

More Light.

SIR,—The following was called forth as the result of a conversation between a Presbyterian minister and the Rev. Mr. _____, Incumbent of _____.

The Rev. Mr. _____:
My dear sir, I have often thought of the interesting conversation I had with you when last I saw you. I was pleased with the spirit of fairness you exhibited, and your ready appreciation of the Anglican claims. That we did not see everything with the same eyes was rather pleasing to me than otherwise. I am much more concerned to know the truth than to maintain a cause. It is since I saw you that I have more carefully noted the ground taken by Messrs. Langtry and Boddy at the Toronto Ministerial Association. And whatever may be our opinion of their matter, I think we must admit the clearness and candour with which they state their case. I have been waiting with some interest for a reply, which, as a matter of course, was to be expected from some one on the other side. The lot fell to Principal Caven, of Knox College; and I certainly am disappointed. If the report I have seen (a friendly one) is at all correct, he does not touch the points advanced at all. Now, either the Anglican claims are correct, or they are not; and it surely devolves on those who take exception to them to point out wherein they are supposed to be in error. Now, may I ask a favor, that you will enlighten me on the following point? It is claimed that Presbyterian, and not Episcopal, was the original form of Church government; but it is a fact that in the early part of the second century, the Episcopal form alone prevailed. Now it is inconceivable that so great a change could take place unobserved; where and when did that change occur? Until an answer to this question is given, it will be difficult to say that the position of the Anglican party is untenable. Now do not suppose, my dear sir, that I am trying to raise catch questions. I want to know the truth. If you have it give it to us; and you will find a readier disposition to accept it than you give us credit for. I think you will agree with me that a basis of union among the churches can only be found by searching for the ground on which it was originally built. That God was its founder we all agree; and that God does not gain wisdom by experience is, I think, a doctrine that will find no dissentients. Therefore, when once we have found the Church that was planted by His own hands, we shall not squabble much over details. But I do not wish to start any side issues. The one question stated above is the one on which everything turns. Let me hear from you soon, and oblige,

Yours faithfully,

March 30th, 1898.

Diocesan Mission Fund Debt.

Sir,—I notice in your issue of the 23rd of March an article signed "Churchman." Well, sir, I quite agree with "Churchman" in his statement that "charity should begin at home," and that our own diocesan missions are slaughtered on the shrine of domestic and foreign missions, especially the latter.

"Churchman's" assertions in other respects, I think, are far too sweeping; in the first place I claim that if some churchwardens are neglectful and indifferent in the matter, all are not delinquents in that behalf, nor do I think for one moment that all the blame should be left at their doors; there are others I am of opinion who should be made to shoulder the responsibility as well as them.

JURIS.

Notes and Queries.

Sir,—Kindly tell me the proper chants used during the Lenten season of the Church?

Ans.—We presume that you refer to what are usually called "Canticles," hymns or anthems used at Matins and Evensong. It is usual to make some change in their use at Lent. Practically, however, all that is done is to use the favourite one of each pair all the rest of the year, and then in Lent use the less favoured one.

Sunday School Lesson.

1st Sunday after Easter. April 9th, 1893.

THE CATECHISM—INTRODUCTORY.

I. INSTRUCTION OF CHILDREN.

The instruction of children in heavenly truths has always been one of the most important duties required of parents and others who have charge of children. See Deut. vi. 7; Prov. xxii. 6; S. John xxi. 15 ("Feed My lambs"); Eph. vi. 4.

The Jews were very particular about this. In every village there was a person called an "instructor of babes" (Rom. ii 20), who, when they came to the age of thirteen years, were publicly examined in the Temple. (Compare S. Luke ii. 42, and note that our Lord, being an unusually apt pupil, was brought before the doctors a year earlier.)

II. THE CATECHISM—ITS TITLE, ETC.

The word is derived from the Greek, and originally meant a repetition, as when the teacher said certain words, and the pupil repeated them after

him (our "echo" comes from the same word in Greek). Afterwards it came to mean all instruction by question and answer. Our Catechism, generally known as the "Church Catechism," was at the time of the Reformation a part of the Confirmation Service, and the candidates were examined in it by the Bishop.

III. CONTENTS OF THE CATECHISM.

In all ages of the Church the Creed, Lord's Prayer, and Ten Commandments have formed the foundation of Christian teaching, so that they may be called the A B C of Christian instruction. The things which may be learned by an enquiring mind in the ways of religious truth are almost endless, but these are things which the Church has always held must be learned by all.

It will therefore be seen that the Church Catechism does not profess to give, what would be impossible in so short a formulary, a complete exposition of Christian truth. But at the same time we may say with confidence that, for the purpose it was intended to serve, it stands far ahead of any similar composition in the world.

Family Reading.

A Guide.

Father, I need a counsellor at hand, A guide to help me o'er the rugged way, A light to shine about me all the day,

—Selected.

The Bright Side.

Cheerfulness has become a habit, and habits sometimes help us over hard places. A cheerful heart seeth cheerful things.

A lady and a gentleman were in a timber-yard situated by a dirty, foul-smelling river.

The lady said: "How good the pine boards smell!"

"Pine boards!" exclaimed the gentleman. "Just smell this foul river!"

"No, thank you," the lady replied; "I prefer to smell the pine boards."

And she was right. If she, or we, can carry this principle through our entire living, we shall have the cheerful heart, the cheerful voice and the cheerful face.

There is in some houses an unconscious atmosphere of domestic and social ozone which brightens everybody. Wealth can not give it, nor can poverty take it away.

Good Rules for Every Day.

1. Never neglect daily private prayer; and when you pray, remember that God is present, and that He hears your prayers (Heb. xi. 6).

2. Never neglect daily private Bible reading; and when you read, remember that God is speaking to you, and that you are to believe and act upon what He says.

3. Never profess to ask God for anything you do not want. Tell Him the truth about yourself, however bad it makes you; and then ask Him, for Christ's sake, to forgive you what you are and to make you what you ought to be.

4. Never let a day pass without trying to do something for Jesus. Every night reflect on what Jesus has done for you, and then ask yourself, "What have I done to-day for Him?"

5. If ever you are in doubt as to a thing being right or wrong, go to your room and kneel down and ask God's blessing upon it.

6. Never take your Christianity from Christians, or argue that because such and such people do so and so, therefore you may (2 Cor. x. 12). You are to ask yourself, "How would Christ act in my place?"

7. Never believe what you feel, if it contradicts God's Word. Ask yourself, "Can what I feel be true if God's Word is true?"

Consumption Cured.

An old physician, retired from practice, having had placed in his hands by an East India missionary the formula of a simple vegetable remedy for the speedy and permanent cure of Consumption, Bronchitis, Catarrh, Asthma and all Throat and Lung Affections, also a positive and radical cure for Nervous Debility and all Nervous Complaints, after having tested its wonderful curative powers in thousands of cases, has felt it his duty to make it known to his suffering fellows.

Morning Prayer.

THE REV. FRANCIS BOURDILLON.

Begin the day well. The best beginning of every day is prayer. The first thought on waking may be a thought of prayer, a silent lifting of the heart to God, before you rise from your bed.

Alone with God! think of that; alone with God, in His presence, before His throne, to speak to Him, and to tell Him your thoughts, and ask for His grace and help, and protection and guidance for the day.

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fort and blessing that you may begin every day by being alone with God!

You may; for He invites you. He bids you draw near to Him, and then He draws near to you. He tells you to come without fear, open-hearted and open-mouthed, speaking freely to Him of all that is in your mind. For you have a gracious Saviour to speak for you. Through Jesus Christ you may always go to God; and for His sake the Father will hear you graciously. Remember the words, "through Jesus Christ," or "for Christ's sake," are not a mere form. Always use them with *meaning*. It is through Him and for His sake alone that we can pray at all. He is our Mediator and Intercessor, as well as our Saviour.

When you have thanked God for preserving you through the night, next ask Him to bless and keep you through the day. Are you afraid of anything or anybody? Tell that fear to your Father in Heaven. Do you foresee difficulties in the day? Lay them before God. Do you expect any particular temptations to come in your way? Ask Him to strengthen you to meet them. Ask Him before you enter on your day's work to make you humble and watchful, and to keep you from being surprised into sin. Ask Him to give you His Holy Spirit.

A morning prayer, when it is a *real* prayer, is a help and comfort all through the day. Never leave out the morning prayer. Let every day have this good beginning. Here is our Saviour's own promise, His promise to you: "Enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly."

Any quiet spot you can find will do for a place for prayer; a "closet" where you may be alone with God, where He will meet and bless you.

Sickness.

Saviour! in sickness I can feel
Thy tender love to me,
Who for my sake didst deign to bear
An untold agony.

Thoughts of the anguish of Thy cross
Can calm my sufferings now;
The memory of Thy crown of thorns
Can soothe my throbbing brow.

When every limb is aching
In weariness of pain,
I think upon the Lamb of God
For sinful mortals slain.

How "all Thy bones were out of joint";
Then how shall I repine?
The sorest anguish I can bear,
What is it, Lord, to Thine,

But as one ripple on the wave,
One drop within the sea,
One tear among the many wept
In life's long misery.

The Whale and the Telegraph Cable.

I suppose you all know that you can send a telegram to New York, and get an answer back in less than an hour, if you are living in the centre of London. I remember once standing at a place called Birling Gap, close to Beachy Head. We had ridden along by the side of the telegraph wire, and then all of a sudden I saw that quite close to the edge of the sea the wire stopped, and went straight down into the ground. Then I found out that Birling Gap was the place where the telegraph wire went under the Channel, and that if I had cut it there would have been no more messages to France, and the countries beyond, until it was mended again.

Of course, the cable which takes messages across the Atlantic and Pacific Oceans must be very much bigger and stronger than the wires which you see in England. First there is the metal wire through which the electricity passes, then yarn or rope is put round it to prevent it from being spoilt by the water, and last of all, a strong waterproof covering to keep all snug and safe. These three parts are called the core, the yarn, and the sheath.

In spite of all the care taken to keep the cable safe, it sometimes gets broken. The skilful electricians on shore can tell almost the very spot

where the fault is, and a steamer is sent off to pick it up. It is soon mended again; almost as quickly as if it were on dry land, instead of in the depths of the sea.

In the summer of 1884 a large steamer was cruising about on the West Coast of South America, taking up the cable to see where it wanted mending. The men had picked up about twenty-one nautical miles of it, when it suddenly became dreadfully heavy. But the steam winches kept on steadily turning, and the cable was carefully coiled on board. And what do you think they brought up to the top of the water?

The biggest fish they ever caught before, I am sure, for it was a whale about seventy feet long! It had tried so hard to get away that it had drawn the cable tighter and tighter till it cut deep into its sides. When the sailors caught sight of it, the whale was dying fast from loss of blood; but in its last struggles it broke the cable, and floated away out of sight.

As the cable had been out of order for seven days, and there was nothing wrong with it anywhere else, the captain felt sure that the poor animal must have been a prisoner in its coils all that time. In six different places the cable had been bitten through sufficiently to stop all messages passing.

Little Disappointments.

It isn't the great big sorrow or financial knock-down that hurts so much as the little daily disappointments that come into the lives of all women. The pin pricks are more painful than the stab wounds, because they are so much more frequent. Somehow a woman will brace up against the tidal-wave of affliction when she permits her soul to be worried out of her by the constant dripping of minor difficulties.

To a man these disappointments seem so trivial. But to a woman they mean so much that cannot be told, yet which wounds and leaves its mark at every turn. It may only be that she has planned a little excursion, which falls through at the last moment. It may be that the husband fails to notice the kindly act of preparation for his return or neglects to praise some dish especially made for him, or he lets an anniversary go by without even an extra kiss to mark the event—in fact, there are so many little disappointments that come into the every-day life that sound so small on paper, yet which hurt so cruelly in reality.

One can't explain them. They are a matter of the heart rather than of the reason, and it is only a woman who would feel them so grievously. Woman's nature is an enigma past finding out and man's an equally difficult problem to solve, and until the one has a keener insight into the other the daily disappointments will continue to annoy and the little troubles prove more vexing than the great ones.

Selection of Meat and Poultry.

BY MARY LEE WHITE.

Meat, to be perfect, good and wholesome, should be firm under pressure of the fingers, should show distinctly the branching veins and should be a clear red in colour; a pink hue signifies the presence of disease, while that of a dark purple indicates that death resulted from natural causes. Good meat should present somewhat the appearance of marble; the fat should be firm and suety but never moist nor flabby.

If perfectly wholesome no disagreeable odor should be noticed when the meat is cut through with a knife or when warm water is poured upon it. If any odor is perceptible be sure the meat is unsound and will shrink in boiling, whereas good meat will not lose in weight by cooking. Beef that has been killed a fortnight is considered the best eating and the brisket is the best (the shin the most economical), cut for soups, the brisket being also frequently used for cold cuts. The ribs and the porter-house cuts are the finest for roasts. Cross ribs and lower sirloin cuts are desirable for pot roasts, and the porter-house, the sirloin and the tender part of the round for steaks. They should be cut at least two inches in thickness, as should also mutton chops, which are cut from either the ribs or loin. Veal should be white and smooth,

with the fat hard and white; newly-killed veal changes colour quickly; the most desirable roast of veal is the loin with the kidney, while the choice cut of lamb is the hindquarter. Particular care should be taken in the selection of pork, as it is exceedingly injurious if not perfectly sound and healthy. The grain of good pork is fine, the skin cold, the fat white and firm and the rind thin.

When choosing poultry select birds that are plump and broad across the breast, showing some fat in the back, with white, fine-grained skin, smooth legs, and toes that may easily be broken when bent back. The absence of these signs indicates the fowls are old. Poultry that is dry-picked is considered the best; poultry that has been scalded before being picked, may be recognized by the skin, which will look smooth and be tightly drawn over the flesh. When purchasing spring chickens to broil, select those with yellow legs and firm white skin; those with dark legs are usually of an inferior quality. If, as sometimes happens, you are offered by your marketman birds that have had their feet chopped from the legs, look askance at the proposal. This means usually, though not invariably, that the poultry while in storage have come into temporary possession of cats or rats, and the claws have been the parts to be attacked. —*Ladies' Home Journal.*

How to Water Flowers.

All writers on floriculture agree in the importance of moisture, but not all agree as to how water shall be applied in the effort to secure a moist temperature. "Sprinkle daily," one says. First water over them with a whisk broom," says another. I presume that the other writers quoted from had the same effect in mind that I have, but the term "sprinkle" is a misleading one, and a whisk broom is not the proper instrument to use in distributing water over and among plants. You must have something more than a mere sprinkling to do much good, and with a brush broom a mere sprinkling is about all you ever get. You should aim to throw water up among the branches, so that the lower side of every leaf is wet; unless this is done you but half accomplish what you aim at; use nothing that does not throw a stream of water forcibly in any direction where you want it to go. Every person growing plants in the window ought to be the owner of a brass syringe made expressly for florists' use. With one of these implements it is the easiest thing in the world to get water just where it is needed, and the red spider is sure to be routed by the persistent use of it.

Trusts and Combinations

Are unpopular. But there is one form of trust against which no one has anything to say. That is the trust which the public reposes in Hood's Sarsaparilla, and the best of it is the trust is fully justified by the merit of the medicine. For, remember, Hood's Sarsaparilla cures.

Hood's Pills are purely vegetable, and do not purge, pain or gripe. Sold by all druggists.

—A couple of tourists staying at a town that shall be nameless, but which is in close vicinity to Loch Ness, had a fancy one fine Sunday to go for a row on the loch. They accordingly sailed forth in search of the boatman, whom they met just leaving his house, dressed in a complete suit of glossy black, and an extra big Bible under his arm. "We want to go for a row," said one of the tourists. "Did ye no ken that it's the Sawbath?" was the reply. "Ye'll no get a boat frae me the day, forbye I hae ye tae ken I'm an elder of the kirk." "Yes, yes," expostulated the tourists, "that's all very well for you, but we don't require you with us. You can go to church; we can row ourselves." "Ay, ay," said the elder, "but just think what'll the meenister say?" "Never mind the minister," was the reply, "he will know nothing about it, and we will pay you well." "Ah, weel," said the elder, "I'll no let ye the boat, but I'll tell ye what I'll do for ye. Dae ye see yon green boate doon among the rushes? Well, she's ready wi' the oars inside. Jistye gang doon there an' row oot tae the middle, an' I'll coom doon to the bank an' swear at ye; but never-ye mind, ye jist row on, an' I'll call for the money on Monday."

Our Only Day.

Were this our only day,
Did not our yesterdays and to-morrows give
To hope and memory their interplay,
How should we bear to live?

Not merely what we are,
But what we were and what we are to be
Make up our life—the far days each a star,
The near days nebulae.

At once would love forget
Its keen pursuits and coy delays of bliss,
And its delicious pangs of fond regret,
Were there no day but this.

And who, to win a friend,
Would to the secrets of his heart invite
A fellowship that should begin and end
Between a night and night?

Who, too, would pause to prate
Of insult, or remember slight or scorn?
Who would this night lie down to sleep with hate,
Were there to be no morn?

Who would take heed to wrong,
To misery's complaint or pity's call,
The long wail of the weak against the strong,
If this one day were all?

And what were wealth with shame,
The vanity of office, pride of caste,
The wavy sparkle of the bubble fame,
If this day were the last?

Ah, what were all days worth,
Were there no looking backward or before—
If every human life that drops to earth
Were lost for evermore?

But each day is a link
Of days that pass and never pass away;
For memory and hope—to live, to think
Each is our only day.

"Willing to Bear the Blame."

A man lay upon his dying bed. He was un-
saved, and anxious about his future. A servant
of the Lord, who came to talk with him, endeavoured—not without difficulty, for he was nearly deaf—to make him understand the glad message of the Saviour's love, quoting to him the passage: "All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on Him the iniquity of us all." He sought to show him that Christ hath borne our sins in His own body on the tree, and that by His stripes we are healed.

The sick man listened with attention, and at last caught the idea that Christ had died for our sins. "He was willing to bear the blame," said the sick man, and so he embraced the glad tidings of great joy, and believed on the Lord Jesus Christ.

"My faith would lay her hand
On that dear head of Thine,
While like a penitent I stand,
And there confess my sin.

"My soul looks back to see
The burdens Thou didst bear
While hanging on th' accursed tree;
And knows her guilt was there."

What comfort there is in these words to the souls who, burdened beneath a load of sin, know not how to lift up their eyes to a holy God!

No Root in Themselves.

In passing through a green house recently the florist showed us a large frame or tray, in which were planted about ten thousand cuttings, for the purpose of starting them in the matter of root making sufficiently to warrant their separate deposit in pots. He explained the necessity of huddling them, as preventing evaporation and in several other ways benefiting the young plants; and at the same time he pulled a slip out of the sand here and there to show the process of root formation. We received the idea clearly enough, that although it is very helpful to the plants that they should be crowded together, it is nevertheless absolutely essential to the life of each that it should make its own roots. It was helped to grow by its association with others, but it grew by its own roots. Thereupon we remember the Saviour's parable of the sower, in the which some seeds are described as failing to come to stalk or fruit be-

cause they had "no root in themselves." How many Christians are there who have only a fellowship life. They think and live only as others do; they are borne along in doctrine and practice by the current of church life alone; they conform to the conventional religious life in all things; they have no individuality, no separate life and power; they never think of doing anything for God or men on their own account; they never follow their own convictions of truth or duty, but always some other's; they are planted among ten thousand, in shallow sandy soil, and when the sun is up, which gives life, or withers, as the case may be, they wilt and die because they have "no deepness of earth, no root within themselves." Fellowship is precious and indispensable in the development of Christian life, but it cannot take the place of individuality. One must have root within himself; by thinking for himself; bring himself into personal relationship with God in Christ Jesus, and by being himself—allowing the Holy Spirit to develop in him a spirituality which shall run along the lines of his particular personality.

What is a Thank-Offering?

It is not giving to the Lord as if praying for His mercies. Whatever we give we must say with David, "Of thine own have we given thee."

A lady who was accustomed to give bountifully of her abundance to those who could make no return, one Christmas received a single rose from one of her beneficiaries as a small token of appreciation of her kindness. The lady afterward said of this, "Among all my gifts that day—and they were many and beautiful—I think nothing pleased me so much as that single rose. I love to give gifts especially to those who have few of the good things of life, and if they are pleased I am satisfied; still I must confess, a card, or flower or some little token in return, does gratify me." May not our gifts, though in no sense measuring the value of the blessings constantly showered upon us by our Heavenly Father, yet serve as a small expression of His great gratitude, and thus be well pleasing in His sight?

For our own good we need the thank-offering. The degrading effect of ingratitude can only be counteracted by saying often in word and deed, "Father, I thank thee." But to be a true thank-offering our gift must be an offering beyond any pledges or regular contributions. If a domestic has, with loving care, administered to us in sickness, would it be a thank-offering to her to take from her wages to make her a present? Let Mary's box of costly ointment be the ideal in our thank-offerings. The selfish heart said, "Why this waste?" Her loyal loving heart said, "Nothing is wasted given to my Lord." Her Lord said, "Whosoever this Gospel shall be preached throughout the whole world, this also that she hath done shall be spoken of for a memorial of her." Mary's Lord is our Lord. Does He not love our voluntary thank-offering?

John Ruskin's Advice to Girls.

"See that no day passes in which you do not make yourself a somewhat better creature; and, in order to do that, find out first what you are now. Do not think vaguely about it; take pen and paper and write down as minute a description of yourself as you can, with the date to it. If you dare not do so, find out why you dare not, and try to get strength of heart enough to look yourself fairly in the face, in mind as well as body. I do not doubt but that the mind is a less pleasant thing to look at than the face, and for that very reason it needs more looking at; so always have two mirrors on your toilet-table, and see that with proper care you dress body and mind before them daily. Write down then, frankly, what you are, or, at least, what you think yourself, not dwelling upon those inevitable faults which are of little consequence, and which the action of a right life will shake or smooth away, but that you may determine to the best of your intelligence what you are good for and can be made into. Girls should be like daisies—nice and white, with an edge of red if you look close; making the ground bright wherever they are; knowing simply and quietly that they do it, and are meant to do it, and that it would be wrong if they didn't do it."

Hints to Housekeepers.

A FRIEND IN NEED.—A friend in need is secured by everyone who keeps a bottle of Hagyard's Yellow Oil at hand for use against accidental sprains, bruises, cuts, burns, scalds or any inflammatory pain, such as rheumatism, quinsy, sore throat, etc.

SAVE THE BROOM.—If you will dip your broom in clean, hot suds once a week, then shake it until it is almost dry, then hang it up, or stand it with the handle down, it will last twice as long as it would without this operation.

Egg-shells crushed, and shaken in glass bottles half filled with water, will clean them quickly.

CAUSE AND EFFECT.—Coughs and colds are the cause, if neglected, of consumption. It is, therefore, much better to cure them at once by the use of Hagyard's Pectoral Balsam, the safe, sure and reliable remedy for all diseases of the throat and lungs.

There is a great medicinal virtue in onions, eaten raw at the beginning of cold or malaria. They have a decided tendency to check it, and act advantageously in kidney and stomach troubles.

THE RED RIVER.—The red river of life is the blood; like other rivers it sometimes becomes impure, but unlike other rivers it only needs Burdock Blood Bitters to perfectly purify it and remove all its disorders from a common pimple to the worst scrofulous sore.

A FASHIONABLE DRINK.—Menier Chocolate is a fashionable drink. Did you ever try it? Send postal card for samples and directions to C. Alfred Chouillou, Montreal.

Cayenne pepper blown into cracks will drive mice away.

PARSNIP FRITTERS.—Scrape and boil parsnips, drain and mash, mix with half a teaspoonful of salt, a teaspoonful of flour and a beaten egg; season with salt and pepper; mix well and form in little cakes. Put a frying-pan on the fire with lard; when boiling hot, fry the cakes brown and turn. Drain and serve hot.

If a black glove be desired, look well at the inside of it; see to it that the leather is white. The presence of black or purplish black stains denotes weak spots in the skin where the dye has penetrated, consequently they are liable to tear or wear out sooner than those of a firm, elastic skin that is white and free from blemishes inside. There is also less probability of the hands becoming stained.

STEWED MUTTON CHOPS.—Cut as many chops as are required, trim them neatly, season with salt and pepper, and brown on both sides just as quickly as possible, either on the gridiron or in a frying-pan. Melt four ounces of butter in a saucepan, then put in two small Spanish onions which have been very thinly sliced, and when these are quite hot lay in the chops; cover closely, and stew gently until the onions are quite soft. Place in a neat, flat bed of mashed potatoes on a hot dish, and arrange the chops on top; add to the onions a small quantity of mushroom ketchup, or rich brown stock, season according to taste, boil up quickly, pour over the meat, and serve just as hot as possible.

COFFEE JELLY.—Cover one box or two ounces of gelatine with half pint of cold water and soak for half an hour, then add one cup of sugar and one quart of boiling coffee; stir until the sugar is dissolved, strain, turn into a mould to cool; serve with soft custard or whipped cream.

For ham patties, take one pint of ham which has previously been cooked, mix with two parts of bread crumbs, wet with milk. Put the batter in gem pans, break one egg over each, sprinkle the top thickly with cracker crumbs, and bake until browned over. A nice breakfast dish.

PRUNE PIE.—Stew half a pound of prunes in a little water till very soft. Remove the stones, add sugar to taste, and mash until they are all broken. Beat the whites of two eggs stiff, and add gradually the prune pulp. Line a plate with crust, bake, and when nearly done, fill with the prune, and bake about fifteen minutes.

Children

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The Honest Fisherman.

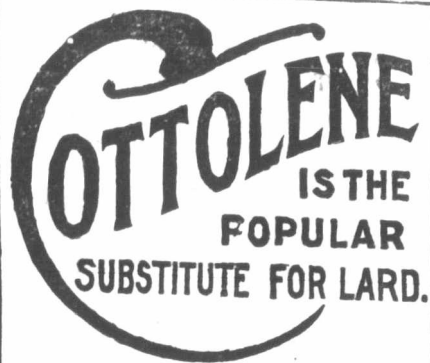
Mark Hudson was born and bred by the sea. You could see that in his eyes. They had a keen and steady gaze, as if accustomed to keep hold on distant objects, despite the tossing of the craft—a sort of far-off look, as well, that came from living by that broad expanse of waves, where often there was nothing for his sight to rest on nearer than the line where sky and ocean met.

It was stormy weather when he came into the world. They could hardly hear the infant wail for the roaring of the wind without.

Mark's mother shuddered as he laid upon her breast. It seemed to her as if it meant that her boy would have a stormy life; for they were ignorant fisher-folks down there upon the coast. But by-and-by she sank to sleep, and when she woke, the moon was shining clear and calm above the raging sea. Somehow the words came to her, "Peace, be still;" and as the babe rocked gently up and down with every breath, she thought of Jesus in the boat, and how the tempest ceased at His command.

She knew the story though she could not read a word. A godly man the sea had washed ashore one fearful night, had told it to her. These fisher-folk had saved his life, and ministered to him of their simple substance; and in return he preached to them the Word of Life. It seemed as if God sent him to them, so he said.

Mark's mother thought about the story ever after, when the nights were rough or when the men were out at sea; and it gave her peace of mind to think that her little Mark might have the Master in the boat throughout his voyage on the "sea of life."



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DOES EVERY BODY WHO HAS
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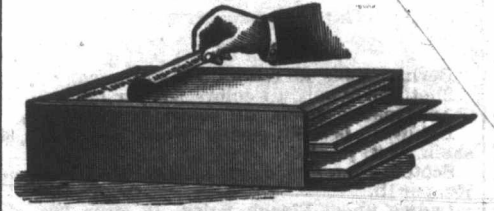
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Well, Mark grew up; a sturdy child, and then a fearless lad; as much at home upon the waves as on dry land. Laughing at his mother's fears, but always looking for her face the first, as he came in with the mackerel in

his father's boat. So he grew to man's estate and took a wife; and little ones were born to him to play about his parents' knees in their old age.

Then came a time when the old man stayed on the shore and let the boat go out with Mark aboard and his two biggest boys to help him haul the net; and last of all, he only sat outside the cabin door to watch them start. Then the summons came for him, and soon his faithful wife, too, lay beside him in the churchyard of the little village up the cliff; and Mark was left an orphan.

He was nearing fifty then, and father of ten boys and girls. But he felt himself an orphan, none the less; for love beats very strong in simple hearts.

"They've done their work," he said, as he came back along the path down to the shore again with the other men who had helped to bear the coffin up the cliff; "and now they've gone to 'Our Father in Heaven'—where we'll all go some day, bless His Holy name."

But Mark looked older from that day, and a grave expression settled on his face. "It seems to make mun think o' mun's own end," he used to say; and Mark became a preacher in his way.

You might often see him sitting on the shingle, mending nets and talking to the younger men about the mystery of life and death. "It's all according how mun lives," he used to say. "There's One that died for us and bade us follow Him; and we be fisher-men like His disciples were. He called to them to leave their nets; but all we've got to do is to trust in Him and earn our living honestly."

And Mark had never done a dirty action in his life, nor mixed up in the smuggling that went on along the coast. "The law forbids it," Mark would say; "and what the law forbids, is sin."



Mr. Joseph Hemmerich

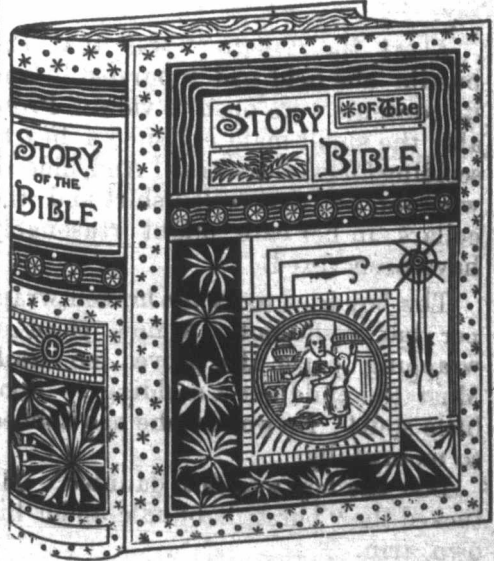
An old soldier, came out of the War greatly enfeebled by Typhoid Fever, and after being in various hospitals the doctors discharged him as incurable with Consumption. He has been in poor health since, until he began to take

Hood's Sarsaparilla

Immediately his cough grew looser, night sweats ceased, and he regained good general health. He cordially recommends Hood's Sarsaparilla, especially to comrades in the G. A. R.

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SEALED TENDERS addressed to the undersigned, and endorsed "Tender for Partridge Island Wharf" will be received until Tuesday, the 11th day of April next, inclusively, for the construction of a Landing Wharf and Approach, for Quarantine purposes, at Partridge Island, St. John Harbour, N.B., according to plans and specification to be seen at the office of Mr. W. J. McCordock, Superintendent of Dredging, St. John, N.B., and at the Department of Public Works, Ottawa.

Tenders will not be considered unless made on the form supplied and signed with the actual signatures of tenderers.

An accepted bank cheque payable to the order of the Minister of Public Works, equal to five per cent. of amount of tender, must accompany each tender. This cheque will be forfeited if the party declines the contract, or fail to complete the work contracted for, and will be returned in case of non-acceptance of tender.

The department does not bind itself to accept the lowest or any tender.

By order,
E. F. E. ROY, Secretary,
Department of Public Works,
Ottawa, 21st March, 1898.

Once put a hand to it, mun don't know where he'll stop." For Mark knew many fearful tales of deeds of blood committed in those caves to hide the lighter guilt of smuggling.

"Sin is like my lobster-pot," he used to say; "I can sink 'em as I go out with the nets, and then the foolish critters crawl in, never doubting it's a trap. But once they're at the bottom it's all up with 'em. There's no way through, you see; and the more they try to turn back again, the tighter they get stuck behind them spikes what keep 'em in. And there mun finds 'em."

So Mark lived on his simple life; happy, kindly, useful in his way, and bringing up his boys and girls to follow in the same good path that leads to heaven.

A Real Knight.

A pleasing sight it was, I do assure you. Not the first part of the scene, for the little maid was crying bitterly. Something very serious must have happened. Wondering, I paused, when round a corner came my knight. On a prancing steed? Wearing a glittering helmet and greaves of brass? No. This was a nineteenth century knight, and they are as likely to be on foot as on horseback. Helmets are apt to be straw hats or derbys; and, as for greaves, well, knickerbockers are more common to-day.

This particular knight was about ten years old—slender, straight, open-eyed. Quickly he spied the damsel in distress. Swiftly he came to her aid.

"What's the matter?" I heard him say.

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

The boy tried to fix the broken wrapper but could not. A new piece of wrapping paper also proved too frail. Must the child get a scolding? Poor little soul! No wonder she had sobbed so mournfully.

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

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

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

"Was that boy your brother?" I asked.

She shook her head.

"Did you know him?"

Another shake.

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

The Prayer of Little Children.

Mahomet II. had taken prisoner the Count of Liptan, one of the lieutenants of Mathias, King of Hungary. The Sultan, furious on account of the checks which this valiant captain had inflicted upon him, loaded him with chains until he would be led to punishment. His friends and servants, desolate, did all they could to deliver him—but in vain. The steward of this Count had a charming young child, a little girl of twelve years, as sweet as she was gracious, but particularly remarkable for her piety. She was already called the Little Saint. With a bravery beyond

For Bronchitis

"I never realized the good of a medicine so much as I have in the last few months, during which time I have suffered intensely from pneumonia, followed by bronchitis. After trying various remedies without benefit, I began the use of Ayer's Cherry Pectoral, and the effect has been marvelous, a single dose relieving me of choking, and securing a good night's rest."—T. A. Higginbotham, Gen. Store, Long Mountain, Va.

La Grippe

"Last Spring I was taken down with la grippe. At times I was completely prostrated, and so difficult was my breathing that my breath seemed as if confined in an iron cage. I procured a bottle of Ayer's Cherry Pectoral, and no sooner had I begun taking it than relief followed. I could not believe that the effect would be so rapid."—W. H. Williams, Cook City, S. Dak.

Lung Trouble

"For more than twenty-five years, I was a sufferer from lung trouble, attended with coughing so severe at times as to cause hemorrhage, the poroxysms frequently lasting three or four hours. I was induced to try Ayer's Cherry Pectoral, and after taking four bottles, was thoroughly cured. I can confidently recommend this medicine."—Franz Hofmann, Clay Centre, Kans.

AYER'S Cherry Pectoral

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Some Children Growing Too Fast

become listless, fretful, without energy, thin and weak. Fortify and build them up, by the use of

SCOTT'S EMULSION

OF PURE COD LIVER OIL AND HYPOPHOSPHITES Of Lime and Soda.

Palatable as Milk. AS A PREVENTIVE OR CURE OF COUGHS OR COLDS, IN BOTH THE OLD AND YOUNG, IT IS UNEQUALLED. Genuine made by Scott & Bowne, Belleville. Salmon Wrapper: at all Druggists, 50c, and \$1.00.

her age the amiable child proposed to her father to go herself to the Ottoman camp, and affirmed that she would reach the prison where her master was suffering, and she felt she had strength enough to break his chains.

The father, after making a thousand objections, yielded and starts with her. The child was right. Her gentleness easily gained the soldiers; she learned where the Count of Liptan was to be found, and she finished by deceiving the watchfulness of the gaolers. The brave Count is completely taken aback, but hopes for nothing from such a childish intervention. "Courage," said the Little Saint to him, "your irons are rusty; you are strong; you can break them." The Count tries and tears his fingers to no purpose; the lock resists. He wishes to send the child back. "Nothing is left me except to die," he said. "Go." "No," she replied, "I will try." The Count dissuades her, urging her to leave. "How do you think," he says to her,

"your delicate, tiny hands can break these irons against which I have hurt mine?" The child replied that she hoped that the good God would have pity on her weakness and her confidence in Him.

"My God, my God," she cried, "do not abandon Thy servant; show that Thou dost love to aid the weak."

Then seizing the padlock in her little hands she starts to shake it. To the great astonishment of the Count, hardly had she made a few slight attempts than the padlock opens of itself without resistance.

Thus was this prisoner delivered, thanks to the faith and confidence of a child of twelve years. Had we the same trust in the prayers of children, what great things we could do for the Church, for our neighbors and ourselves!

A Strange Liking.

A cat some time ago took a fancy to a house in Bush Street, San Francisco, and transferred her entire family into the rear premises from a neighbouring coal-yard. A previous occupant of the place was a little black-and-tan pup, a few weeks old. The cat was much annoyed by the attention of the family residing in the house to her little ones, and used to hide the kittens away in remote places. One day, while removing her youngsters, she also took the pup by the back of the neck, and transferred him to an old valise on a wash-house roof where the kittens were stowed away.

From this event a strong friendship sprang up between the old cat and the pup, and she watched it complacently as it mingled with the family circle, correcting the puppy with a blow of her paw when he seemed to treat the kittens too roughly.

The distance cats will travel to find a home from which they have been removed, is often surprising. Mr. Harrison Weir had one that his groom begged of him, as "he said he had no cat at home, and he was fond of 'the dear thing,' but really he wanted to be rid of it, as was found afterwards. He took the poor animal away in a hamper, and after carrying it some three miles through London streets, threw it into the Surrey canal. When he came the next morning, that cat was sitting wet and dirty outside the stable and went in joyfully on his opening the door, ran up to, and climbed on to the back of his favourite, the horse, who neighed a 'welcome home.' The man left that week!"

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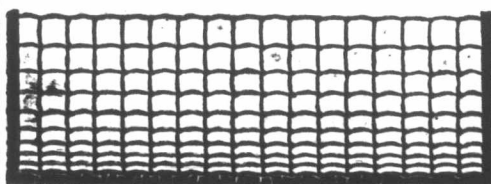
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