

Canadian Churchman

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

Vol. 17.]

TORONTO CANADA, THURSDAY, MAY 28, 1891.

[No. 22.]

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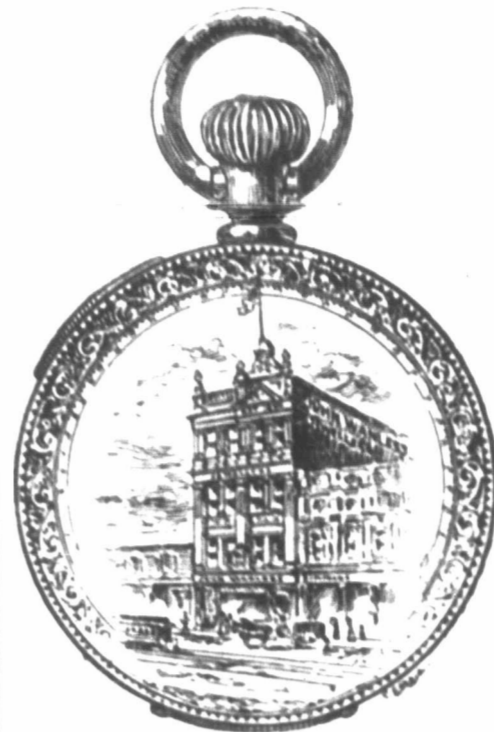
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NATIVE TALENT.—The cry for local consideration of home claims among the clergy is not confined to Australia or Canada. Wales, Ireland, Devonshire, and now northern England, have all been making their voices heard on the subject. "Furriers" are at a discount.

LIKE GRIM DEATH is the way Bishop Moorhouse tells his people to hold on to their *Church Schools*. The spirit of secularism has for a long time, by direct attack and by insidious instigation of denominational agencies, been endeavouring to loosen the hold of the Church as educator of the English people. Their efforts begin to bear fruit, but the Church fights nobly.

WEEKLY COMMUNION.—A strong resolution in favour of the celebration of the Eucharist every Sunday (morning) in every church in the diocese, was recently carried at the London Diocesan Conference. There was a spirited but kindly and friendly debate on the exclusion of evening communion, but the resolution finally carried by 102 votes to 33.

THE COLONIAL BISHOPRIC FUND has been, for 50 years, one of the most quiet and unobtrusive, yet active and useful of Church machineries for the benefit of the colonies. It has expended £800,000, and been instrumental in founding 50 or 60 dioceses, raising the number of colonial bishops from 10 in 1841, to 82 in 1891. The Society is fully entitled to celebrate its Jubilee.

LICENSE AND TEMPERANCE.—It would seem, from figures furnished by the *Edinburgh Weekly Scotsman*, that the theory of reducing drunkenness by reducing the number of licenses for saloons, &c.,

will not bear investigation. It seems to work positively the other way by concentrating the powers, the profit, and the attractions at a few favoured points. Some other remedy must be found.

THE BRITISH VOTE in the United States—like a good many other national votes—may prove a source of serious embarrassment to American politicians. To it is freely attributed the downfall of the powerful Cleveland party, when they appeared to catch at the *Irish vote* by discourtesy to an English official. It was a small affair, but compact, and determined enough to turn the scale!

FINE GOLD OF OPHIR is once more being sought for by the civilized world. It is supposed by many that King Solomon's mines have really been located at last in the heart of Mashonaland in Africa. Lord Randolph Churchill seems to be taken with the fever, and we may shortly have a partial realization of Rider Haggard's weird fancies on this mysterious subject. But 10,000 Zulus block the way!

WELSH CHURCH PROGRESS is seen, as the Bishop of Llandaff has lately pointed out, in the alteration of the relative numbers of Churchmen and dissenters. He said, "Churchmen had been accused of proselytizing nonconformist *sheep*. Whether that was true or not, he would not say, but it was a fact that somehow they were proselytizing the *shepherds*, many of whom were desirous of entering the Church."

UNRESTRICTED IMMIGRATION is a serious question with the new American nations. In the United States it is claimed that Englishmen, Scotchmen, and Welshmen become Americans at once and outright in a way in which other nationalities do not. In 16 years (1874 to 1889) Germany, Italy and Scandinavia contributed three millions, and Great Britain two millions, to the increase of population. This looks a source of trouble.

THE DREIBUND, or triple alliance between Italy, Austria and Germany—made a few years ago for defensive purposes—is suffering just now a good deal of strain, and the maintenance of it is doubtful. The disturbing factor seems to be the Papacy, which seeks, by machinations and diplomacy, to get back its *temporal power*. Russia and France are being manipulated in order to shake the alliance, or get Italy out of it.

"HE KICKED DOWN DOORS, instead of waiting for them to be opened," is the way Wesley's characteristic impatience of ordinary methods is characterized in a recent English lecture. That is the very spirit of schism; and Wesley himself often bitterly regretted the action of this impatient spirit. How much he must now meditate upon his mistakes, especially if he knows much of the modern development (?) of his ideas.

MOOSONEE is quoted as one of those happy examples to be found in North-west America, where the Church is practically sole master, "monarch of all she surveys." Bishop Horden's lifelong labours and indomitable energy, as well as patience, are rewarded by the sight of a diocese with scarcely a trace of heathenism, Romanism, or

dissent of any kind. Out of a population of 6,000, there are 700 communicants.

THE WHOLE GOSPEL is what the vicar of St. Alphege, Southwark, declares has won its way in his parish against heathenism, where such clumsy expedients as the Salvation Army had conspicuously failed. The Church taught the people the *whole pure Gospel*. Any success which the Church had been able to achieve was due to that fact. "It was that entirety of teaching which would render England's Church the Church of the people."

HOW MUCH THEY KNOW ABOUT IT.—It is somewhat amusing to observe the jaunty manner in which certain scientasters reveal (from their inner consciousness!) the proceedings of prehistoric times. It is of no consequence to them that the most ancient record of Moses attributes the Jewish rules of religion and health to God direct. Prof. White in the *Popular Science Monthly* calmly attributes them to the Egyptians!

SONS OF THE CLERGY.—Once more this noble society has celebrated its annual festival—the 237th anniversary—and gives the lie to those who malign clergymen's sons. The collections on the occasion amounted to \$10,000. Canon Newbolt preached, emphasizing the point that as public sentiment compelled the clergy to abstain from competing with laymen for worldly inheritance, the public should see that, like the Levites, they received generous compensation in tithes.

THE NEW EPISCOPACY has occupied considerable attention lately in such papers as *The Christian World*. The effort is to show that there is a universal tendency among religious organizations to erect personal centres in the persons of their *kingliest* or ablest men. There is, in fact, a reaction against diffusion of leadership, and a tendency to centralize it. When the Church elects her really best leaders to the Episcopate, she will supply this general demand.

THE AUSTRALIAN DEADLOCK.—It seems almost incredible that there should have been any hesitancy among the Australian bishops about confirming the choice of Canon Barlow as a new bishop—if, at least, the sole ground of objection be that he does not happen to have had the benefit of university training. Occasionally we find a man of singular talents and great industry—which implies physical health—able to dispense with College education.

THE CLITHEROE MARRIAGE CASE is likely to lead to a Bill being introduced to make desertion on the part of a husband a cause of divorce. First, the law says "You must live together as you have promised." Then, it says, "You mustn't make her live with you, and we can't." Now, lastly, the aggrieved and deserted partner is to be relieved—and the guilty and rebellious one triumphantly released!—by the process of civil divorce. "You won't live together? Then, you mustn't!"

THE FIRST NEWSPAPER was, according to the investigations of a writer in *Donahoe's Magazine*, the semi-occasional periodical published at Venice in 1536, to furnish information about the progress of the Turkish war. It was called *La Gazzetta*. It was not till 1623 that the first English

newspaper was started under the name of *The News*. At first only one copy was printed of *La Gazette*, and that once a month, being read out to a public audience by a government officer.

POOR PARISHES IN LONDON.—Bishop Temple, speaking at the annual conference of clergy and churchwardens on "The Bishop of London's Fund," referred to the *shifting* of the population from one locality to another. He made a strong plea on behalf of the poorer quarters, where the clergy are constantly overwhelmed with the constant pressure of sorrowing poverty, unable to cope with it, unable to rise above it. The same experience is true in Canadian cities from Halifax to Vancouver.

THE ASSYRIAN CHURCH MISSION lately held a meeting at Salisbury. The bishop gave many interesting particulars of the progress of reformation in the ancient Churches of the East, in America and elsewhere. He said the only antagonism came from twin opponents—the Roman Catholic Church, and the American Board of Missions. The latter is a kind of union of Protestant sects for missionary work in the East. They seem to indulge in more *obstruction* than evangelization.

THE LATEST NEWS FROM MERCURY, according to the Italian astronomer, Schraparelli, is that their days are years, equal to 88 of our days. This, however, is not quite proved. The May "transit" may add to our information about our sister planet. It seems to be ascertained that their summer is about ten times hotter than ours! Every few years Mercury and Venus take a trip between us and the sun: then they are watched by this very inquisitive earth of ours—yet how little we know!

THE CHURCH OF KEBLE, LIDDON AND CHURCH.—The English *Methodist Times* goes into raptures over one aspect of the Church of England—its "uncontroversial face," so to speak. The *Times* says, "If the Church of England were altogether and always such as she appeared to Keble, Liddon and Church, we should all fall head over ears in love with her, but the 'controversial face' of this lovable Church is not so pleasant to look upon."

"ERST WAGEN, DANN WAGEN" is the personal motto chosen by the famous Von Moltke, when he was made a Count of the German Empire. It was not very different from the old family device, "Candide et caute"; but it expressed the emphatic preference of this great tactician for mature and considerate action. He thought out the "moves" on the chess board of life and duty, always reminding himself to "first weigh, then wage." No wonder his judgment became so reliable as to be almost infallible.

THE WOODARD SCHOOLS are an institution of a very peculiar kind, owing their existence and success to the recently deceased Canon Woodard, of Manchester. The policy was to establish *three schools together* or in conjunction; the highest class one, for the sons of well-off gentlemen, being run at a *profit*. This profit was carried to the benefit of a cheap school for the poorest classes. Between the two, there was a school—self-supporting—for the middle classes. All three were made to *feed* one another.

FREE EDUCATION AND CHURCH EDUCATION.—The latest scheme by means of which the enemies of

the Church of England hope to destroy her paramount influence in education, is the adoption of the Free School system. Joseph Chamberlain, however, has pointed out that the Church's hold need not be touched thereby. The people now choose to give her $3\frac{1}{2}$ millions of children (out of 5 millions or so) to educate. To destroy these Church schools would cost the country 50 million pounds, and a yearly rate of 5 millions sterling. That touches the pocket.

THE ARCHBISHOP'S JUDGMENT AND ITS PHILO-ROMAN CRITICS.—The clique of so called Ritualists, miscalled "Catholics," who have been accustomed to trot after Roman usages, die hard under the Archbishop's lash. Wickham Legge well says in the *Church Times*: "The judgment . . . seems much more likely to give sound advice on liturgical subjects than the little books on ceremonial that are put forth in private adventure, every year some 20 or so new ones. The Archbishop, we know, was an accomplished liturgical scholar when the authors of these poor "Directories," "Orders," "Aids," "Notes," "Suggestions," were running about in petticoats: authors, too, who, for the most part, take for their guide, not Catholic customs, but the directions of the Roman liturgy, and the decisions of a foreign "congregation of Rites?" These are wholesome words of reproof.

TRINITY SEASON.

The celebration of this sacred season as distinctly in honor of a memorial of the blessed Trinity, is especially a characteristic feature of the Church of England and cognate Churches in Germany. The observance of the events of our Lord's life seems naturally to culminate, as in a climax, in a festival of the Trinity—Father, Son and Holy Spirit. The resurrection and ascension of Christ, the descent of the Holy Spirit, the Holy Trinity—this seems a natural sequence. Traces of the idea are to be found as far back as the days of Jerome and Gregory; but we do not find emphatic stress laid upon the festival till the time of S. Osmund of Salisbury. Then the day was called Trinity Sunday—not the "Octave of Pentecost"—and subsequent Sundays till Advent followed in the train of the same sentiments and under the same title. The Church of Rome and the Church of Greece differ from the sister Churches of England and Germany, and from one another, on this point. Rome keeps up the memory of "Pentecost" and Greece celebrates the "All Holy Martyrs," but the Sarum Rubric says expressly, "*Memoria de Trinitate fiat omnibus dominicis usque ad adventum domini.*" Blunt concludes that this "Anglicanism" is a vestige and proof of the fact that the foundations of our Church were laid by St. John as a mission from that great apostle of the Trinitarian doctrine.

SYNODS AND CONFERENCES.

It is considered hardly a right use of English, not quite the correct thing, to call our colonial mixed Church councils by the ecclesiastical title of synod, which should be confined entirely to the clerical element. Consequently, when the mother Church took to mixed assemblies of a diocesan character in order to enlist the lay element, and engage the lay sympathy, as well as to utilize lay knowledge, she was careful to avoid the colonial misuse of words—which happens occasionally—and keeps strictly to the Queen's English, calling her assemblies by the non-committal title of conference. Thus the more dignified ecclesiastical term "synod" has been held in reserve until such time as convocation in the Provinces of England's

Church is to be re-enforced by diocesan synods proper composed of clergy only. However, the question of the use of these terms may be ultimately decided.

THE AIR IS FULL OF SOUNDS

in this merry month of May, and June will increase the din on this side of the Atlantic—sounds of eloquent tongues engaged in earnest debate on manifold Church questions; clergy and laity working side by side, and face to face, in grappling difficulties of the day. The reports of the English Diocesan Conferences are full of interest, as we notice how Churchmen of all classes and degrees meet together within their local diocesan limits to discuss such matters. Then, convocation, north or south, adds its deeper notes of more weighty and deliberate utterance in *agendum, referendum, gravamen*, etc. School Board Areas, Observance of Good Friday, Weekly Communion, Boards of Education, Clergy Discipline Bills, Reform of Convocation, The Poorer Clergy and them Parsonages, Marriage of Soldiers without Leave, Spiritual Welfare of Workhouses, Brotherhoods, Betting and Gambling, Religious Union, Church Patronage, Free Education, Increase of the Episcopate, Remarriage of Divorced Persons, Hymn Singing, The Liquor Traffic, Poor Laws, Philanthropic Efforts—such are some of the subjects freely and generally debated, with more or less

TINKERING.

a thing very much deprecated. It may be questioned whether the diocesan councils or conferences, or synods, are not better employed in debating and passing resolutions of opinion than in mending and rearranging Canons and By-laws. It seems to be the mischievous impression in Canadian synods that they must do something; even mischief seems better than nothing. There is an impatience about mere resolutions; they are pushed back to the closing days of the week and their are removed from the arena of debate altogether. As a matter of fact, time had much better be spent upon such burning questions of difference, than in making and re-making needlessly minute regulations and rules, which work about as well (or ill) one way as another. It is inevitable that

MISCHIEF

should very often result from such a cacoethes as is implied in the word tinkering. Everybody seems conscious of the evil, but there is doubt where to place the limit. It could scarcely be a great hardship or loss if Canadian synods only took place every second year; the alternate years being occupied with more wholesome and free debate on resolutions as to principles and sentiments. A conference, in the American sense of the word, one year would thus pave the way for some sort of executive law making on the same subjects after a year's mature reflection. When men—clergy or laity—are worked up by the immediate prospect of something being done, they are in too feverish a state for a very reasonable and dispassionate view of abstract principles and sentiments. Once fix the principle as such: the action follows slowly but surely.

GOOD FIGS AND BAD FIGS.

There is a curious passage in the 24th chapter of Jeremiah the Prophet, wherein the Jews are divided into two classes and likened to good and bad figs respectively. Jeremiah saw "two baskets of figs set before the Temple of the Lord . . . one basket had very good figs, even like the figs that are just ripe: and the other basket had very naughty figs, which could not be eaten, they were so bad." The former, it was explained, typified

those Jews who had been sent into the land of the Chaldeans for their good. As to the other, God said, "I will deliver them to be removed into all the kingdoms of the earth for their hurt, to be a reproach and a proverb, a taunt and a curse, in all places whither I shall drive them." As one reads the passage, he cannot help asking to which class do those Jews in Russia, Hungary, Greece, Corfu, &c., belong?

ARE THEY VERY BAD FIGS?

Happily, our experience of Jews in the British Empire is, in modern days at least, a very pleasant one upon the whole. Although, in some places, their special fondness for money lending at high rates has become a rather unsavoury proverb, they can scarcely be accused of taking unfair advantage of their debtors, who are usually of that kind which cause immense risk and frequent heavy loss to their creditors. Sometimes, of course, the innocent and helpless have to suffer in bad company; but the number of "Shylocks" is probably not very large; the number of Hirschand Rothschild characters becomes daily more remarkable. It is, therefore, difficult naturally for us to understand how other nations can treat the Jews among them as a reproach and a proverb.

A TAUNT AND A CURSE.

As, however, the circle of such treatment enlarges, and other nations come into view infected by a kind of anti-Semitic mania, one is tempted to seek for an explanation, to ask for a cause. Is it possible that the Jews of Russia, Hungary, Greece, are of the worst description possible? It seems easier to believe that there must be some reasonable cause or origin for such apparent madness among Christian nations than to suppose the contrary—an international conspiracy to persecute the Jews as such. The suspicion seems to be growing to such an extent that both English and American legislators are concerting measures of precaution and protection against the transfer of emigrant Jews to the Saxon shores of the old and new world.

ARE THEY DESIRABLE IMMIGRANTS?

A feeling has arisen in America, especially in the United States, that there are some classes of immigrants which the country would be better without. Are the "persecuted Jews" among these? It is a question which should be calmly and dispassionately considered before judgment is given against them. It is, of course, just possible to overburden a new State with a pauper population from abroad, whether Irish, German or Hebrew. It must be proper, because judicious and prudent, to look into such cases as are suspicious, and appraise their value.

CHARITY MUST BE EXERCISED.

The mere fact of poverty is not, or should not be, sufficient to disqualify an emigrant from Europe or Asia or Africa from admission to our shores, to a place among our people. It may be that the poverty is only incidental to persecution, only temporary in fact: that the poor creatures only require and desire an opportunity to work and live. In that case, they should be sure of a hearty and humane welcome—at least in Canada—whether they be Jews or Turks, Russians or Greeks. If they are of the right stuff—good figs—they will be a blessing and not a curse, a proverb for good and not for evil.

FAT YEARS AND LEAN YEARS.

It is not always that "coming events cast their shadows before" in the shape of royal dreams, so that men, like Joseph, may forecast the particulars and advise as to precautionary measures. It

is, however, the fact that a wise and careful administrator can and does take note of many straws, unnoticed by less observant persons, indicating how the invisible currents of future issues are already setting in. It is, moreover, a fact of practically universal application that there is no evil without a remedy, an antidote or cure. It is the very existence of these difficulties in the pathway that gives play to so many of the finest traits of character and finest qualities of mind. Pharaoh and Egypt, with periods of scarcity and plenty alternating, have many a reproduction in modern times; and there is usually a Joseph somewhere to be found, if only people have sense enough to look for and listen to him.

NEW YORK HAS A JOSEPH.

For instance, in the person of Rev. Dr. Rainsford. We have had occasion more than once to chronicle illustrations of munificence and liberality in connection with the splendid work which he carries on in that great American city, in a spot which lies on the very edge of extreme poverty in the worst wards. The energetic Rector, it now seems, is not content with profuse exercise of all Christian gifts and graces among his people, bringing the good out of the mass of evil within his reach; but he looks far ahead into the future, scans the horizon of present vision, takes notes of the signs of coming events. Thus he has become conscious that his parish is on the downgrade to poverty, is on the very verge of it already; and that the tide is rising so that a large portion of his territory may soon become submerged. At once he seeks the breakwater, he proceeds to build the ark.

ENDOW!

is his cry. These are years of fatness, which we are enjoying still; let us at once begin to lay up from the margin of our plentiful resources in the present a provision for the coming scarcity. He has seen that the day will come when the shoals of prosperous life now circling about him will move off to more pleasant quarters, and leave their old homes and haunts to mere business, with its attendant slaves of the poorer classes. How is the grand church, and its manifold charitable machinery, to be supported then? So he calls for \$400,000 to be husbanded, in order to provide an income hereafter, and points out individual works for special endowment.

All this is wise and statesmanlike. It is really

TAKING TIME BY THE FORELOCK.

But how seldom do we see this step taken in these American settlements of life. All is so full of movement and activity that people are prone to think and provide for only the present, leaving the future to take care of itself. Nay, people are very apt to take a very selfish view of life, and say "let others provide for themselves as we do," whether they be our contemporaries or our posterity. In older countries, the pressure of experience of past generations lies too near and close to be disregarded so easily there; everybody, without question or argument, perceives the wisdom of endowments, as safeguards and securities for the permanence and continuance of valuable work. Here we need to have the lesson pressed home upon us by argument and reasoning such as the eloquent pastor of St. George's, New York, knows so well how to use. Canada may well listen to his voice, even at second-hand, from across the lakes, and begin to study for herself the problem of establishing her churches—especially among the poor (present or prospective) quarters of great cities, upon a solid basis, so that the work may

not fall into decay for want of adequate support hereafter.

REVIEWS.

THE GENERAL ECCLESIASTICAL CONSTITUTION OF THE AMERICAN CHURCH, ITS HISTORY AND RATIONALE. By W. S. Perry, Bishop of Iowa. Price, \$1.50. New York: T. Whittaker; Toronto: Rowse & Hutchison.

The Bohlen Lectureship at Philadelphia, based on the model of the Bampton at Oxford, begins to obtain a good reputation, and the Bishop of Iowa takes a worthy place on the roll of lecturers. He has a definite aim, and writes with the utmost perspicuity. The period embraced by the lectures is only about six years, and yet during that short space the Church of the United States emerged from chaos and took a permanent position in Christendom. The war of Independence came with deadliest effect upon the remnant of the Church of England, and the hands of the Church at home were tied by political parties. It seemed as if the voice of the Church was to be silenced by ignorance and jealousy in the new formed States, and indifference on the part of the mother Church, when a young man in Philadelphia, who was afterwards better known as Bishop White of Pennsylvania, gave to the world, *The Case of the Episcopal Church in the United States Considered*.—this sounded the keynote that rings through the Church's harmonious working to the present hour. It was in 1783, the year of independence, and the Church of to-day is but the living expression of William White's plan, yet the battle was fought when failure seemed at hand. We are unable to enter into the condition of the Church's work and life only a century ago, yet God raised up for her the right men to take the work in hand, and success has crowned their patient labour and staying power. The clergy were few in number: the spirits of Churchmen were depressed: violent opposition was in many States overthrowing all her works; and her natural heads were refused to her from the Church of England. Light began to break upon the horizon when the clergy of Connecticut obtained the consecration of Seabury by the Scotch bishops in Aberdeen in 1784, and early in 1787 White and Provoost were consecrated at Lambeth by the two English archbishops and two of their suffragans. Even then the struggle was but beginning from the feeling of jealousy towards the Scotch consecration, and the personal animosity displayed by Bishop Provoost. The ecclesiastical conventions of the separate States had been formed, and combined in the general convention; all parties had to be duly represented, and yet the Church's order preserved intact; the regular succession in the episcopate had to be secured and peace made within the Church's borders; and a service book had to be formed with due respect towards the traditional affection for the Book of Common Prayer, and yet to gratify a desire for several changes. The patience and sagacity displayed by Bishop White in obtaining the best results in all these objects, are duly acknowledged by the Bishop of Iowa, and nothing can be clearer than his recital of the progressive steps. The Church's foundation was laid by men who had endurance to maintain their principles, and faith to wait for opposition to be overcome. The General Convention is still acting under the constitution of 1789, which has been but slightly modified, and the American Church owes so much to none as to Bishops Seabury and White, who were so strong, patient and full of ardent faith.

METHODISM AND THE CHURCH OF ENGLAND.—A comparison by a Layman. Published by Griffith, Farran, Okeden & Welsh, Newbery House, Charing Cross Road, London, and Sydney, 1891. Pp. viii. 184.

This new book, just written by a layman and quondam Methodist, hits the nail on the head. It is brim full of gentle charity, but explicitly honest in calling a spade a spade. It only costs two shillings and sixpence, and no clergyman nor layman should be without it. It is to be hoped that booksellers will make large importations. The book is made up of a short preface and seven chap-

ters. The author says in the preface that he does not write "for scholars or learned theologians," but for plain ordinary Christians. In the first chapter he describes the modern and derivative character of Methodism—the Church of the eighteenth century—the Wesleyans and the masses—the unwillingness of Wesley to secede—what led his followers after his death to do so—shows the ancient and national character of the Church—the Reformation, Evangelical movement—Oxford Movement—and reasons why a Wesleyan should return.

In chapter ii. he shows the need of the restored visible unity of the Church, the sad results from the existence of so many sects; that the Church is the only centre for reunion; refers to the appeal of the national and historic Church.

In chapter iii. he describes the Church of the 2nd century—Unity—Episcopacy—the Sacraments.

Chap. iv. compares the Church of England with the Primitive Church—the Unity of the Anglican Churches—its Native Episcopacy—practical importance—Sacraments—Unity, not Diversity, the Christian ideal—Possibilities of restored unity.

Chapter v. points out the peculiarities of Methodist doctrines—gives Mr. Wesley's Religious History—Doctrines of Conversion and Assurance, as unsuited to settled congregations and to the young—the Church's methods with children—Wesleyan Ordinances—Class Meetings—Love Feasts.

Chapter vi. dwells on Extemporatory Prayer and Liturgies—Sermons allowed to usurp the Service of Worship in Methodist meeting—absence of Creeds, not enough reading of Holy Scriptures—little opportunity for music—advantages of a Liturgy—the Scriptural character of the Prayer Book—History of Liturgical Worship—the beauty of the Christian Year—Wesleyan use of the Prayer Book—Consecration.

Chapter vii.—The sameness and rut-like character of Wesleyan teaching—shows how that the doctrines of the sects are based upon mere opinions of private individuals—the Breadth and Liberality of the Church, her Learning—Tradition and Scripture—the Church and the Canon—Christians and Modern Thought—Conclusion.

THE INCARNATION THE SOLUTION OF MODERN DIFFICULTIES. Lecture by Rev. A. G. Mortimer, D.D. New York: E. & I. B. Young & Co.; Toronto: Rowsell & Hutchison.

This gives a good account of the Incarnation from the scholastic point of view, but has too small space for such a wide subject. There can be no doubt but the thesis is sound in principle, and the writer is well acquainted with his subject.

Home & Foreign Church News

FROM OUR OWN CORRESPONDENTS.

QUEBEC.

Women's Auxiliary.—The fifth annual meeting of the Women's Auxiliary was held on Friday, the 15th inst. The Holy Communion was celebrated in the Cathedral at 10.30 a.m., at which His Lordship the Bishop of the diocese, the Dean, Canons Richardson and VonIffland, and Revds. H. J. Petry, F. A. Smith, A. J. Balfour, Lennox Williams, and T. A. Williams were present, also between seventy and eighty members of the auxiliary. The Dean gave a most appropriate and helpful address, dwelling on the spiritual motive which should actuate the members of the Auxiliary, and the necessity of giving the heart to God and working for His glory only, strengthened by fervent prayer. He also urged that children and young people be guided to do their share, however small, in spreading the Gospel of Christ, and working for the good of others.

Immediately after the service the members assembled in the Church hall to hear very encouraging reports from the following branches: The Cathedral (city), Compton, Cookshire, Inverness, Lennoxville, Levis, New Liverpool, Richmond and Melbourne, Riviere-du-Loup, Sherbrooke, St. George's, St. Matthew's (city), St. Michael's (city), St. Paul's (city), St. Peter's (city), Trinity (city), West Frampton, Windsor Mills.

The Quebec branch now consists of twenty parochial branches, one sub-division of a branch and three junior branches.

The number of members has reached 900 against 700 last year.

During the past year 47 barrels, bales, &c., &c., of warm clothing, books, medicines, comforts for the sick, &c., have been sent to the missions in the North-West and Algoma.

At the afternoon session considerably over 100 members were present.

Mrs. VonIffland presided, and gave a most suitable and toiling address.

The treasurer reported \$1,153 as having been received for missions during the year. Last year the receipts were \$898, showing an increase of \$255.

The Quebec branch has undertaken to pay half of the education of the daughter of a missionary in Algoma diocese, and the child is now at school.

The sum of \$100 has been guaranteed the Revd. W. A. Burman for three years to assist in paying the salary of a lady teacher for St. Paul's Industrial School, diocese of Rupert's Land. Also \$50 for three years to Rev. H. T. Bourne, Peigen Reserve, diocese of Calgary, for the extension of his Indian school.

The appeal for aid in defraying the expenses of Miss Sherlock in going to Japan as a medical missionary, was referred to the branches, that they may decide how much they each can give. The sum asked for is \$150 for the first year, and it is hoped we may be able to meet it.

Fifty members have joined the Extra Cent-a-Day Fund, thus realizing \$182.50 per annum for missions, the fruits of self-denial in luxuries, car-fares, sweets, etc., etc. This fund is open to all (men, women and children), who will deny themselves something to contribute a cent a day, or 30 cents a month, and boxes will be furnished to any who will send in their names to the Secretary, who will be happy to give fuller particulars.

The following officers were elected for the ensuing year:

President—Mrs. VonIffland.

Treasurer—Mrs. M. Bell Irvine.

Secretary—Miss L. H. Montzambert.

Asst. Secretary—Mrs. T. Ainslie.

Mrs. VonIffland did not wish to accept office again, but at the urgent request of the whole meeting she kindly consented to do so.

After singing the Doxology the meeting adjourned. The presence of the following members from a distance was a great pleasure:—Mrs. Thornloe, President of Sherbrooke Branch; Mrs. Vicat, President of Richmond and Melbourne Junior Branch, and Mrs. Ferguson and Miss Hill from Riviere-du-Loup.

The increase of members, works, receipts and zeal which it is our privilege to record, is a source of great thankfulness.

Confirmation Services.—On the eve of Ascension Day, His Lordship the Bishop held a confirmation service at the cathedral, at which a number of candidates received the apostolic rite. All the young ladies were dressed in white. On the Sunday after ascension the annual confirmation was held in St. Peter's church, and on the 20th inst. a special service was held at Trinity for the French Mission, at which several were confirmed.

Personal.—The Rev. R. H. Calc, who has spent the winter in the south, is expected to return in a few days, and will be welcomed by his many friends in Quebec.

ONTARIO.

OTTAWA.—For more than an hour on the 10th May, Dr. R. J. Wicksteed held the close attention of a large audience in Booth's Hall, Rochesterville, while he pointed out the evil effects arising from the use of tobacco. He prefaced his remarks by the following texts: 1 Cor. iii. 17, "If any man defile the temple of God, him shall God destroy, for the temple of God is holy, which temple ye are." 1 Cor. vi. 19, "Your body is the temple of the Holy Ghost;" and arranging his lecture in the form of an answer to the question, Have Christians a right to smoke? argued in the negative for the following reasons: 1. Smoking is an enslaving habit; 2. Smoking is unnatural; 3. Smoking is injurious and destructive to health; 4. Smoking helps to starve people; 5. Smoking consumes valuable money; 6. Smoking involves great waste of time; 7. The use of tobacco impedes the healthy working of the mind and will; 8. Smoking has a direct tendency to deaden spiritual desires; 10. Smoking is offensive and injurious to others.

MERRICKVILLE AND BURRITT'S RAPIDS.—The Lord Bishop of Niagara visited this parish on the 7th May, Ascension Day, for the purpose of holding confirmation services in Trinity Church and Christ Church. Forty-one persons received the apostolic rite in the former and 36 in the latter, making 77 in all. Amongst those confirmed were quite a number of adults, some of whom had been lately baptized. Both churches wore a festal garb, being profusely adorned with flowers and plants. The services were

bright and hearty, and the music well rendered under the presidency of Mrs. Houston and Miss Mary E. DePencier. The Bishop's visit was heartily enjoyed by all and his addresses to the candidates were more than appreciated. The missioner of November last, Rev. W. J. Muckleston, held a preparatory service on the evening before the confirmation and preached on the ascension on Thursday evening in Trinity Church. The Rev. Joseph Elliott drove his lordship over to North Augusta for confirmation service on the 8th. There has lately been formed in this parish a branch of the Woman's Auxiliary with 24 members, and a Young People's Guild of 44 members to date. Of the W. A. the President is Mrs. Houston; Vice Pres., Mrs. W. C. Read and Mrs. Muir; Treas., Mrs. S. Jakes; Rec. Sec., Miss Muir; Corr. Sec., Miss Whitmarsh. The officers of the Y. P. G. are Hon. Pres., Rev. R. L. M. Houston; Pres., R. W. Watchorn; Vice Pres., Mrs. Vance; Sec., Miss Mary E. DePencier; Asst. Sec., Miss Julia Jakes; Treas., Miss Duke. These two parochial societies have tended to an increased interest in Church work at home and abroad. Delegates to Synod, H. Burritt, John Gillan, U. S. DePencier.

TORONTO.

The Synod of the Diocese of Toronto will meet on the 9th day of June.

The annual meeting of the Protestant Orphans' Home will be held on Tuesday, June 2nd, at 3.30 p.m., in the Home, Dovercourt Road. The public are cordially invited to be present.

The Ruridecanal Chapter of West York met at York Mills on the 12th and 13th May. Service was held in St. John's Church on Tuesday evening, and addresses were given by Revs. C. H. Shortt, E. W. Sibbald, and Canon Farncomb on "Brotherhood." The Holy Communion was celebrated at 8 o'clock on Wednesday. The following were present at the business meeting: Rural Dean Shortt, Canons Osler and Farncomb, Revs. E. W. Sibbald, R. H. Harris, W. Jupp, C. R. Bell, and T. Norgate. It was decided to hold a W. A. Convention at Lloydtown on June 17, and a S. S. Teachers' Convention at Newmarket on the 15th of October. An election was held for filling the office of Rural Dean, vacant through the removal of Mr. Shortt to Toronto, and it was unanimously resolved to ask the Lord Bishop to appoint Canon Farncomb. Rev. E. W. Sibbald was elected secretary. A portion of Rev. i. was read in Greek, and an excellent and highly original paper by Prof. Lloyd, of Trinity College, was read, the subject being the "Letters to the Seven Churches."

St. James' Cathedral.—The fifth annual meeting of the Woman's Auxiliary to Missions was begun in this church on Wednesday, the 20th ult. In the morning service was held in the cathedral. Revs. Canon DuMoulin, Osler, Sweeny, and Broughall, the Cathedral clergy, took part in the service.

Archdeacon Kirby, formerly of Moosomin, N.W.T., but now of Rye, N.Y., preached the sermon, taking as his text the 1st chapter of Acts of the Apostles, 8th verse. He spoke of the goodness and love of Christ for His children and of the crown of glory awaiting the returning sinner. Reference was made to the mistaken idea some people have of being infatuated with centring their efforts for Christianity with the aborigines of Africa, and said that equal attention and sacrifices should be begun at home. He enjoined all to carry out the principle of working for the spread of Christian spirit everywhere. Instances were given of the spread of the gospel during the 27 years of his missionary life with the Indians. In closing the preacher spoke of the desire which grows stronger as people approach death to do something that will live after they have passed away, and declared that nothing could be better than to work for Christ. The preliminary meeting of the society took place at 12.30 p.m., in St. James' school-house, after which lunch was had.

At the close of the service the auxiliary adjourned to the school house, where, after a hymn and prayer led by the president, Mrs. Williamson, the business meeting began. The Secretary, Mrs. Cummings, made the announcements of meetings, etc., and Miss Roberts called the roll. An excellent lunch was then served to all delegates and visitors, and at 2.30 business was resumed. Mrs. Cummings read letters of good wishes from the other dioceses, and Mrs. Williamson, the president of the Toronto Diocesan Board, read a very interesting and impressive address of welcome. She spoke of the usefulness of the Leaflet in arousing interest in and spreading a knowledge of mission work. The most important step taken by the board during the year had been the introduction of life memberships, of which fourteen have been paid into the treasurer, and also the organization of the extra cent a day fund. The

president recommended the practice of members wearing always a small badge, which would be a means of drawing together all members of the auxiliary. She spoke in high terms of the zealous work of the secretary and treasurer, feeling that the society owed much of its success to their untiring labours. In order to increase interest in the parish organizations, she suggested that at each monthly meeting different members should be called upon for a short paper on a missionary subject. As our bodies require regularity of habits, so, she said, the mission work requires systematic giving and support. The treasurer's report showed an increase of contributions, Zenanas excepted. This was not as it should be. They should certainly unite in raising the Eastern sisters. If they consider their advantages they would realise how much they owed to their less fortunate sisters, and labour for the reward promised by the Master to His faithful servants.

Mrs. Osler of Cobourg replied on behalf of the delegates.

Mrs. Macleod Moore, late of Prescott, gave a short report of the work in Ontario. She spoke most kindly of the way in which the work of the Toronto diocese was carried on.

Mrs. Cummings, the secretary, then read her report. During the year thirteen new branches had been formed, and the children's work had been increased by seven branches. There were now:—Senior branches, 64; junior branches, 25. The diocesan meetings have been most successful, the board educating one girl by means of a bursary and four others by private contributions, and very soon a fifth was to be added to the list. The scheme of the extra cent a day fund, which originated in Toronto, was being taken up in the other dioceses. Miss Perkes was doing a splendid work among the Indian children, and the number of those in the homes is growing. Under her management the Temiscamingue mission was thriving, and the funds for its support had been duly forthcoming.

Miss Shirlock, a medical missionary, was to be sent out by the combined efforts of all the diocese: is to receive an annual income of \$150. The secretary recommended more diligence in prayer and more enthusiasm in missions.

The treasurer's report showed the total amount of contributions to missions during the year to be \$4,730.20.

Miss Patterson read the report of the Dorcas Society, showing that in many cases clothes were more acceptable than money, provided that the contributions were not either worn-out clothing or cast-off finery.

The new central room was a bright, cheery place, and the meetings have been well attended. From this room 710 boxes had been sent out, valued at \$7,322.01.

Mrs. Helliwell, the secretary of the Lecture Committee, then read her report. She suggested the formation of a circulating library, and wished the matter to be brought up at this meeting. There were now over sixteen hundred copies of the Leaflet taken in this diocese, but that number should be increased by individual effort.

Miss Wilson then moved the adoption of the reports read, and gave words of cheer and encouragement to those engaged in missionary work. This motion was seconded by Mrs. Morris of Barrie, and was most unanimously carried.

Mrs. Kenand, the first president of the Women's Auxiliary, was absent, but is to be presented with a life membership.

Mrs. Ewart, president of the Presbyterian Women's Auxiliary, was called upon to say a few words. She replied in a few pointed remarks of encouragement, urging missionary work as one of the strongest bonds between Christian workers.

Then followed the designation of life membership fees by ballot; the opening of the question drawer, and the afternoon session closed by the singing of the Doxology.

At 8 p.m., the at-home at St. Peter's School-house, corner Carlton and Bleeker streets, was largely attended. A most enjoyable time was spent.

The following is a list of the delegates from the various branches outside the city:

- Barrie—Mrs. Morris.
- Bolton—Miss Martin, Miss Caldwell.
- Bowmanville—Mrs. Virtue, Miss Merney.
- Brampton—Mrs. Jessop, Mrs. Walsh, Mrs. Roberts.
- Cobourg—Mrs. Sprague, Miss Lee, Miss Polard.
- Colborne—Mrs. Davidson, Miss Davidson.
- Collingwood—Mrs. Moberley.
- Columbus—Miss Lamont, Miss Howden, Mrs. Harris.
- Creemore—Mrs. Owen, Mrs. Mitchell.
- Dixie—Mrs. Pallett, Mrs. Hindes, Mrs. Wilcox.
- Holland Landing—Mrs. Lane, Mrs. Barrett.
- Innisville—Mrs. Murphy.
- King—Mrs. H. Gillham, Miss A. Thompson, Miss E. Badger.
- Lakefield—Mrs. Sheldrake.
- Lloydtown—Mrs. H. Perry.

Millbrook—Miss Robinson.
Mimico—Mrs. Telfer, Mrs. Brown, Mrs. Giles.
Newcastle—Mrs. Brent, Mrs. Crozier, Mrs. Wilcott.

Orillia—Mrs. Shepherd, Mrs. Bolster, Miss Thompson.

Peterboro—Mrs. J. A. Smith, Miss Chamberlain, Miss Wallace.

St. John's Mission Band, Port Hope—Mrs. Daniel, Mrs. Grant.

Port Hope—Miss Furby, Miss Rowe, Miss Cooper.
St. Mark's, Port Hope—Mrs. Passmore, Mrs. Ward, Mrs. McClellan.

Springfield—Mrs. Schreiber, Miss A. Adamson, Miss Graham.

Stayner—Mrs. Stuart, Mrs. Shepherd, Miss Moffatt.
Streetsville—Mrs. Wood, Mrs. Pinney.

Sunderland—Mrs. Small, Mrs. R. Thomas.
Sutton West—Mrs. Bernard.

Thoruhill—Mrs. Sieger, Miss Drury.
Norway—Mrs. Rutlan, Miss Morrison.

Uxbridge—Miss Bagshaw, Miss Reines.
Vaughan—Miss Jackson, Miss S. Kiefer.

Weston—Mrs. Harris, Mrs. Lyons, Mrs. Kiefer.
Woodbridge—Mrs. Martin, Mrs. Moss, Mrs. Nye.

York Mills—Mrs. Charlesworth, Mrs. Osler, Mrs. Bregan.

Thursday.—The Women's Auxiliary resumed their convention this morning, and after prayer and a hymn the minutes of yesterday's meeting were read and confirmed. The reports from the branches outside the city were also read, all of which showed an increase in the number of members and also in the interest taken in missionary work. Much enthusiasm seems to have been diffused among them by the visits of Mrs. Cummings and Miss Paterson, and also by the formation of junior branches. The nomination of officers then took place. Mrs. Williamson, the president, was re-elected by acclamation, as was also Mrs. Cummings, diocesan secretary, and Mrs. Grindley, treasurer. An unanimous and most cordial vote of thanks was extended to the retiring treasurer, Miss Holland, for her invaluable services in the past. Mrs. Forsyth Grant and Mrs. Francis were unanimously elected as superintendents of the junior work and Miss Patterson as Dorcas Society treasurer. Other committees were then nominated. The remainder of the time till lunch was occupied in reading reports from the city branches and letters from Miss Shirlock, the medical missionary sent to Japan; Miss Perkes, matron of the Blackfoot Home at Gleichen, and the Bishop of Saskatchewan. It is her intention to give up her summer months and spend them among the Sarcie Indians, and she will be glad if friends will send in gifts for children, such as dolls, paint boxes, etc.

Thank offerings were received to the value of \$32.60.

Mrs. Wm. C. Nicholson, late of Boston, presented a most exhaustive paper on mission work. She took up the work in the United States, which had 52 dioceses and 15 missionary jurisdictions; the woman's auxiliary, which had branches in nearly all the dioceses, aiding in a large measure the work of the Board of Missions. The work in the islands of the Atlantic and Pacific was then touched upon, the progress of which is very satisfactory. The work in Africa is one to be regarded with much thankfulness, in spite of the great hardships that have been undergone by the Bishops and missionaries in that country. Though there is no bishopric in Egypt, an English association is furthering Christianity there. In India the signs of advancing thought point generally in the direction of Christianity. Australia has thirteen dioceses, showing that the work is well established. The evangelization of New Zealand is now an accomplished fact. There is a great field waiting in China, where three bishoprics are established and hospitals for medical missionary work. These last are a great lever in obtaining the confidence of the Chinese population. In Japan the American Church began work in 1859 and the English Church in 1869. There are two theological schools and four girls' schools, besides other institutions.

At 4.30 p.m. there was a grand gathering of the junior branches. Rev. A. N. Kirby, who laboured 27 years as a missionary at Mackenzie River, addressed the children. The archdeacon has a particularly happy manner with young people, and they all enjoyed very much the incidents he related of his work among the Indians.

After a missionary exercise by some boys of the Church of the Ascension, Mrs. Forsyth Grant gave a brief outline of the work for the year. Eight new branches have been formed, making 28 in all. The meeting closed with a hymn and the children's members' prayer.

At 8 p.m. the public missionary meeting was held, with the Lord Bishop of Toronto presiding. A valuable report was read by Rev. Dr. Mockridge. Rev. W. W. Kirby, D.D., delivered an address. After an address by Prof. Lloyd on "Mission Work in Japan," and the singing of the doxology, the meeting adjourned.

Friday.—The Women's Auxiliary Convention was resumed this morning, the meeting being opened as usual. The reading of reports of city branches was continued, after which Mrs. Forsyth Grant read the reports of the junior branches, showing that at least 600 children in the diocese were engaged in missionary work and that their interest in it was growing rapidly.

It was resolved by a standing vote that the hearty thanks of the Women's Auxiliary be conveyed to the Rev. N. W. Kirkby for his impressive sermon and interesting address, and the hope was that he would be heard here again, to which he replied in suitable terms.

The women of the auxiliary were asked to pray that more men might offer themselves for the ministry, there being now seventeen vacancies.

A letter from Mrs. Renaud was read by the president.

The following resolution occasioned an animated discussion, in which Mrs. Broughall, Mrs. Banks of York Mills, Mrs. Boddy and Mrs. Bolster of Orillia took an active part:—

Resolved, That the Diocesan Board of N.A. be requested to consider and adopt a scheme by which the actual cost of each bale may be secured to the Dorcas secretary; also that all branches be asked to place no value on time or second-hand clothing.

Mrs. Boomer of Huron Diocese, after congratulating the sister Diocese of Toronto on the work done, read a paper descriptive of the educational work done by them among the missionaries' children. The ladies then partook of lunch.

The afternoon meeting opened at 2.30 by a hymn, and prayer by Mrs. Lett of Collingwood. The discussion regarding the valuation of bales was continued. Mrs. Broughall; Mrs. Daniels, Port Hope; Miss Wilson and Mrs. Osler spoke very ably on the subject, as also did Mrs. Moore, treasurer of the Ontario Diocese.

It was moved by Miss Patterson, seconded by Mrs. Fuller of St. Stephens, and resolved:—"That no money value appear in Dorcas Society's report, only the account of the articles and number of boxes." This resolution is to be submitted to the branches and reported on at October board meeting.

Then followed a thoughtful paper by Miss Lamont, Brooklin, Ont., on "What the Bible says about Mission Work." Resolutions of thanks were moved by the ladies of Toronto for the hospitality shown toward the delegates; also to Bishop Sweatman, Archdeacon Kirkby, Prof. Loyd and Rev. Dr. Mockridge for the success of the missionary meeting on last Thursday evening, and to all who had helped in the refreshments, decorations, music, and particularly for the use of the school-room, etc., during the meetings.

A ballot was taken on the nominations of Thursday for vice-presidents and for the Literature Committee, with the following results:—

Vice-presidents—Mrs. DuMoulin and Mrs. Broughall.

Literature Committee—Mrs. Blake, Mrs. Hodgins, Mrs. Roberts, Miss Osler.

Mrs. Williamson, the president, replied to the vote of thanks tendered her in words full of love and zeal, an increased interest in mission work being her great desire.

The meeting closed with the doxology and prayer by Mrs. DuMoulin.

HURON.

The semi-annual meeting of the Ruri-decanal Chapter of Perth was held in the Home Memorial Church, Stratford, on Tuesday the 12th, at 10.30 a.m. the Rev. Canon Patterson, R.D., presiding. An interesting discussion took place as to missionary work in the Church. A committee was appointed with Rev. W. J. Taylor, convener, to arrange for the annual missionary meetings next fall. Two papers were appointed to be read at the next meeting of the chapter, viz.: "How to Increase the Missionary Spirit," by Rev. W. J. Taylor, and "How to Make our R. D. Meetings more Helpful," by the Rev. A. D. Dewdney. The next meeting of the Chapter will be held in Trinity Church, Mitchell. In the afternoon a meeting of delegates from the various Sunday schools of the rural deanery of Perth was held in the Home Memorial Church. There was a large attendance. The rural dean occupied the chair and the Rev. A. D. Dewdney acted as secretary.

The rural dean in opening the meeting pointed out that the object of the gathering was to organize a Sunday School Association for the rural deanery. The Rev. Jas. Ward, in an able speech, moved the formation of a Sunday School Association in connection with the deanery. He was followed by Mr. T. D. Stanley, who in a most interesting manner seconded the motion, which was unanimously adopted. The Rev. A. D. Dewdney, as convener of the committee appointed by the Ruri-decanal chapter to draft a constitution for the proposed association, introduced a draft of proposed constitution. After

considerable discussion the draft was amended and adopted. The chief provisions of the constitution are: (1) that only communicants of the Church of England can be members, (2) that the rural dean shall be Hon. President, and the Incumbent of the parish where the annual convention is appointed to be held shall be President. The other officers consisting of a Vice-President, a Recording Sec., a Corresponding Sec. and a Registrar, to be elected annually. The arrangement of all matters in connection with the annual convention is left in the hands of an executive committee, consisting of the officers for the year, the President being convener. (3) It is also provided that each convention shall open with a celebration of Holy Communion. St. Mary's was chosen as the place of the first convention, to be held July 7th next. The following were elected officers: Hon. Pres., Rev. Canon Patterson, M. A., R. D.; Pres., Rev. W. J. Taylor, St. Mary's; Vice-Pres., Miss Hesson, Stratford; Rec. Sec., Mrs. Deacon, Stratford; Cor. Sec., Miss Keene, St. Mary's; Registrar, Rev. A. D. Dewdney, Mitchell. The question of holding a joint picnic of all the Church Sunday schools of Perth was discussed, the Rev. D. Deacon having collected valuable information on the subject. The matter was referred to the executive committee, the Rev. D. Deacon being associated with them for consideration of the subject.

TILSONBURG.—Daily matins at 8.30 a. m. has been commenced in St. John's church in this town by the priest in charge, and will be continued through the summer and if possible through the winter. The shortened form of matins is used. So far the services have been well attended. Evensong is also said in the church every Wednesday and the litany is sung on Friday evening. The surpliced choir now numbers twenty-one boys and eight men exactly thirty with the priest. Choral evensong is held twice a month. The bishop of the diocese has licensed Mr. G. N. Hodgson as lay reader and catechist to assist the rector. Mr. Hodgson, who is a candidate for the sacred ministry, is a most deserving young man and possesses much energy and perseverance. Holy Communion is celebrated in St. John's church every Sunday at 8 a. m.

ALGOMA.

ASPEN.—The Rev. H. P. Lowe, B. A., (priest-in-charge of this mission) desires gratefully to acknowledge the following donations to the fund for erecting a parsonage for the mission, per Mrs. Wilson, Fountain Cottage, Windermere, England:—Miss Puckle, £1; Mr. Sladen, £1; Mr. M. Sladen, £1; Mrs. Clay, £1; Mrs. Titterington, 5s. Total, £4 5s.

British and Foreign.

The Rev. John M. Davenport, M.A., of St. John's, N.B., has been elected rector of St. Clement's church, Philadelphia.

The Rev. C. N. Field will relinquish the charge of St. Clement's church, Philadelphia, and return to England.

While both S.P.G. and C.M.S. are rejoicing over large increases in income during the past twelve-month, the Universities' Mission to Central Africa is also in a similar position, their income for 1890 having risen to £21,043, or £4,764 more than it has ever been.

Lord St. Oswald has borne the whole cost (£30,000) of the new church of Scunthorpe, in North Lincolnshire, intended mainly to meet the requirements of the inhabitants who occupy the estates of his Lordship. The handsome edifice is in the decorated perpendicular style of architecture of the fifteenth century. Lady St. Oswald has given a gold communion service.

A sum of 10,000*l.* has been bequeathed, out of a total of 45,000*l.*, by Mr. Robert Thomas Wilkinson, a Sunderland solicitor, for the erection of a church near his old residence at Rose Dene, and for endowing it with a stipend of 300*l.*

Although it has been stated that the Archdeacon of Winchester (Dr. Sumner, Bishop of Guildford) has been unable, owing to severe neuralgia, from giving his annual charge, it did not prevent him, on the occasion of his visitation at Christchurch, Hants, on the 23rd ult., from performing an act of kindness and mercy; for hearing that one who was sick and dying was desirous and anxious to be confirmed, the Bishop willingly and gladly visited the house and sick woman, much to her joy and peace of mind.

The Bishop of Chichester, who is now approaching his 90th year, once again visited his old parish ioners at Middleton, in the diocese of Manchester, at the end of last week, and on Sunday morning preached in the parish church. As soon almost as the doors were opened the church was closely packed, and scarcely standing room could be obtained when the service commenced. With a wonderfully vigorous step for his time of life, Dr. Dunford ascended the pulpit, and in a singularly clear and ringing voice delivered a sermon of some half an hour in length.

The Bishop of Manchester has appointed the Rev. Julius Lloyd, M.A., vicar of St. Thomas's, Leesfield, honorary canon of Manchester, rural dean of Oldham, and examining chaplain to the Bishop, to be Canon residentiary of the Manchester Cathedral, the vacancy being caused by the death of Canon Woodard. In accordance with the provisions of the Manchester Rectory Division Act, Canon Lloyd will take the rectory of St. Philip's, Salford. The Leesfield living, valued at about £400 a year and residence, will for this turn be in the gift of the Crown.

The Rev. Dr. Brooks has sent the following letter to the secretary of the convention: *Reverend and Dear Sir*—I acknowledge the receipt of your note of yesterday, giving me official notice of my election by the diocesan convention to be the Bishop of the diocese of Massachusetts, and I beg to thank you most cordially for the pleasant and friendly words with which you have accompanied the communication. Should the election by the convention receive the endorsement which our Church demands, I shall accept the responsible and sacred office with a thoughtful assurance of the consideration and co-operation of the clergy and people of the diocese who have called me to it, and with a humble and happy trust in the strength of God, whose call I recognize in theirs. I am most sincerely, your friend and brother. PHILLIPS BROOKS.

We regret to record the death of the Ven. Fitzmaurice Hunt, Archdeacon of Ardagh, who passed away suddenly on Tuesday evening last, from syncope, induced by hastening to catch a train on his way from holding service in a distant part of his parish. The Archdeacon, who was in his seventieth year, was Vicar-General of Elphin and Rector of Mohill, to which Incumbency he succeeded on the death of the Rev. Hector Hide, in 1870. Dr. Shone, on his elevation to the Episcopate some three years ago, appointed him Archdeacon. The late Archdeacon was a faithful pastor, whose loss will be deeply regretted by the many friends whom he gathered round him.

The Bishop of London's pastoral on behalf of the Bishop of London's Fund is a very strong appeal to all Churchmen to help the Fund, for which collections will be made in the churches of the diocese. The Bishop says that in many parishes the overwhelming mass of population perpetually cry for more clergy, that the fund has aided in building 150 churches, and that it is still continuing this work. He mentions the change which has taken place in many parishes from which the well-to-do have migrated, and whose places have been filled by a much larger number of poor, to whom the clergy vainly appeal for help, once readily given, but which now can be given no more. This is a plea which ought to appeal strongly to well-to-do parishes. There are very few Churchmen who would not, if they took the trouble to think, recall some parish which has undergone during the past few years such a change as the Bishop indicates. The terrible mental and physical strain which a cure of souls of this kind involves is just what makes many of the clergy heart-sick with hope deferred, wears out their brains, and prematurely ages them.

The fifth annual meeting of the Christian Kingdom Society was held last week. The Earl of Meath presided, and his Lordship was supported by Professor Gladstone, the Rev. J. C. Thompson, Rev. Alex. A. Smith, M.A., the secretary, and others. The Secretary read letters from the Bishop of Durham and others, apologising for their non-attendance, and expressing their hearty sympathy with the movement. Lord Meath said he came to their meeting as a learner, and he was glad to find more unity and less of sectarian disagreement than amongst other Christian bodies; and he thought it very desirous in these days of carping criticism to drop those ridiculous divisions that characterised Christians generally. He himself confessed that he rather doubted the practicability of their not having any stated work to be done by them as a body. His Lordship also pointed out two or three dangers that in his opinion rather menaced their society, one of which was their quickly increasing numbers, and the impossibility of their all being possessed with

the same earnestness that permeated the earlier founders of the society. Lastly there was the danger of hypocrisy, for people would use their religion as a cloak. He hoped in making these remarks he would not be regarded as a pessimist, for he thought the movement capable of a great work, and worthy of all help and sympathy. Professor Gladstone said he thoroughly agreed with unity, but not with uniformity. The more diversity of opinion there was as regards Christian work the better, so long as they were animated by the spirit and teaching of Christ.

VARIA.—General Sir Robert Phayre, K.C.B., presided, on Tuesday night, at Exeter Hall, over the annual meeting of the Trinitarian Bible Society. The sixtieth annual report opened with a justification of the Society's existence by presenting the reading of different translations of the Scriptures, contending that its own was the "uncorrupted." Of more general interest was a correspondence with the Secretaries of the British and Foreign Bible Society, in the first letter of which, dated last April, the offer was made by the Trinitarian Society to make an attempt to put an end to the differences between the two Societies, and a conference was proposed between the equal numbers of the two, so that, "if possible, without unnecessarily introducing points of dispute between the two Societies, and without the compromise of principle, an arrangement may be agreed upon by which the present most painful controversy shall cease, and the great work of Bible circulation shall be carried on unitedly in the Spirit of the Master." The reply of the British and Foreign Bible Society, dated May 21st last, stated that the Committee solemnly and conscientiously thought it their duty to continue to follow the principles and procedure of their predecessors. The Committee of the Trinitarian Society further stated in their report that the Society had had a marked increase in its funds and friends. An account followed of its work in various quarters of the world. The report was adopted, as were resolutions to continue the work of a distinctively Protestant Bible Society.

The London *Christian* says that in a letter to a friend, dated Moreland Grove, Coburg, Victoria, Australia, the Rev. J. G. Paton, missionary to the New Hebrides, writes: "In our New Hebrides, South Sea Islands, we have got 50,000 cannibals whom we have not yet been able to reach by the Gospel. Last year we were able to open two new stations on two heathen islands, and we hope soon to be able to open another. I am withdrawn for a time, and praying and labouring incessantly in Australia, and longing for the day when I shall be able to return with the needed men for the islands. The Lord has given us about 13,000 professed Christians on our group, where we have now eighteen missionaries at work, one retired, and one on furlough, besides 200 native teachers and evangelists, educated by us, and now assisting in the work. They are generally true, good, devoted men, doing all they can to bring their own countrymen to know and serve Jesus Christ. For many years at first they are better suited for their special work than educated British teachers would be, as they know the objections and difficulties to be overcome in embracing the Gospel, and can help their countrymen into the light and faith and joy of serving Jesus. The news from the islands is encouraging, and in some cases deeply interesting. Two of our missionaries have each, in about eleven years, 2,000 professed converts and a third has over 1,000. Last year one missionary baptized 576. One native teacher and his wife in about three years had some 400 cannibals attending the week-day school and the church on Sabbath. Another, in little more than one year, has got fifty cannibals attending his school and church. My wife and I brought up these teachers and many others, now devotedly working for Jesus, as orphan children we got, who had none to care for them, and whom we educated for the service. Our great want now is more British missionaries to extend the teaching of the Gospel to all."

Mission Notes.

KAFFRARIA.—The bishop of St. John's writes to the *Mission Field* an interesting and encouraging report of the work in his diocese. He says the work is expanding as it never has done before. The Pondo mission is now becoming a reality. The Rev. J. G. Mansbridge has entered upon the work at St. Andrew's, East Pondoland, his especial charge being the Pondo boys, which is one of much promise. He is associated with Dr. Ley, a medical missionary of the S.P.C.K. Much good is anticipated from the visit to England of Umtshazi, son of Umdetshwa, and his cousin, as opening a door for the civilization and ultimate conversion of this tribe, among whom missionary efforts were begun 25 years ago. All Saints' Mission, that of the Amagwati tribe, is of

interest. It is in charge of Mr. Waters, who has lately transformed it by moving his house to a healthier site and building a new church. The work was taken up with some enthusiasm by the tribe; they did a great deal of work for the church, and, without any grant from headquarters, it was built and opened in June last. Mr. Waters has also charge of the neighbouring mission of St. Albans. The bishop says his influence with the people is very great. He is now trying to get an assistant priest, to take off some of the far too arduous work the charge of the two parishes entails. At St. Mark's the work is being pushed on with some vigour. The mission itself, on the large piece of land given in 1857 by the chief Krel, when the late Archdeacon Waters first went there, is being specially attended to by his successor, Archdeacon Coakers. The Rev. Peter Masiza is working with him, as with his predecessor, with unabated zeal and success. A mission was held there last Lent with some success in arousing some of the old Christians and in bringing back some who had given up Christianity. On Epiphany last the first stone was laid of a church to be built as a memorial of the late Archdeacon Waters and his work. In the northern part of the diocese special mention is made of Rev. T. W. Green's work. He has besides the European village of Mataliela, missions to take care of among Basutos and Fingoes. On the location of Mnyamana, on the Kinigha River, a fairly good stone church has been finished; and it was with very great interest that last October the Bishop confirmed 100 Basuto candidates in the open air. The Bishop goes on to give an interesting account of the work of the hospital at Umtala, the girl's school, the native work around the village, now under the care of the Very Rev. R. H. Goodwin, the Provost of the Cathedral, and of St. John's College and School, for the education of youth and a native ministry. Of this work a summary has already been given. The Bishop concludes by referring to the increased responsibility incurred by the extension of British enterprise and territory in South Africa, and the earnest call for men to carry to the tribes the worship of the Redeemer.

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.

Itineracy and the Order of Deacons.

LETTER V.

SIR,—While discussing the matter of the Methodist system of itineracy, I am of opinion that we all are remiss in not dwelling more pointedly upon the necessity and usefulness of the much neglected deaconal order of the Church's ministry. The fact is, we have done the Church irreparable damage in departing from this ancient, worthy and greatly adjunctive factor in Church work and extension. The real diaconate has become practically obsolete in our Church system, and we have so far departed from the Apostles' plan, which was one of the direct results of the teaching of the Holy Ghost, who was to guide them with all truth and wisdom. Is it so, that we find ourselves deliberating about the advisability of adopting the popular features of the merest modern sect, whilst we ignore the more excellent way, and are we copying the wisdom of men, but neglecting the divine wisdom of the Holy Spirit's ordering?

Every parish should have at least one assisting deacon, a perpetual deacon, not a postulant for the order of priest, not necessarily learned in Hebrew, Greek, Latin and science, but with a good English education, well read in Scripture, Church history, and the Liturgy. This is, at present, the real missing link in the Church's chain of working power, the necessary link between the parochial clergy and the laity. The lay-helpers element, now happily, we trust, under consideration, has its own place and work, but it can never do the duty pertaining to the office of deacon; to attempt this would be unscriptural and the end might, even now, be written, failure. "What God hath joined together, let no man put asunder," and truly God, the Holy Spirit, by the Apostles' plan, did join the perpetual diaconate with the parochial clergy and laity; and we may be permitted humbly to ask: When will the administrators of the Church wake up to these and other errors of commission from the divine method, and cease the futile effort of substituting the wisdom of men for the wisdom of God? I quite agree with Mr. Ransford's remarks on the "burning" question of

patronage, as to the kind of itineracy wanted in the Anglican Church. As it now is, neither the bishop nor the great body of the laity, nor both, control church patronage. It seems to be largely controlled by the wealthy, the self-assertive, the cunning, and the censorious among laity and clergy, together with the few who happened to be the advisers nearest the Episcopal ear, and a reform is much needed.

JUSTITIA.

Itineracy and Progress A Suggestion.

SIR,—The number and scope of the subjects treated of in the vigorous discussion raised by Mr. J. Ransford's letter on this topic, together with your leading articles bearing upon it, and Mr. Henderson's thoughtful letters on "The Church's Progress," form sufficient evidence of the importance of the question and the keen feeling entertained by Churchmen that some action is necessary to improve the existing state of things, and secure some remedy for those unhealthy conditions which bar the onward progress of the Church. It is apparent that itineracy is not considered the best tonic for our enervation, Mr. Ransford himself frankly confessing that he does not like it as practised in the Methodist system, while various other causes have been assigned as lying at the root of the evil. Now, sir, I fear that, unless effectual steps are taken to secure some practical efforts in the premises, the whole matter will die away as a mere dialogue "newspaper discussion," and that nothing will be done. Therefore, as your correspondents have so far indicated no scheme which would lead to active measures, may I, in default of any other plan, be allowed to offer a suggestion, which, if not found practicable in itself, may at least form the seed out of which some definite fruit may spring. My purpose is this: That an invitation be issued, through your columns, to all Churchmen who have an interest in the question and who would enlist in the work, to send in their names to you at once, securing if possible one or two representatives from each of the dioceses within convenient distance; and if a sufficient number be obtained—say 10 or 12 at least—to call a meeting of those persons (which might be thrown open to the public if deemed advisable) at some central locality: at which meeting steps could be taken to draft a resolution, which could be brought before each of the diocesan Synods this summer and elicit general discussion. By this means the attention of the Church at large would be directed to the subject, and some tangible expression of the combined wisdom of the members might result, either in the shape of an inter-diocesan committee, or definite instructions to the delegates to the Provincial or General Synod (if one be held), or some other way. And, even if, at present, nothing further came of it than a general awakening of interest and discussion, the time would be just as well spent as if consumed in the "tinkering at Canons."

A. F. BURT.

Durham, Ont., May 20, 1891.

Lay Help and Lay Rule.

SIR,—It not frequently happens that a short paragraph in a newspaper is more effective for good or ill than an elaborate article, firstly, because being short, everybody reads it; and, secondly, because, by reason of its brevity, its gist or purport is easily remembered. So it is quite possible that a deprecatory paragraph of eight lines under caption of "Lay Help and Lay Rule" in the CANADIAN CHURCHMAN of the 14th inst., will be noticed by not a few readers by whom your editorial of a recent date, ably advocating the lay help movement, may already be forgotten. In that article you suggested that the Bishop of Huron, who had called a Lay Workers' Convention, should lay to heart the action of the Bishop of London, who has lately established an order or society not merely of lay readers, as we understand the term, but of lay preachers licensed to officiate in that capacity in consecrated edifices. And your remarks, the result doubtless of much thought and a ripe experience of the needs of the Church, could but have weight with all who perused them.

The paragraph above referred to however, is quite different in tone and intention, and, inadvertently, of course, is a sort of antidote or set off to your own bold and liberal championship of a good cause. It reads as follows:—

"LAY HELP AND LAY RULE.—A letter in the April number of *The Church Union Gazette* directs attention to a danger which lies in the path of lay help everywhere—the tendency, in some minds of the meddling and busy-body class, to dictate to and criticize the regular clergy of the Church. When such men or women become lay helpers, there is a good deal more hindrance than help."

Now the mere letter of an anonymous and cynical, not to say supercilious correspondent of an English paper, may be of little value in itself, but, when

transferred as a sub-editorial to your columns, attains to enhanced importance and dignity. And I desire your permission to make one or two comments on it, because it is just the kind of objection likely to be thoughtlessly taken to lay help in Church work and services. Now is it from the meddling and busy-body class the lay helpers are taken? If not, it is both offensive and impertinent on the part of the newspaper correspondents in question to put them in such company. And I will venture to say that scarcely one clergyman in Canada who has had the benefit of assistance in his arduous duties from male lay workers, will assert, over his own signature, that such have been of the "meddlesome or busy-body class," or given offensively to "dictate to and criticize the regular clergy of the Church." Nay, will not the clergy so aided be ready to testify that the men they have been thus associated with have been, as a rule, hard to gain over by reason of a proper diffidence and grave sense of responsibility? Granted the possibility that, at some time, and in some parish, some layman and would-be helper has failed to keep his proper place and forgotten his duty to his clergyman, is that any sufficient reason why a general warning against the assumed danger of employing laymen in Church work should be sounded. I believe, however, that there can be no better protection against "meddlesomeness" and "criticism" than the encouragement of properly ordered lay help under clerical control. What some clergymen, too, call meddlingness is not always engendered by wrong motives. If these gentlemen are willing occasionally to see that the too active or zealous layman had correctly discerned certain wants and deficiencies they have for years overlooked and failed to remedy, if they can be brought to believe that there may be some room for amendment in their management or methods, they will not rebuke or repel, but welcome the lay brother to their confidence, find something for him to do, and let him understand by experience what pastoral and parochial work, with all its trials and difficulties and small temporal demands, really means. As a matter of fact, Mr. Editor, it is not as a rule the active, zealous, earnest and intelligent clergyman who complains of meddlingness or criticism. A description of those who are disturbed by these causes I may not as a layman be fully competent to attempt. But this great fact stands out too prominently to be challenged or denied. The Anglican Church neither in England with her vast resources, nor in this New World with her boundless opportunities, has overtaken the work her Divine Head has called for at her hands. The incident in the diocese of London to which you drew attention editorially, is only one among many showing how the wise and great men who, under God, guide and direct the course of the Church in Great Britain, purpose to supply in part at least her needs if she would fulfil her high commission. Both in the United States and Canada the same needs, in other forms it may be, must be supplied by the same agency. And while we look to our clergy for direction and to Church newspapers for counsel, we have a right to expect that neither cynicism nor prejudice, nor unfair and unjust imputations, that nothing in fact but reasons solid and good in themselves and maturely considered, shall be put forward to mar or hinder the work to which, as they believe in response to the Master's call, the laity have set themselves.

A. H. DYMOND.

Chairman of Huron Anglican Lay Workers' Executive, Brantford, May 18, 1891.

The Appointment to Vacant Parishes.

SIR,—Canon Henderson gives the apostolic method in the following words: "Compare Acts i. 14, 15, 23 and 26 with reference to the appointment of Matthias. And compare Acts vi. 3, 5, and 6, together with reference to the appointment of deacons. 'Look ye out . . . men . . . whom we may appoint.'"

On these scriptural grounds the Rev. Canon holds that any system must be defective which excludes the 'multitude of the disciples' (vi. 2) from a share in the selection of men who are appointed to any office in the Church of God. If apostles themselves commanded the 'brethren' to do this work, and assigned it to them as their proper work, can it be regarded now as anything like a close adherence to apostolic practice to exclude the brethren altogether from participation in the choice?

Principal Henderson forgets, if I mistake not, that in every diocese in Canada the laity have a voice in the election of the clergyman who is to be consecrated their bishop, and that every candidate for holy orders must send the usual *si quis* to his bishop. If Canon Henderson will kindly turn to 2 Tim. iv. 10, 1; Titus i. 8; 1 Cor. xvi. 10—he will, I think, find that the Apostles had the power of supplying the Churches with pastors without consulting the people as to their likes or dislikes.

Let us now proceed to enquire what systems prevail in the older provinces of Canada in the appointment to vacant parishes.

Niagara.—"The patronage of rectories and parishes shall be placed in the hands of his Lordship the Bishop of the diocese on the understanding that his lordship will make no appointment without consultation being first held with the churchwardens and lay representatives of the vacant parish."

Toronto.—Is in substance the same.

Ontario.—"During the life or incumbency of the Right Rev. T. T. Lewis, Lord Bishop of the diocese, the appointment to all rectories within his diocese shall be vested in him as such bishop."

Huron.—"Whenever any vacancy shall occur in any parish or rectory, the churchwardens of each several congregation within the parish shall, within 15 days of such vacancy, summon a meeting of the registered voters (as defined in the constitution) of their congregation for the purpose of electing one representative member, and if desired, one additional representative for every 25 of such registered voters, the representatives so elected by the several congregations to form collectively a committee for conference with the bishop.

II. "The churchwardens shall, within three days after the holding of said meeting, send to the bishop the names of the persons elected to form the said committee.

III. "And the bishop shall call together such committee at such time and place as he shall see fit; and after conference with them proceed at once to appoint a clergyman to such vacant parish. Provided that should the congregation fail to elect such committee, or should the committee (of which the majority shall for all purposes form a quorum) neglect to obey the bishop's summons, he shall then himself appoint an incumbent."

Nova Scotia.—"When any rectory shall be vacant a meeting of the parishioners shall be summoned, either by the churchwardens or by any 5 parishioners, either by notice given in the church or churches, if there be more than one, during the time of divine services, or if there be no public service in the parish, then by notices affixed to the door or doors of the church or churches. Such notice to be given in any case not less than 15 nor more than 30 days before the day of meeting, at which meeting a clergyman in full orders of the Church of England may be elected rector by a majority of the parishioners then present. A copy of the resolution containing the name of the person elected shall be forthwith forwarded to the bishop, attested by the signatures of the chairman and two other parishioners; and the clergyman so elected, when he shall have obtained the bishop's letters of institution, shall be inducted by the bishop into the said parish. If no election be made within 12 months after the occurrence of a vacancy, the bishop shall be at liberty to appoint a rector."

Fredericton.—The same system as in Nova Scotia, with the exception that the time during which the nomination must be made to the bishop is six months instead of twelve.

14th of September, and the 18th of December. They are solemn seasons of prayer for those who are about to receive Holy Orders on the Sunday following these days. The word Ember in this connection is also variously derived. Some think it comes from *Quatuor tempora*, the four seasons corrupted into Quatember and then into Ember. But the most probable derivation is said to be from the Anglo-Saxon *Ymbren*, formerly applied to these fasts, and meaning the "circuit of the seasons." The Ember seasons were not all established at the same time, and they are purely of Western origin and use, being unknown in the Eastern Church. From being a local Roman observance, they were gradually adopted throughout the west when they were generally observed in the 8th century.

Sunday School Lesson.

1st Sunday after Trinity. May 31, 1891.
THE SECOND AND THIRD COLLECTS.

The collect of the Day differs for each Sunday and Holy-day. Some Collects are used all the year round; there are four of these: (1) for peace, (2) for grace, (3) for aid, (4) for aid against all perils. There are some things which we want and must have every day.

I. THE TWO COLLECTS FOR PEACE.

In these four Collects what do we pray for twice? Peace. In which? 2nd at Matins, and 2nd at Evensong. Yet there is a difference between these two Collects.

(1) *Morning Collect for Peace.* Read it. What is the address? "Author" *i.e.*, "one who makes to grow." God the fountain of Peace. Jesus Christ the Prince of Peace (Is. ix. 6). What did Christ preach? (Acts x. 36). What did Christ do for us? (Rom. v. 1). "Lover of concord." "Concord" means "a union of hearts," agreement, peace between one person and another. God hates war, and quarrels between man and man. He is the "Lover of concord."

We also say: "In knowledge of Whom standeth our eternal life." The old Latin meaning of the phrase is clearer, "Whom to know is to live," based on the words of our Lord (S. John xvii. 3). "Standeth," this is an old English use of the word. "Your earning the money stands in your doing the work," *i.e.*, depends upon your doing the work, our eternal life depends upon our knowing God.

"Whose service is perfect freedom," the old Latin again is far better represented by, "Whom to serve is to reign." God's service is not slavery. (S. Matt. xi. 29, 30).

We ask God to defend us from our enemies. Perhaps we have no enemies. If so, who has kept us from having them? Who causes us to be at peace? If we had enemies, whose help should we need? (Prov. xxi. 31).

There is one enemy ever trying to hurt us (1 S. Peter v. 8). Christians now are not persecuted, but who has made Christians free from persecution? The time may come when Christians will be persecuted again. We have, therefore, need to pray.

2. *The Second Evening Collect for Peace.* Notice the address. What comes from God? This prayer chiefly for the soul. In the other Collect we prayed for outward peace; in this we pray for inward peace. The latter better than former. The "world cannot give" this peace. The effect of this peace is that our hearts are "let" to obey His commandments, and "being defended from the fear of our enemies," we "pass our time in rest and quietness," and at last (Ps. cvii. 29, 30).

II. THE COLLECT FOR GRACE.

"Grace" means "favour." All grace comes from God. This prayer belonged to the old office of Prime, which was said very early in the morning. Our office of Matins formed from old offices of Matins, Lauds, Prime.

Prayer for defence by God's power, (i) from sin, (ii) from danger. Then we ask for guidance. "The best day is a day with God, and a day with God is a day without sin."

III. THE COLLECT FOR AID AGAINST ALL PERILS.

At night we want the Presence of God with us. Light and darkness same to God (Ps. cxxxix. 11). He can "lighten our darkness," and He can "defend us from all perils and dangers of the night." We ask for these things in this collect. The love of Jesus gets us all the good things of God. His love shown on Calvary.

These four Collects are from the "Sacramentaries" of Gregory and Gelasius, and have therefore been used in the Church 1,400 years.

—I have always preferred cheerfulness to mirth. The latter I consider as an act, the former as a habit, of the mind.

First Sunday after Trinity.

GOING TO CHURCH.

What do you go to church for? Can you tell me? It's Sunday to-day, and you will go to church most likely.

Because it's the custom.

Because other people go.

Because one has one's best clothes on.

Three reasons; but not first rate ones. In fact, very poor ones. You could surely find a better if you were to think a little.

To hear the sermon.

Well, that's better. But I'm afraid it's only half right. Half right and half wrong, though that's better than being all wrong.

For let me ask you another question. Suppose you were in a place where there was service every Sunday, but no sermon—should you never go to church?

You say, "Oh, yes, I should."

Well then, that shows the service is of use too, as well as the sermon.

But what have you got to do with it? That is the point.

Do you know that a lad I knew once, not very clever or brilliant, and certainly not quick, made a capital answer to that very question.

"What do you go to church for?"

"Why, I and the other folks go to church to tell God we've done wrong, and, here he hesitated a little—to sing out loud, because He's so good to us."

Why, that was very near the truth, wasn't it?

But it's very curious how many people go through a service in church without really noticing what it is about. Or if they do listen, they *only* listen, and never suppose they have anything to do. Perhaps that is because *doing* is always a trouble, and it is remarkably easy and comfortable to sit and stand and look about, and let the service be done for you. Yet what's easy and comfortable is by no means always the best, as you know very well.

Well, my lad's answer, that one thing we went to church for was, "to tell God about our sins," was a very good one.

For that is nearly the first thing we do, on getting into church, and a very right beginning it is.

We can't enjoy or enter into anything unless our sins are forgiven.

Suppose you had broken a window and your father did not know it; could you sit down to dinner with him on Sunday and be happy and merry?

No; you would feel you had got a weight on your mind, and you couldn't enjoy anything until it was gone, and he had forgiven you. So you say, "Father, I want to speak to you," and then you tell him all about it, and say how sorry you are. And after such an open, honest confession, what father would not forgive? So now you can sit down and enjoy yourself with a free, happy heart.

Surely then, dear lad, when you go to God's own House, you may treat Him as the kindest and best of Fathers. Don't be *half* sure He will hear you when you speak to Him in church, *half* sure He will forgive your sins, but quite sure.

When the Confession begins, that is, "Almighty and Merciful Father," try and join in it really and truly. It isn't such a very hard matter. Say with your heart—

"We have left undone those things which we ought to have done, and we have done those things which we ought not to have done."

How plain the words are!

Plenty of things come trooping into your mind. Right things not done, prayers forgotten, Bible neglected, the weakly little boy not helped; unkind or deceitful things done, ever so many of them, so many that it would be a good plan to use those few minutes before the service begins in thinking them over.

But don't just count them up; the great matter is, to recollect that God, Who loves you so much, has seen and noticed all, and has grieved over those very faults of yours, and wants you, oh! how much, to leave off doing wrong, and get better and better every week you live.

And so, with all this in your mind, it is a comfort to you to kneel and tell Him all, in those words in your Prayer-book, which people gabble over, alas! yet are really so full of meaning to

Notes and Queries.

SIR,—Please explain (1) Rogation Days, (2) Whitsunday, (3) Ember Days. QUIZ.

Ans. (1) The Rogation Days are Monday, Tuesday and Wednesday before Ascension-day. The word Rogation is from the Latin *Rogare*, to ask, and these days were instituted by Mamertus, Bishop of Vienne in Gaul, A. D. 452, and established by the first Council of Orleans, A. D. 511, for special occasions of asking for divers blessings. It originated at a time when the city was greatly injured by earthquakes, and the royal palace was struck by lightning. Litanies were sung in procession from station to station through the streets. In England, the Council of Cloveshoe ordered the observance of these days, A. D. 747, "not in costly garments, but with bare feet, and in sackcloth and ashes." They were not received at Rome until the time of Leo III., A. D. 795. More recently, their observance has been connected with praying for the Divine blessing upon the harvest. They are fast days. (2) Whitsunday is variously derived. By some, it is supposed to come from the German word Pfingsten, *i.e.*, Pentecost, the fiftieth day after Easter. In only one place in the Prayer Book is it written Whitsunday, *viz.*, the title to the proper Psalms for this day. This is taken by others to indicate that the derivation is from White Sunday, in allusion to the white robes of those who were at this time baptized on Whitsunday, in allusion to the wit (old English for wisdom) which was poured by the Holy Spirit upon the Church at Pentecost. (3) The Ember Days are the fasts of the four seasons, occurring in the spring, summer, autumn and winter quarters respectively. There are the Wednesday, Friday and Saturday after the first Sunday in Lent, Whitsun-day, the

those who really want to lay down their sins before God.

"Almighty and most Merciful Father, we have erred and strayed from Thy ways like lost sheep."

Lost sheep! What a good expression that is, for lost, in a sense, is just what we are.

Haven't you tried to live without the Good Shepherd, and got bewildered and confused, instead of simply following Him and obeying His voice? or have got mixed up in things that are wrong, and yet you long to come back and be safe and happy again? "Pure and holy" is what you would like to be, and as the words in the Absolution express it.

Once there was a man who had lived a long time without any thought of God at all. A Bible lay on his shelf, but he never opened it, and the church wasn't a hundred yards from his gate, but he never entered it.

"Church wasn't for the likes of him," he used to say, when anybody tried to persuade him to go. "There ain't many bad things as I han't done, let alone murder, I never done that. But I done lots of bad things; I'm a wicked one, I know that."

"A wicked one!" exclaimed a little boy who heard him one day. "Why, then they say something in church about you every Sunday."

"About me!" said the man. "I'm pretty sure that ain't true, for church service is all about that as is good, not bad doings like mine."

"Yes," persisted the little lad, "if you'll go to church next Sunday, you'll hear something about yourself as soon as ever you get in."

The man's curiosity was roused. He kept thinking the matter over, and one Sunday evening he actually smartened himself up, went to church, and got into a seat in a distant corner.

He listened with all his ears when he saw the minister come into the reading-desk. In a minute there rang through the church, loud and clear, the words, "When the wicked man turneth away from his wickedness that he hath committed, and doeth that which is lawful and right, he shall save his soul alive."

"Save his soul alive!" He took a long breath. So it wasn't too late after all. It seemed somehow as if in God's own House He Himself had met him and spoken just the words which suited him best. It was wonderful! The wicked man! "Why that's just me," he thought to himself. "So church is after all for me too, that has been a sinner."

He went home and pondered long over the words, and then he got his Bible down and read that, and the Spirit touched his heart, and in the end he turned to the Merciful Father from Whom he had wandered so long.

"Father, I have sinned." Look for those words, which come in one of the sentences at the beginning of your Prayer book. I dare say you know them, for they are part of the story of the Prodigal Son.

Don't you like them? So simple and honest, no making excuses, but, "Father, I have sinned." A child or the wisest man could use them. But because the words come at the very beginning of the service, people seldom hear them at all. They are standing up then for the first time, and it seems such a capital opportunity to gaze all round and see who's at church.

"By and by I will attend, but not just directly," is the vague thought that floats through your mind.

But does "by and by" ever come? I am rather afraid not. There is an inclination always to go on as you begin, haven't you found that? and unruly thoughts are apt to get more unruly as the service proceeds. Wouldn't it be best to try and fix your mind from the very first, and say a little prayer to God to help you when you first get into church?

The Mission to the Hawaiian Islands.

BY MRS. M. FORSYTH GRANT, TORONTO.

Now-a-days schools and churches are in every district on the islands, teachers being appointed by the Government in every instance; the larger schools having white teachers with sometimes native assistants.

Sunday is a gala day with the natives, who nearly all ride to church, men, women, and children making a picturesque effect with their bright garments, and wreaths of sweet scented flowers.

The church on our plantation was a large building, a gift from the widow of a lumber merchant (Missionary), and though more than half was used for the school, the church itself was large enough for the congregation. The morning service was in Hawaiian, held by the pastor, who had worked as a native missionary in the South Pacific, and in some fray there had lost one hand. He was really a good man, living a kindly, temperate life, and taught in the school on week-days, besides giving his people the benefit of his discourses on Sunday. Mr. Mahoe held very long services, and when his hearers got tired, they would go out to gossip on the porch and smoke with their friends, and perhaps go across the road to the Chinese restaurant, indulge in a cup of coffee, and then return to hear the remainder of the service. My husband was amused one day by finding a favourite old native, Pihi, by name (Fish), in the plantation store trying on some big riding boots (such as nearly all natives wear with big jingling spurs attached); he tried on several pairs, and then explained to the Alii (White Chief), that he wanted them to wear to church, and "they must creak." He finally found a pair which were noisy enough to suit him, and marched up and down the store to show the sensation he intended to create on Sunday. All he wanted was a pair that should creak, for he never wore boots except in church; so with his big blue umbrella (another affectation of civilization, as the sun does not shine that a native does not enjoy—the hotter the better for him), and carrying his boots in his hand along the road, Pihi made a considerable figure, thoroughly satisfied with his own observance of Sunday.

Honolulu has several excellent schools for whites and natives. Under the shadow of the Anglican Cathedral, whose head is Bishop Willis, an Englishman who has worked in the islands for many years, is the Priory presided over by an Anglican Sisterhood who have a large school for natives and half-whites, and for which the late Queen Emma founded a scholarship. The Bishop has a school quite close to his own residence for boys, and two of his younger curates act as assistants. Another chiefess, Mrs. Bishop, left a magnificent bequest by which were lately established schools for native Hawaiians under the name of "Kamehameha schools"; and not long ago I read an account of the celebration of "Founder's Day" being held on her birthday.

The splendid "Queen hospital" adorned by a beautiful avenue of royal palms leading to the entrance, and "Lunalilo Home" for aged Hawaiians are, doubtless, owing to the effect of early missionary influence. "The Friend" is the name of the first Church paper published years ago by missionaries of the Congregational sect who formed the larger portion of the Mission; and now "The Anglican Church Chronicle" gives an account monthly of the doings of the Church in the Pacific.

The people of different religious bodies work well together; for almost all the bazaars and entertainments, whereby money is raised for church building, Christian objects, &c., are attended and helped by members of every denomination. A large bazaar, held in the open air, of course, with tents and marquees to make the scene even brighter than the exquisite atmosphere, and glorious tints of flowers and foliage make it, realized the sum of \$10,000.00; and sale of work in aid of the Priory yielded in one day a profit of \$2,800.00. Then on a plantation on the island of Kauai, 100 miles from Honolulu, was held a "Fair," in other words, a sale of work of every kind, native and European; tiny white shells from the island of Nihau, the only place where they can be obtained, and which are most dear to the heart of the Hawaiian, when strung into leis for neck or hat; ancient battle axes, battle cloaks, adges, tapa (the cloth formerly made by Hawaiians from the fibre of a tree), sandals, calabashes blackened and polished by the hand of time, trinkets made with shining "Kukui" nuts; mats, miniature boats or canoes, tiny models of grass huts, fans made of a variety of straw, also of the squash vine; water containers, and ancient toys, made a most interesting collection. A table which attracted many admirers represented the sea, and upon its surface lay a double war canoe with its tiny grass hut. Each canoe was manned by three Hawaiian rowers, and upon the deck stood Kamehameha the Conqueror, clad in

his feather cloak, malo, and helmet, bearing in his hand his huge war spear. The King's band from Honolulu was there, and amongst the waving palms, close to the murmurs of the ocean, the strains of the native musicians made harmony which fairly entranced the ears of the music-loving natives.

Though the plantations and settlements are miles apart, yet there were at least a thousand people present, and the pecuniary profit was \$1,200.00, which went to help towards establishing a church on Kauai.

To be Continued.

We would draw the attention of our readers to the advertisement of Mr. A. C. Munteer, B.E., of London, Ont., who purposes opening a session of his school of elocution and oratory at Grimsby Park, during the months of July and August. Our readers would do well to write Mr. Munteer for his prospectus, which contains a number of testimonials from professional gentlemen and others speaking in high terms of his ability as a teacher.

The Path-way of Never.

I had been reading of an unfortunate individual who had been vouchsafed the view of a wondrous happiness; not across which the hand of God had, as it were, traced the word "Never" and suffered the beholder to die, as Moses did, *within sight of Canaan*.

While I was pondering over the sadness of the story, I must have fallen asleep, and the dream that came to me then I have written down, with the hope it might be as comforting to some others as the thought of it has since been to me.

I fancied myself in a beautiful land, where the sun shone down on what seemed one large garden; everywhere were flowers, everywhere the birds sang and a peaceful summer gladness lay over the whole.

I felt I would be indeed content to rest forever in that great garden, to sit beside the murmuring streams or wander beneath the trees, plucking till my hands were full the sweet scented flowers.

But just then I noticed what had at first escaped my sight—a white path. Bare it looked and out of place amid the verdure all around, and how strange the shape of it—it wound in and out, as though forming letters through the green grass, and I noticed it led ever upwards.

Some voice in my heart urged me to try this path; but as I planted my feet within it, a terrible pain pierced through my heart; still that voice urged me onwards, and though the scalding tears dropped from my eyes, I went forward. Presently I noticed that as my tears fell on the path it kept growing brighter, and I found that a light was streaming over it from an open door in the distance.

I dare not glance at the beautiful garden any more, but kept my eyes fixed on that open door.

By degrees I grew to know that the path I was treading, traced the hopeless word "never," and also that over the door which I was approaching at the end of the path, shone another word. For some days I could not read it, and then it gradually became clearer, written in letters of gold, "forever."

We never realize an ending to our dreams, and I awoke while still on that upward path.

When wearied from the lack of earth's joys granted perhaps to others, but withheld from us, should we not strive to look away to that open door (inside which, we know, lies all we long for here), before looking back to the path that at times so tires our feet? KATHLEEN R. WHEELER.

A Great Choice.

Of all the life-hinges that issue in gain to character there is one that stands out supreme in its moment. One choice is the happiest of any.

If made in the morning hours it will give the boon of a secret peace through a long day's strife, power in weakness, and a serene gladness at eventide. It is decision for God. The world and the things of the world magnetize the mind and insensibly drag the life down from high levels, unless a borrowed energy enters the spirit. But "seek first the kingdom of God," and the needed strength is found. A consecrated life is a rich life, what-

ever its normal surroundings. Fuller speaks of one who, being blessed during many years with much prosperity, remarked: "I enjoy God in all things;" and after a time he became very poor. "Now," said he, "I enjoy all things in God."

And when eternity draws near, the peace deepens, the gladness has a wonderfully sweet and incommunicable note. Sir Philip Sidney, who had made this choice, was carried from the field of Zutphen mortally wounded. Said he: "I would not change my joy for the empires of the world." Ignatius, summoned to the dreadful doom of death by wild beasts in the amphitheatre of Rome, could say: "Now, indeed, I begin to be a disciple; I weigh neither invisible nor visible things in comparison with an interest with Christ."

The life that has turned once and forever upon this hinge, will be a life directed to the best aims, and reaching continually onward and upward to perfection of character. It will be a manly life. There is no heroism like Christian heroism, and it will be a protected and established life, founded on a rock. A wise, a purpose, a prayer, the stretching forth of the hand of faith, and our last life-hinge may be a fact.

Sympathy with Suffering.

Unless there be some sympathy with suffering, there will be nothing done for its relief, and the ties of human brotherhood will be quickly sundered. If it is a blessing that we are unable to feel the full force of another's sorrow, it is no less a blessing that we have a capacity of feeling a part of it. And capacity usually needs development, rather than restraint. For a few who may grieve unwarrantably for their fancied insensibility, there are multitudes who are sadly deficient in sympathy and never grieve at all about it. It should never be forgotten that all social happiness, all mutual benefactions and all true benevolence, are founded on the presence of sympathy. Were it not for this we should all be miserable and misery-giving egoists.

Mabel.

Dear little Mabel, sweet and fair,
Sat on the porch in her little chair;
On her lap, in the sunshine bright,
Pussy-cat stretched her paws so white.

Both very drowsy with heat and sun;
Under her breath the little one
Sang sweet echoes to pussy's purr,
Softly smoothing the pussy's fur.

Mabel had never learned to know
That under their velvet, white as snow,
Those dainty paws held savage stings,
Hard and wicked and cruel things.

Time had not taught the child as yet
That the cruelest pains we ever get,
The bitterest words we ever hear
Are given by those our hearts hold dear.

Did Mabel's hand too tightly close
On the sleeping pussy's cold black nose?
Did a dream-mouse dance on the folded paws,
In daring search for the hidden claws?

We shall never know. There only came
A flash as sudden as lightning flame,
And oh, the pity! A blood red band
Scored Mabel's dear little plump, white hand.

Hurt and grieved, how her hot tears fell!
Which was the worse I cannot tell,
Pain in her hand, or pain in her heart,
That pussy should act so base a part.

She rose with dignity all her own,
And with sad, severe, reproachful tone,
While tears rolled over her dimpled chin,
Mabel said, "Pussy, div me that pin!"

—N. M. S., in *The Daisy*.

Overpraise Hurts.

There is a great deal of discontent and unhappiness in this world which is the direct result of injudicious praise on the part of parents. The talents and abilities of one's own children often seem unduly great, and the mother, feeling certain that high positions are awaiting her darlings, foolishly tells them of her expectations, perhaps with the thought of spurring their ambitions. The children grow, find themselves less prominent as

the number of rivals increases, and later wake up to the truth that even with their best efforts they are hopelessly behind. They begin to feel aggrieved and disheartened, confident that nature intended them to fill high places, but that circumstances are against them, and instead of making useful men their lives are passed in vain regrets, or in waiting for altered circumstances which shall lift them to more worthy positions. There are few American children who are lacking in ambition. Most of them need to have it checked rather than have it stimulated. What they do need to learn is to make the most of themselves and to be content, even though they are only ordinary, commonplace people, without unusual abilities. Half the troubles in the world result from an overestimate of self.

He Holdeth My Eyes Waking.

In Frances Havergal's little book, "Royal Bounty," may be found the following message to those who suffer from sleepless nights:

If we submit to the appointed wakefulness instead of fidgeted and nervous because we cannot sleep, resting in His will, even in this little thing, will bring a blessing. He does nothing without a purpose . . . so we should pray that even the wakeful nights may not be wasted. They are His hours. "The night also is Thine." It is not that He is not giving sleep, but that He is holding us waking for some reason. Let us be soothed by the thought and let the hours be peaceful, trying to find the lesson. It is an opportunity for proving the power of His Spirit. This may be found true very often, especially by those whose days are filled with society and action. Just to remain quiet with folded hands or to look out at the stars and the night, holding the mind open to some message which is too subtle for the glare of day, will very often rest and strengthen the whole soul and body.

Of course no one is to woo wakefulness; sleep is absolutely necessary for our bodily and mental well-being; but if such hours do come sometimes, we should remember their value.

We are not to fill the sleepless time with plans and cares, or even joyful anticipation, or retrospections; we are to save them as a precious time of quietness. Leave the mind free for whatever wise, good thought may come.

But that such heavenly thoughts may visit us we must keep our lives pure and our aims noble. A day of selfish ease, vain pleasure, or "grinding the face of the poor," will not be followed by heavenly messages.

Think of a little child trying to get at the handle of a door when it is too small to reach it. Anyone near it would, of course, open the door for the little thing. One could not avoid doing so. No more can God help opening the door for us when we pray for high graces.

Christ's Own Rest.

Christ's life, outwardly, was one of the most troubled lives that was ever lived; tempest and tumult, tumult and tempest, the waves breaking over it all the time till the worn body was laid in the grave. But the inner life was a sea of glass. The great calm was always there. At any moment you might have gone to Him and found rest. And even when the blood-hounds were dogging Him in the streets of Jerusalem, He turned to His disciples and offered them as a last legacy, "My peace." Nothing ever for a moment broke the serenity of Christ's life on earth. Misfortune could not touch Him; He had no fortune. Food, raiment, money—fountain-heads of half a world's weariness—He simply did not care for; they played no part in His life; He "took no thought" for them. It was impossible to affect Him by lowering His reputation; He had already made Himself of no reputation. He was dumb before insult. When He was reviled He reviled not again. In fact, there was nothing that the world could do to Him that could ruffle the surface of His spirit.

Such living, as mere living, is altogether unique. It is only when we see what it was in Him that we can know what the word "rest" means. It lies not in emotions nor in the absence of emotions. It is not in nature, nor in poetry, nor in music—though in all these there is soothing. It is the mind at

leisure from itself. It is the perfect poise of the soul; absolute adjustment of the inward man to the stress of all outward things; the preparedness against every emergency; the stability of assured convictions; the eternal calm of an invulnerable faith; the repose of a heart set deep in God.—*Prof. Drummond*.

Hints to Housekeepers.

STRAWBERRY JELLY AND BLANC MANGE.—Make a nice blanc mange with gelatine, flavoring it with lemon peel, and set it aside in a mould and prepare the jelly. This is made of wild strawberries or any strawberry rich in flavor. Soak half a package of gelatine in a gill of cold water for two hours; then add the juice of one lemon and half a pound of sugar and a gill of boiling water. Mash the strawberries, straining enough through a flannel bag to make a pint of juice. Strain the gelatine on the strawberry juice, and strain the mixture through the flannel bag once or twice. It should be a clear, crimson jelly when cold. Keep the jelly and blanc mange on the ice till just before serving. Turn the blanc mange out on a low, crystal platter, and break the jelly into pieces the size of tablespoonfuls and wreath them around the blanc mange. This jelly may be served by itself or in layers with blanc mange. It is excellent served with vanilla ice-cream.

A strawberry ice-cream is certainly one of the most delicious creams made, and one of the most ornamental, served in little ice-glasses on standards, as it frequently is. The French recipe for this cream, which is the simplest, is the best. Weigh out two pounds of ripe, wild berries, if you can get them; rub them through a fine sieve, or tammy, so as to remove the seeds; add to the pulp three quarters of a pound of sugar and the juice of a lemon. Soak two ounces of gelatine in cold water for two hours, stir it over the fire with half a cupful of boiling water till it is all dissolved, then strain it into the strawberry pulp, and finally add a quart of rich cream and freeze. Serve with angel cake or some other white cake, or with wafers.

CAUGHT IN A SHAFT.—A frequent source of accident is found in a shafting. Great care should be used and a supply of Hagyard's Yellow Oil kept on hand in case of wounds, bruises, sprains, burns, or scalds. It is the promptest pain reliever obtainable.

MUSCOVITE ICE-CREAM WITH STRAWBERRIES.—This is a French cream and simple to make, in spite of its Russian name. Strain enough wild strawberries to make a quart of pulp and juice, add ten ounces of sugar and three quarters of an ounce of gelatine, which has been soaked in half a pint of cold water for an hour, and mix over the fire till thoroughly dissolved. Mix the strawberry pulp, gelatine and sugar thoroughly by straining them, and add a pint of cream whipped to a stiff froth. Turn the freezer only long enough to thicken the cream; then pack the can in cracked ice and salt for two hours and a half. Serve.

A CANADIAN CASE.—The case of Mrs. F. A. Story, of Shetland, Ont., is remarkable proof of the efficacy of Burdock Blood Bitters in Headache. She writes: "For over 40 years I was martyr to headache, having severe attacks about once a week. Have now used 3 bottles of B. B. B. and have had no attack for 4 or 5 months."

STRAWBERRY DROPS.—Mix strained strawberry pulp with granulated sugar till a stiff paste is formed. Put the paste in a bright, tin sauce-pan and stir till it boils. Then drop it slowly on a shallow, tin baking-dish, and when cold, set in an oven to dry. This a delicious candy.

THE SINGLE TAX.—The single tax may relieve poverty, but as a remedy for painful ailments it cannot compare with Hagyard's Yellow Oil, the old reliable cure for rheumatism, neuralgia, croup, sore throat, lumbago, colds and inflammatory diseases.

STRAWBERRIES ICED.—Mix a light syrup with a cupful of sugar and a cupful of water, boiled ten minutes. Add a cupful of rich cream and freeze till iced, and pour over a dish of large, fine strawberries arranged in a preserve dish.

Children's Department.

How Glennie was Cured.

There was no use to deny it; Glennie was a very cross boy. He was almost always good-natured, but one day he was as "cross as a bear," as his grand-ma said. He was making her a visit. She tried to please him, but he was not ready to be pleased.

At last she said: "What is the matter with you, Glennie? You are awfully cross. Can't you be a little better-natured?"

"No, grand-ma, because I feel cross. I guess I'll have to whip it out of me." At that, the little fellow took a stick and began to beat himself about the legs and shoulders. Pretty soon he looked up, wearing a smiling face instead of the cross one he had worn all the morning, and said: "There, grand-ma; it's all gone."

His aunt came in the room not long after, and he said to her: "Auntie, I've met with a change." She told him she was very glad.

I can tell you a better way than Glennie's, when you feel cross or naughty. Just go by yourself, kneel down and ask the Lord Jesus to take the naughty feeling away from you. He will do it every time, if you ask in earnest.

What to do with a Bad Temper.

Starve it. Give it nothing to feed on. When something tempts you to grow angry, do not yield to the temptation. It may for a minute or two be difficult to control yourself, but try it. Force yourself to do nothing, to say nothing, and the rising temper will be obliged to go down because it has nothing to hold it up. The person who can and does control tongue, hands, heart, in the face of great provocation, is a hero. The world may not own him or her as such, but God does.

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The Bible says that he that ruleth his spirit is better than he that taketh a city.

What is gained by yielding to temper? For a moment there is a feeling of relief, but soon comes a sense of sorrow and shame, with a wish that the temper had been controlled. Friends are separated by a bad temper; trouble is caused by it, and pain given to others as well as to self. That pain too often lasts for days—even years, sometimes for life. An outburst of temper is like the bursting of a steam boiler; it is impossible to tell beforehand what will be the result. The evil done may never be remedied. Starve your temper. It is not worth keeping alive. Let it die.

Mother Not to Blame.

Tom had been an idle, careless, mischievous boy in school. He did not mean to be a bad boy, but he wanted to do about as he liked, without seeming to care how much he troubled others by it. He had a seat-mate who was quite unlike him, in that he was careful to try to please his teachers.

One day Tom heard the teachers talking about some of their pupils; he heard his own name mentioned, and then that of his seat-mate.

"Jamie must have a very lovely mother, I think," said one; "for he is always so polite and agreeable, and tries very hard to please all who are around him."

"I have heard that Tom Dunn's mother is a good woman," said another, "but I don't see how it is that she has such an unpleasant boy. I think he has a generous nature, and when he likes can show fine manners. It is my opinion his mother tries to teach

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Notice is hereby given that a dividend of four per cent. on the capital stock of the Company has been declared for the current half year, payable on and after the 1st day of June next, at the office of the Company, Church Street. The transfer books will be closed from the 17th to 30th May inclusive. Notice is also given that the general annual meeting of the Company will be held at two o'clock p. m. on Tuesday, June 3, for the purpose of receiving the annual report, the election of directors, etc. By order of the Board. S. C. WOOD, Manager.

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him just what is right, but he will not listen to her teaching. You know there is many a boy that will go on to destruction in spite of his mother."

Tom had heard enough to make him a miserable boy for the rest of the day; and he had not put conscience away so far but that he could hear a whisper: "You've been a mean boy, and they've laid it all to your mother!"

Now he did really love his mother, and could not bear the thought that he had brought discredit upon her name. After school that night he lingered until the others had passed out, and, going up to his teacher, he said slowly, and as if he hardly knew how to say it: "I want to tell you—that—that mother isn't a bit to blame. Don't lay it to my mother—all my bad ways, I mean."

I don't think Tom thought at all what a brave thing he was doing; he did not think of anything but the wish to defend his mother; but when the teacher took his hand and said: "Your mother must be a brave lady, Tom, for her boy has shown himself brave to-night, and I shall expect good things from him in the future," he thought, "I wonder if the other boys know that, good or bad, all they do is laid to their mothers."

Home is Best.

Little Ada—mamma's and papa's only child—had been travelling all over with her parents. She had been across the big ocean, and in some very strange countries. She had seen some beautiful places. One day, while mamma rested in the carriage, Ada went with papa all over the gardens, and away up into the high towers of one of the great buildings, which was so old that the little girl could hardly reckon on her fingers far enough back to find out when it was made.

As they climbed up—and up the winding stairs, and Ada stopped to peep out of the funny little windows in the high towers, the beautiful sky seemed so near, and it looked so golden and red, as if a fire had kindled behind the clouds. Little Ada watched, and drew long breaths, and seemed so full of thought that papa said: "Are you tired of these handsome old palaces, my little girl?"

"No, papa, no only—you see, it is so grand! I can't get acquainted with it. And I think I shall always believe my dear home to be the loveliest place in the whole world, after this."

Papa smiled, and said: "That is right, my child. It is right to love home the best of all. And, you know, Ada, that there is a home, the best of all homes, all ready and waiting for us. Do you ever think of that home, my little girl?"

"Sometimes, not very often, papa."

"You must try to remember it often, and to think that it is your true home. It is the beautiful place, where God's children will 'feel acquainted' right

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away, and where they will always be perfectly happy."

Ada looked up at the great towers which seemed to touch the red and golden clouds.

Then she looked down at the beautiful flowers blooming in the grass, and she wondered how God could love His children so much, and do such kind things to make them glad.

She thought she would be a better girl, and try to love God more every day.—*Shepherd's Arms.*

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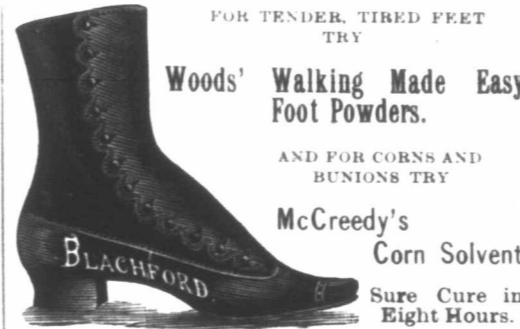
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