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Vol. 20.] TORONTO, CANADA, THURSDAY, MARCH 29 1894. [No. 18

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

NOTICE OF REMOVAL.—We have removed the offices of "The Canadian Churchman" to larger and more convenient ones, corner Church and Court Sts. Entrance on Court Street.

"SEPARATE SCHOOLS" formed one of the strongest forts of the Church, half a century or so past, in Canada, and were only given up after a hotly contested campaign. The Church was overwhelmed by numbers, not by argument. In fact the only argument of any weight against Separate Schools is the poor one of expediency—but it is better than none. Only you must—to be logical—prove that in a given community, such schools cannot be efficiently and beneficially maintained!

PULPIT EXCHANGE has become such a favourite and popular exercise of fraternal feeling on the part of the ordinary Protestant denominations, that the exclusiveness of the Church is thrown into high relief. In the U. S. they have been questioning the Bishops about it. Bishop Whipple objects to it because it "substitutes courtesy for principle, and places a truce instead of unity." Bishop Doane says the valid ordination is a "sacred" trust. Bishop Seymour says "the ministry is official, not personal." They agree that this "exchange" does not promote reunion one bit.

A NICE OFFERTORY COLLECTION was taken up in St. Bartholomew's Church, N. Y., on 4th March, for the use of the Loan Association—\$40,000! A good nest-egg! Now, the poor can come and "pawn" or "mortgage" their precious valuables (few and far between usually, but more prized than the "easy come, easy go" valuables of richer people) at a reasonable interest for such loans as they will reasonably bear. No better plan could

be desired to illustrate true charity and preserve self-respect.

"A CHRISTIAN COUNTRY"—Canada! In reply to the deputation in favour of tax exemption for churches, Premier Mowat, of Ontario, took the only sound ground as against the Secularists. Long ago it was laid down judicially (by Chief Justice Harrison) that there can be no doubt admitted as to the Christian profession of Canadians—whatever doubt our Republican neighbours may be in about themselves. Whatever is essential to Christianity as a creed and system in the eyes of the law—is Canadian!

MR. GLADSTONE'S CAREER naturally forms a common—almost universal—subject in our English exchanges. The *Guardian* says, in regard to the "mistakes of his old age":—"But of the Church in her spiritual character (as distinct from an 'establishment') he has throughout his life been the consistent defender. . . . Churchmen will remember with thankfulness his resistance to the Divorce and Public Worship Regulation Act, and the excellence of his Episcopal appointments."

ROMAN CATHOLIC AND OTHER "LEAKAGES."—In regard to the losses suffered in the Old Country, the *Catholic Times* says: "Other religious bodies, it is true, suffer similar losses, but on the whole it must we fear, be admitted that the bonds which bind them together are closer than those prevailing amongst Catholics." The complaint of want of "social cohesion" here made is a pretty general one, wherever the denomination is old enough to embrace a variety of social grades or classes. The difficulty is quite natural.

"LOMBARD ST." smacks—as all the world knows—of concentrated business activity. At times, however, "St. Edmund the King"—a Church in the very heart of that worldly thoroughfare and centre—becomes the platform of religious influence of a very powerful kind. It was so when the intrepid—however eccentric—"Father Ignatius" preached there on week days at noon. It is so again when Rev. John Carter (the eloquent Canadian) and other great preachers "beard the lion-world in its den."

"ROME REDEDICATED TO ST. GEORGE—and the dragon!" At least so proclaimed a British prelate (probably Irish) returning from Rome. He alleged his mission to have been a restoration of the balance destroyed by the recent "rededication" of England to St. Mary and St. Peter. The former proceeding—if undertaken seriously—would be about as wise as the latter: but Christendom does not value such proceedings very highly.

SECULAR EDUCATION IN VICTORIA has been once more prominently brought before the public in Great Britain—and thus the world at large!—as an awful example of the untrammelled effect of merely secular instruction. The decrease of crime has been enormous, appalling: and the decrease of religious instrumentalities proportionate. So far from supplying the defect of religion from the schools, the Sunday schools are being deserted—so prevailing is the flood of irreligion fostered by secular education.

THE HOUSE OF LORDS "REPRESENTATIVE" seems a rather anomalous statement, tantamount to a

paradox: but we owe its emphatic illustration and enforcement to the N. Y. *Churchman*:—"The House of Lords is probably at this moment a better representative of the English nation than the House of Commons." Worse and worse! Who can credit it? The argument of the editor, however, shows his point to be in the fact that the most characteristic peculiarity of the English people is their conservatism—and the hereditary House of Lords represents that beautifully.

"LET THEM ALONE AND THEY'LL COME HOME."—It is almost ridiculous to note the rapidity with which so many 'verts to the Church of Rome find their way back again. A notable instance of this has recently occurred, wherein—almost before the public has half digested the fact of the 'version—one of the 'verts says practically, "Sorry I spoke. . . . I am returning to the Church of England." This one had in his convert ardour and enthusiasm written a book to justify his change!

THE DIATHESSARON—"Through the Four Gospels"—the name of a treatise or rather compilation of Tatian in the early days of the Primitive Church, has become lately more than ever a centre of interest and argument. Opponents of the truth of the Gospel stories had long foretold that their theories would be substantiated by Tatian's treatise if it were ever discovered complete: and now that it has been discovered, it completely annihilates the sceptics and harmonizes the "Four Gospels."

"HYSTERICAL UTTERANCES" is the epithet applied by a theosophist writer in the *Calcutta Statesman* to the bombastic pronouncements of the erratic Mrs. Besant, who—after her discouragement by the leaders of the High Church movement in England years ago—has been "adrift" among the various "issues," and is now posing as a Hindoo 'vert! Her numerous religious (?) evolutions seem to indicate a phenomenally elastic or unstable brain. Hysteria is probably at the root of the matter in reality, and she is hardly responsible (morally) for her errors of fancy. Her latest fad is worshipping idols.

"HE WROTE TO HIS WIFE DAILY."—Among the many good points now canvassed in the personal character of the late W. H. Smith, M. P., the record of his domestic and marital fidelity is perhaps the most touching—for "thereby hangs a tale!" The institution of daily service at sea—reading the lessons himself—and the usage of popular chants and hymns in these services, form another "waymark," of character. "The lives of good men all remind us we can make our lives sublime"—witness such men as W. H. Smith and Geo. W. Childs.

"G. O. M." was apparently as well deserved a title for John Wesley as for William Gladstone. In his 82nd year he said "It is now eleven years since I have felt any such thing as weariness. . . . never tired. . . . such is the goodness of God. . . . is anything too hard for God?" The next five or six years, however, told a different tale—dim eyes, dull hearing, slow feet, shaking hand! His time had come: but how grandly he struggled with infirmities of age!

"GENTLEMEN" instead of "dearly beloved brethren"—seems a rather long reach in the

methods of addressing congregations: but such is the habit—it seems from the *Daily Telegraph*—of the Canon Body in conducting conferences for men at Upper Norwood. It used to be "my brothers," "dear people," "dear souls," etc. The *D. T.* suggests we may yet have "ladies and gentlemen": but that sheet seems rather prone to irony. There is probably sound reason for the great missionary's—and others—change of fashion in this respect.

RELIGIOUS EDUCATION.

How to give religious education to the mass of our school children causes continuous perplexing discussion. Unfortunately, so far, on this continent, it has begun and ended in discussion. Birmingham in its practical way has been acting, and what it has done is detailed in a series of articles in the *Sunday at Home* on "Sunday in Birmingham." The various schools, meetings, and agencies for young and old show the great work done by all classes in this great city, and that we on this side of the Atlantic have much to learn.

What we wish to point out now is that forty-five out of the fifty-two Board schools are in use on Sunday for various religious purposes, about thirty are used for ordinary Sunday school work, fifteen for missions on Sunday evening, nine for adult morning schools, and nine for adult afternoon Bible classes. The Church of England shares with other religious bodies in the use of Board schools for religious services.

The clergy, as well as ministers of other religious bodies, attend the Board schools on certain days in the week. No religious teaching is allowed during school hours, but the schools are open for half an hour before the ordinary school work on Tuesdays and Fridays, for volunteers to give religious instruction to the children who choose to attend. Alderman Manton, a leading Congregationalist, pays the small rent required by the Board, and his group of workers include thirty-six clergy, sixty ministers, laymen and ladies, who unitedly give one hundred and fifty services every week. Other Church clergy have their own organization and similar teaching in other schools.

We have repeatedly urged in these columns the necessity of similar action in Canada; were a beginning made, we doubt not the work would be hard and possibly disappointing at first. But that something more than Sunday school work is needed is admitted on all hands. Here then is what is done in schools corresponding to our common schools, and we are sure our school trustees would be ready to aid any reasonable wish of the leading religious bodies in our towns, just as is done in Birmingham.

EDUCATION AND CRIME.

This is one of those questions, of world-wide interest, upon which the world as a whole, and in its various sections, is very apt to waver, change its mind, now this way, now that, as the facts presented from time to time, and the force with which they are presented, vary. A great deal depends—more than we are apt to think—on the latter element, the adventitious force of the period, and the question as to which side it predominates on. These expositions of force—moral, and largely personal, rather than anything else, though sometimes political—naturally produce certain "waves" of influence, and upon these waves public opinion floats confidently and gaily enough for the time being. Presently, some contrary influence is exercised powerfully, some powerful

and masterly mind enters the arena on the other side, and the *meles* presents a far different aspect to the spectator.

CANADA FIFTY YEARS AGO

exhibited the Church influence as decidedly thrown on the side of religious education, and as practically unanimous in preference for separate or denominational schools. Such men as Bishop Strachan in the West, and parallel characters in the East, did not hesitate to inveigh in the very strongest Saxon against the "pernicious system of education," and the "iniquitous law" against which they resolutely set up their banners; and they persistently demanded separate schools as the right of the Church of England, as well as of other religious bodies—and not only of the Roman Catholics. The presence of this blot of partiality for Romanism was keenly felt, and they struggled fiercely against it.

THE SCENE CHANGED

ere long. The exigencies of political parties, the demands of expediency in public affairs, the influence of plausible appeals in favour of "fraternal amenities" in educational matters, the cry of union—"united front in presence of the foe"—the necessity for combination of varying forces in special directions, brought about the change. The importance of the question from the Church point of view was gradually lost sight of; other issues overtopped this one in apparent comparative importance, lay champions of the Church began to waver in their allegiance, clerical leaders of thought weakened or died—the struggle was given up!

A WAVE OF INDIFFERENCE

crept slowly upwards and soon lay sleeping tranquilly in the sunshine of temporary material prosperity. It is true there were occasional cries of alarm and warning from the "watchmen of the night": while many Church clergymen addressed themselves heroically though sadly to the task of "making the best of the bad bargain" they had got. To instil some tincture of religious principle, thought and feeling, into the prevailing "godless system" of education, became their aim. They struggled against overwhelming odds, and they found out by experience apparently that their struggle was a practical waste of time—they might be better occupied elsewhere than merely "tinkering" (the only possible thing) with secular schools.

HOW IS IT NOW?

The age of indifference is pretty well over—people are beginning to "wake up" to a change of atmosphere in the night. People are conscious that the tone of our country is "not what it was"—there is a feeling of serious deterioration. We have not the same confidence in the solid morality of the population; there is a feeling of hesitation in predicting a popular verdict in any particular case on the side of moral rectitude. We should like to feel that the people of Canada are "sound at the core" on all questions that affect religion. Secular greed is not content with what it has achieved in the way of spoliation—they would lay their hands on our Church edifices and exact their burdens of taxation. Religion is no longer generally recognized as a benefactor—or we are very near that point!

THE AWFUL EXAMPLE OF VICTORIA

—our sister colony, of like blood and similar experiences—ought to make us stop and think. They have had twenty years of purely secular education, and results have been tabulated. At

the Folkestone Church Congress, Bishop Moorhouse, of Manchester (with large Colonial experience in that quarter), held up the warning to England and the world. His statement was challenged, and a Victoria dissenting minister (one Savage) employed to refute him. The adversary has candidly "struck his flag," and acknowledged that Bishop Moorhouse did not go far enough—the case turned out worse than he had described for religion and morality. The Chief Justice of Victoria has added the weight of his testimony. Archbishop Benson has thoroughly sifted the statistics—and with the same verdict. Is it not time for Canadians to be up and doing?

REVIEWS.

THE WAY, THE TRUTH AND THE LIFE. The Hulsean Lectures for 1871. By F. I. A. Hort, D.D., University of Cambridge. 8 vo., pp. 219, \$1.75. London and New York: Macmillan & Co. Toronto: The Copp, Clark Co., Ltd.

There is a pathetic interest in these four lectures, published so long after their delivery. Their author had been engaged upon them preparing them for publication, and labouring with bad health and many engagements to give to them a full expression of his thought, but he had to leave the work unfinished, and no fitter editor could have been found than his life-long friend, the Bishop of Durham. The lectures are published in almost the same form as Dr. Hort left them, and the notes at the end of the volume form a collection of thoughts rather than a system of elucidatory matter. The lectures are studies of great depth and sobriety, following out with infinite care every line of thought, and co-ordinating it all to the deeper wants and conditions of the human mind. The editor says truly of the lectures: "Every page bears the impress of reality, of breadth, of sympathy, of absolute loyalty to truth." Even the study of such lectures has a teaching power, and the lucidity of phrase and arrangement of ideas give continuous interest in the closest reasoning—for the reasoning is close, and there is nothing wasted in rhetorical decoration.

FISHERS OF MEN. Addressed to the Diocese of Canterbury on his third visitation, by Edward White, Archbishop. 8 vo. \$1.75. London and New York: Macmillan & Co.; Toronto: The Copp, Clark Co., Ltd.

To Churchmen on this side of the Atlantic the treatment of prominent ecclesiastical topics by the Primate of all England must be of peculiar interest. The volume before us brings us into touch with the leading thoughts of the living Church, and if we do not find an authoritative decision we have sufficient for those who run to read and be guided by a wise counsel. The charge is broken up as read at different churches, and we may occasionally lose the point of local allusions, but all parts and sections are intensely practical. It is divided into five parts, and a sermon is added, as it goes over much of the same ground. It is clear that the Archbishop is more than alive to all the foremost currents of thought in the Church and nation. His Grace's notes are few, but we quote one as characteristic of the man. "Could there be a more aimless imitativeness than is exhibited by altar cards—useless in our service? or the revival of the always meaningless term of 'Mass'—the poorest term ever used for the Eucharist?"

BRYAN MAURICE, OR THE SEEKER. By the Rev. Walter Mitchell.

THE CHIEF THINGS, OR CHURCH DOCTRINE FOR THE PEOPLE. By the Rev. A. W. Snyder. New York: Thos. Whittaker; Toronto: Rowsell & Hutchison.

These two volumes are respectively Nos. 8 and 10 of Whittaker's Library of Church Teaching and Defence, and are two old friends and favourites. It is nearly thirty years ago since Bryan Maurice first appeared. What a changed world since then! But the publishers have shown wisdom in retaining the book as issued first, instead

of recasting it. When re-revised but the theologian's older reader than a reader.

Church divided into two books in a volume. A merit commission are argu- Church are and contro- issue between diffe

THE MUSIC R

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THE RITU

BY THE REV. H- DUCATION- CANON OF

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that which re- very ancient- "As Joseph- Body in a clea- rected that th- when replace- five white lin- meaning if th- acts of Comm- D. The thi- ing of Sacra- state just w- like our other- Church's for- We believe- His Church t- and believe i- merely declar- of the Homi- That it is exe- way after a- person's deli- confession is- cision as to- science. Thi- to the soul by- but may be o- That this con- the Sacram- of the same d- ments genera- sense, as bein- gift by means- ment. Now- ing of our for- easily how ar- The morning- tation in H- XXXIII, Cai- of the Sick, a- absolutely an- ing. It was- Communion- Dr. Pusey of- use of confes-

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By the Rev. TRINE FOR THE Snyder. New into: Rowsell

ly Nos. 8 and rch Teaching is and favour-) since Bryan nged world ve shown wis- first, instead

of recasting it, for the story is a fascinating one. When re-read after a lapse of years it is still so, but the theology and religious discussions attract an older reader, who finds there is more in the book than appears on a first perusal by a story reader.

Church Doctrine is what its title indicates, divided into short, pithy chapters. Mr. Snyder's book is written for the people, and what he says is said in a way to tell with the mass of readers. A merit common to both volumes is that the questions are argued out; the points in favour of the Church are put so as to be easily remembered, and controversial matters discussed are those in issue between the Church and outsiders, not between different sections of it.

THE MUSIC REVIEW. Clayton F. Summy, Chicago.

The March number contains among its numerous and pleasantly written articles, the concluding one in a series on Schumann's Literary Work, translated from Phillip Spitta. Others are J. S. Bach by Ernst Perabo, Hans Huber, a Swiss composer, translated by J. N. Cady, and an amusing sketch by F. W. Root, etc. Also a four-part sacred song, There is Resting By and by, by C. A. Havens.

THE RITUALISTS AND THE REFORMATION.

BY THE REV. H. E. HALL, M.A., WITH A NOTE OF INTRODUCTION BY THE REV. T. T. CARTER, M.A., HON. CANON OF CHRIST CHURCH, OXFORD.

(Continued.)

v. I suppose by the words "there is no presence extra usum" is meant, no presence except in the act of Communion. All that has been said above refutes that statement. I need only, therefore, point out here two corroborations of our teaching, which bear directly on this particular point. The first is the direction to cover what may remain of the Consecrated Elements, after the Communion of the people, with a fair linen cloth; and the second is the direction at the end of the service, that whatever does so remain is to be consumed by the priest, and such other of the communicants as he may call unto him. Both these directions bear witness to an abiding objective Presence under the Consecrated Form of Bread and Wine. No such directions exist in the Baptismal Service, the inward part of which Sacrament is in the use. After the service the water is allowed to sink into the earth. The presence of these directions in the Communion Service emphasizes the distinction already pointed out between Holy Baptism and Holy Communion. The use of the linen cloth to cover that which remains after the Communion, is both very ancient and symbolical. Dr. Pusey writes: "As Joseph of Arimathea wrapped our Saviour's Body in a clean and fine linen cloth, so the Church directed that the Sacramental Body of Christ should, when replaced on the Altar, be enveloped in the pure fine white linen." These directions would have no meaning if the Presence had passed away when the acts of Communion were ended.

D. The third and last charge concerns our teaching of Sacramental Confession. Here again I will state just what we do teach, in order that it, too, like our other replies, may be compared with the Church's formularies.

We believe that "our Lord has given power to His Church to absolve all sinners who truly repent and believe in Him." That this absolution is not merely declarative and hypothetical, but in the words of the Homily "hath the promise of forgiveness." That it is exercised in its fullest and most efficacious way after a sincere and complete confession of a person's deliberate and conscious sins. That such confession is not compulsory, but voluntary, the decision as to its use resting with each person's conscience. That forgiveness, though truly conveyed to the soul by absolution, is not limited to absolution, but may be obtained by true contrition and prayer. That this confession and absolution, commonly called the Sacrament of Penance, though not a sacrament of the same dignity or necessity as the two Sacraments generally necessary for salvation, is in a true sense, as being the conveyance of a definite spiritual gift by means of an external ministerial act, a sacrament. Now this teaching is so obviously the teaching of our formularies that one cannot understand easily how any person can ever gainsay the doctrine. The morning and evening service, the first exhortation in Holy Communion, the Articles XXV., XXXIII., Canon 113, the Service for the Visitation of the Sick, and the words of Ordination of a priest, absolutely and beyond dispute authorize our teaching. It was the reading of the exhortation in the Communion Service which, in a great measure, as Dr. Pusey often told me, restored the more general use of confession amongst us.

Only two passages in our formularies, so far as I know, are urged against the doctrine. The first is the prayer which follows the Absolution in the Visitation of the Sick, in which forgiveness is still asked for, thus, as it is suggested, casting a doubt on there being anything more than a hypothetical declaration in the Absolution. But this prayer is based on the Scriptural teaching of "wash me more and more from my iniquity." We might with equal justice say that Nathan's message of forgiveness to David was hypothetical, because David after it wrote that verse to which I have just alluded. Absolution, like all other Sacramental ministrations, requires correspondence on the part of the recipient for its full benefits to be operative; ever deepening contrition is at once a common fruit of the restoration effected by absolution, and also the safeguard of its grace, but certainly does not argue that the absolution took no effect. The other passage, which is thought, and on first sight might fairly be thought to argue against our teaching, is a passage in the second part of the Sermon on Repentance, in which the authority of St. Ambrose and St. Augustine is adduced as censuring Auricular Confession. Now, first of all, since the Homily relies on those two Fathers, both of whom explicitly taught the truth of the ordinance, it is obvious that all that it says is intended in a Catholic and Patristic sense. Further it must be remembered, that the term Auricular Confession was, as Canon Carter has pointed out, a term employed at that time to denote the special Roman system of Confession, including particulars which were rejected by our Bishops, and are not part of our system now. One main point of the abandoned system was its compulsory use. Our system being voluntary, our people being free to go to any priest they like, our Prayer Book making constant reference to a use of Confession and Absolution, it is certainly more reasonable and consistent to suppose that it was not the Prayer Book system which was being written against, but the Roman. I do not think that fair discussion can long be continued over the certainty that the Church of England sanctions the doctrine of Confession and Absolution. The only question can be as to their use. This, as I have stated, we consider a matter of counsel. By counsel I mean that we do not regard them as of universal necessity. On the other hand, we may not regard them as of indifference, as a thing which we may ignore, but as a means of grace which we must each face from time to time, in our preparations for Communion, and for the hour of death.

There is one point on which we may feel in more agreement with our critics, and that is on the possible danger in young and inexperienced priests hearing confessions. The remedy, however, is one which I fear might only arouse still more controversial bitterness, as it is the insistence on clergy obtaining an additional and special faculty or license from the Bishop before exercising this part of their ministry. While such a rule does not exist, however, if young priests are to have personal intimate dealing with souls at all, I certainly think the possibility of harm is lessened when such dealings are in church, often in the open church (i.e., coram populo), and with all the solemnity of a religious ministration. But this last point is a matter for fair discussion, and no part of the charges I had to refute, and offer some explanations upon, which I trust I have satisfactorily succeeded in doing.

E. In conclusion I make these three remarks.

1. It is often feared that we are desirous of reunion with Rome. So in a sense we are, but not at the expense of truth. We neither conceal nor palliate the differences, vital, essential, between us, such as the Rule of Faith or the Papacy. These definite issues must be challenged patiently, courteously, historically. It is by such means that we seek reunion. To desire it, as we desire it, is to desire the triumph of truth, on whichever side it may be found, and the fulfilment of our Lord's yearning. We believe that reunion with Rome would enrich us both with spiritual grace; at the same time we would respectfully try, by persistent reference to Holy Scripture and antiquity, to point out to Rome where we cannot but firmly believe that she has departed from the true lines of that two-fold rule. Our desire for reunion with Rome is in no degree whatever less praiseworthy or less honest, than a parallel desire which exists in the hearts of so many Churchmen for reunion with Nonconformists. In neither case do we wish it at the cost of principle, but we desire to foster it by truth and love.

2. It is sometimes said that we are undoing the work of the Reformation. But the Prayer Book is the work of the Reformation, and the whole object of my article has been to show how truly we have learned our belief from the Prayer Book. It is well that the work of the Reformation is something so definite and so accessible in that hallowed and familiar Book, that all may test these questions by it.

3. But if the Prayer Book is so clear, how is it that these disputes arise? I believe the answer is as follows: in addition to the dogmatic proposition

of the Church, which was conducted by theologians, there was also a change in temper and tone of thought in which much popular feeling and passion, aroused by reaction from mediævalism, had a large sway. This temper was far more revolutionary than the theologians could approve or adopt. It was strongly developed and reinforced by foreign influences from Switzerland and Germany, until, under the Commonwealth, it became the triumphant party, and after the Restoration remained as the Puritan tradition. This has long served as a gloss upon the Prayer Book. Slowly and patiently the more Catholic tradition, enshrined in our formularies, has made its voice heard, often regarded indeed as an intruder and a bastard, but still making good its claim. The long struggle for the revival amongst us of belief in Baptismal Regeneration serves as an illustration of what has happened, and an encouragement under misunderstandings now. The hope for the Church rests on mutual conference, and explanations, great caution of expression both in teaching and in criticizing, respect for each other's deep convictions, and an intense desire to promote brotherly love and the victory of the Truth.

(To be continued.)

LETTERS FROM BISHOPS OF THE EPISCOPAL CHURCH, U.S., ON A PROPOSED "EXCHANGE OF PULPITS."

H. K. Carroll, LL.D., recently wrote a letter containing a proposition on the basis of the Chicago-Lambeth Articles, in which he calls upon the Church to show its sincerity in proposing these articles by repealing the canons which forbid "Ministerial Reciprocity." He asks: "Why cannot our Episcopal brethren make this contribution to the noble cause of Christian Unity?"

A copy of this letter was sent by the publishers of "The Independent" of this city to each bishop of the Church, and replies were received and published from twenty-eight. The bishops answer as with one voice that the canons cannot be repealed, and give the reasons. We have space for only the following brief extracts from their convincing letters:

Bishop Williams states that the canons in question rest back upon the Preface to the Ordinal, which "stands on the same ground as the Book of Common Prayer, and is itself far above any merely canonical provisions. Moreover, this Preface has remained unchanged in the formularies of the Church of England and the churches in communion with her, for a period of nearly three hundred and fifty years. It could not be repealed now, or even changed, without stirring up strife and division. And surely, it would be an unhappy step to begin a movement for unity by disturbing and dividing our own household."

The gift of unity, "lost to the Church through sin," can, he says, "best be restored by prayer."

Bishop Clark says: "I do not think that the agitation of the question referred to would, at the present time, tend to advance the cause of Church Unity, any more than it would to ask the Presbyterians whether they would renounce their distinctive name in accepting the Historic Episcopate."

Bishop Whipple says: "I do not believe that the interchange of pulpits will promote, but rather hinder, unity."

- (1) It substitutes courtesy for principle, and places a truce in the stead of unity.
(2) I fear it would widen, not heal, our differences.

We believe that the ministry of the primitive and Catholic Church is a threefold ministry of bishops, priests and deacons, and that it rests on the same proofs as the authenticity of the Scriptures and the Catholic faith. Shall we invite teachers who honestly believe we are in error? . . . We will try to speak no word and do no deed to wound other hearts. We will pray and work and wait. Unity will come, not in our way, but in His way; the prayer of our Lord will be answered that they all may be one."

Bishop Neely says: "A chief reason why Episcopal pulpits are locked against ministers of other churches is that, in the judgment of the Episcopal Church, such ministers are not duly commissioned, have not the apostolic commission to minister the Word and Sacraments in the Church of Christ. Only such a conviction and the obligation to guard her children against the possible peril of hearing false or perverse teaching from our own pulpits, could justify such restrictive enactments as are quoted from our canons."

Bishop Tuttle says that "Ministerial reciprocity would do no good, but rather disorder and disunity would be promoted. For large numbers in the Episcopal Church are convinced that no man is a validly commissioned minister of the Lord Jesus Christ who has not had the hands of a member of the Historic Episcopate laid upon his head, and such persons would be obliged to protest against practices which stultified their convictions."

Bishop Doane shows that "adapting the Historic Episcopate or altering and amending the law governing the Episcopate, is a very different thing from

abrogating it. . . . For a valid ministry in the Episcopal Church, public prayer with imposition of hands by lawful authority is essential, before any man can be counted or taken to be a lawful bishop, priest or deacon in this Church, or suffered to execute any of the functions of its ministry. The canon which merely gives practical application to this could not be repealed without relegating the organic law to neglect and infraction. . . . We are not only free, but we are bound, to make any personal 'sacrifice' and any individual 'contribution' to the noble cause of Christian Unity. But these are things with which we are put in trust, and no man can sacrifice truth, or contribute that which does not belong to him, for any cause in the world."

Says Bishop Niles: "Were all in this Church, in our great love of our separated brethren, to deal untruly with the Episcopate, holding it as a thing which we are free to take up or lay down, aside from the sin of it, we would wholly forfeit our place as a possible intermediary between the Protestant bodies on the one hand and the ancient churches of the East and of Latin Christianity. Surely we ought all to care for the whole family of God."

Bishop M. A. De Wolfe Howe says: "What other organized body of believers will concede as much for the sake of full fellowship as the Protestant Episcopal Church has offered to do? Yet because we cling to one feature which marks our identity, we are setting up a 'barrier to Christian unity.'"

Bishop Scarborough says that "repeal would not help Church Unity. If the canons were repealed, there stands the Ordinal. If we can settle what the original form of the ministry was, as we find it in the New Testament, in the early Church, in the Church for fifteen centuries, and what it is to-day in the great body of believers, our feet will be on solid ground. Undoubtedly the whole question hinges on the Historic Episcopate. All agree to that. The bishops have stated their ground frankly; now let some other body of Christians meet the proposal by stating on what terms they deem organic unity attainable. Surely none would be satisfied with a mere exchange of pulpits!"

Bishop Seymour says: "This teaching of the Ordinal is the heart and soul of the polity of the Catholic Church, since it presents the ministry as official, not personal, and as handing on the government of the Church as established by Christ by the adoption of the same principle which operates to continue all human governments, namely, the principle of succession in office."

"Such action would cut us off from the mighty present as holding, with the historic churches of the world, the same faith and practice which they still maintain. It would leave the Church of Rome, with her corruptions in doctrine and practice, and her frightful usurpation in repealing the charter of Christ, vesting the government of His Church in a corporation and substituting in its place the absolute monarchy of the Papacy in 1870—it would leave, I say, the Church of Rome, the sole historic Church in the West; and give her a triumph, in drawing thousands to her obedience, such as she has never known or dreamed of since Luther challenged and laid bare her abuses and corruptions in 1517."

Bishop Whitehead writes: "That 'Ministerial Reciprocity' is not the panacea for existing divisions is patent to the eye. For, although ostensibly in operation for scores of years among our Baptist, Methodist, Presbyterian and Congregational brethren, they are not the less divided into diverse camps, and no strong movement for unity has come from any one of them. If not efficient where it is in constant use, why should it be if given wider scope?"

Bishop Knickerbacker says: "So long as the great mass of Churchmen believe in the divine origin of the Church and ministry as represented by this historic Church, we are not likely to repeal those objectionable canons that restrict interchange of ministrations with those not episcopally ordained."

Bishop Watson writes that "the right or duty of reciprocity depends upon the validity of the commission to be recognized by it. Not being able, so far, to find at present outside the lines of the historic and continuous Episcopate the credentials of a valid ministerial commission, I am compelled to believe that I have no right (however much I may wish to do so) to admit the principle of reciprocity in regard to those outside those lines."

Bishop Gilbert writes that "the whole question at issue is, essentially, Would the repeal of those sections of the canons of the Protestant Episcopal Church which prevent 'Ministerial Reciprocity,' promote organic unity in Christendom? How are we to reach an intelligent conclusion? By reference to the results obtained by so-called 'Ministerial Reciprocity.' Out of this has come only consideration of the question of federation, but federation is not unity. The spirit of denominationalism diminishes not. Could we expect any happier results by the waiving of that claim which alone justifies the Episcopal Church in maintaining a separate organization?"

Says Bishop Thomas: "In my judgment, this

question should not be discussed in the public prints by those who may be called upon to vote in council after invoking the guidance of the Holy Spirit. Whenever a proposition in regard to 'Ministerial Reciprocity' comes before our General Convention, from any Christian communion, it will receive most careful and respectful consideration."

Bishop Adams writes: "We, and we alone, have sent forth a protocol, the solid basis, as we deem it, of a sound and lasting ecclesiastical peace and of a charity which allows the utmost latitude beyond necessary things. To offer more would be to offer what is not ours to give—no, not if all the canons of all the councils were blotted utterly out of existence, and the so-called organic law should follow in their wake."

Bishop Johnson: "There seem to me numberless difficulties in the way of establishing such a reciprocity as is advocated in the article by Dr. Carroll. To admit the Protestant ministers to our pulpits merely as laymen, would be as great an indignity to them as we could offer, and with the present views of the most of our clergy they could be admitted on no other condition. . . . Any idea of a union of all Christians would have to be abandoned if we gave up 'the historic ministry,' which is so tenaciously held by all the most ancient branches of the Church. . . . This branch of the Church says to her ministers: 'I will relieve you of all responsibility in this matter, and forbid you to open your pulpits to any excepting to ministers and duly authorized laymen of this Church whose soundness in the faith can be vouched for.'"

Bishop Coleman says that he cannot advocate repeal, speaks hopefully of the change of Christian sentiment in favor of Christian Unity, and calls attention to Dr. Shield's "Historic Episcopate" at the point where he says: "Its exclusion of non-Episcopal ministers, though otherwise deemed opprobrious, gives it in fact a unifying quality. By recognizing such ministers it could not help true Church Unity, but would really hinder and frustrate it. It would only make new schisms in trying to heal old ones."

Bishop Grafton thinks that "Ministerial Reciprocity" would prove a hindrance. "The result, unless such ministers were conditionally ordained by our bishops, would be that a large number of our clergy and laity would be so unsettled that they would leave our communion. And, in respect of our now separated Christian brethren, it would only lead to further estrangement; for it would not be such an open and honorable treatment as they could accept; because to admit them by episcopal or canonical license to our pulpits only, and not let them celebrate at our altars, would not be to recognize their equality."

Bishop Wm. A. Leonard writes: "The mere exchange of pulpits will never bring about organic and corporate union between religious societies. Something more vital than social amenities, or evangelical work, or individual ability is requisite, and something besides personal piety and spiritual, subjective experience is demanded. The Church requires credentials and letters of embassy and a well authenticated commission in the regular army for her officers and instructors and leaders; and therefore it is that her Canon on the Ministry stands on her statute books."

With regard to the value of the Historic Episcopate, Bishop Graves writes: "It has proved such a safeguard and blessing that we desire to impart it to all who love the Lord Jesus and appreciate its blessings. From the evident disintegrating tendencies of those Christian bodies which do not have the Episcopate, it would seem to be essential to a vital and lasting unity. Reciprocity, or exchange of pulpits, might possibly be so 'regulated' as not to endanger the principle of the Historic Episcopate, but the 'regulations' would probably be more objectionable than the present status. It does not appear that exchange of pulpits has any appreciable effect in bringing into vital unity those bodies which have practised it. Its value is overestimated."

Says Bishop Jackson, of Alabama, "Ministerial Reciprocity" is a recognition of non-Episcopal orders. Recognition of non-Episcopal orders involves a contravention of our faith, renders our position not only untenable, but absurd, and is a concession to the prevailing idea that the Church is a human society, not a divine institution. A human society may be amended; a divine institution, never."

Bishop Nicholson regards "Ministerial Reciprocity" as a closed question.

Bishop Brooke shows how the canons are but a re-enactment of the fundamental law of the Church.

Bishop Gailor says: "Such a repeal would involve a surrender of the belief in the necessity of episcopal ordination, and, ultimately, a surrender of the Episcopate itself. It might possibly be a long step toward union with a few of our Protestant brethren; but it would certainly be a complete abandonment of even the prospect of visible union with the remaining three-fourths of the Christian world."

Bishop Dudley writes: "I do not see how it is possible for the Episcopal Church to admit to her chancels and her pulpits men non-episcopally ordained, whatever be their confessedly great powers

as preachers, and graces as Christians, unless she shall surrender the principle of the Historic Episcopate as one of the things with which she has been put in trust for the benefit of the human race."

Bishop McLaren says: "The repeal of two canons would do nothing for unity. On the contrary, if they were repealed, and if men could be found who would invite, and others found who would accept, the next sad number on the programme would be a disastrous cleavage in what is now one of the most homogeneous bodies in the country. The Anglican communion can do no more than she has done to secure corporate union, unless she surrender herself, her whole being, all that she has stood for and stands for; and no one believes that she will do that."

Bishop Boyd Vincent says: "Those restrictive canons of the Episcopal Church are not conceived in any narrow, sectarian spirit of spiritual self-sufficiency. They were not meant to reflect offensively on 'the ministerial character' or efficiency of our non-Episcopal brethren, apart from the systems they represent. God forbid! We know too well their ability, devotedness and success in saving and edifying souls. But the Episcopal Church, in those canons, looks further afield than the question of individual ministry or mission in our non-Episcopal Churches. They are her standing protest (and the only practical way she has of making it effective) against the sectarian principle itself, against the divisive tendency she sees in non-Episcopal ministries as a system. They are her proclamation of the idea and fact of an historic, Catholic Church, and her vindication of the Historic Episcopate as inseparable from that."

WHY AM I A MEMBER OF THE CHURCH OF ENGLAND?

BY CANON O'MEARA, M.A., ST. JOHN'S COLLEGE, WINNIPEG, MAN.

Why am I a member of the Church of England? First—I am a Churchman because the Church of England is intensely and essentially scriptural. She is scriptural in the supreme honour which she assigns to the Word of God. Again and again, in her articles and formularies, she asserts the sole and absolute authority of Holy Scripture as the rule of faith. She acknowledges again and again with emphatic iteration the supremacy of the Word of God over the whole realm of faith and practice; the three Creeds are only to be accepted because "they may be proved by most certain warranty of Holy Scripture," "it is not lawful for the Church to ordain aught contrary to God's word written"; "things ordained by general councils have neither strength nor authority unless it can be declared that they are taken out of Holy Scripture." And above all, she declares in the most emphatic manner that Holy Scripture containeth all things necessary to salvation. She is scriptural by reason of the prominence which she assigns to the Word of God in her services. Five times during morning prayer, three times during evening prayer, does she cause the Word to be read to the people, and this in addition to the morning and evening Psalms, and many of the chants which are directly taken from Scripture. Take the Word of God out of the Church of England service, and you have taken away far more than half of her whole worship. She is scriptural because she gives her people the whole teaching of the Bible. Every leading incident in our Lord's life, every great doctrine of the Christian faith, every great duty of the Christian life, as contained in Scripture, being brought forward in its due order and relation. This she does by her well arranged system of lessons, and by her recurring fasts and festivals, each illustrative of some special truth, or commemorative of some great Christian event. Limited as is our range of vision, we as clergymen are very apt to pivot round certain pet doctrines and certain favourite events in our Lord's life, and thus to develop what I may call a lob-sided theology. Against this well-known phase of human weakness our Church guards in the manner I have mentioned, so that in every congregation loyal to her method and discipline, not only the pure Word of God, but the whole Word of God, is preached during the course of each ecclesiastical year. For these reasons I hold the Church of England to be a scriptural Church, and therefore I love her and belong to her.

APOSTOLIC.

Again, I belong to the Church of England because I believe her to be an Apostolic Church. She is Apostolic in her origin. It seems to me unquestionable that the British Church which had its bishops and its missionary work long before the Roman mission under Augustine began—it seems, I say, unquestionable that the British Church had a continuous line of organization reaching back to the Church of Asia Minor, and so resting upon Apostolic foundation. Now this Apostolic foundation gives two advantages.

(a) It gives unquestionable authority. In the providence of God a necessity may arise for a Church

to constitute authority of increase of spi case with the l without sacrific retain this unl this is a blessi lessly thrown

(b) Her Ap great antiqui dig deep. The past has by th for the long fu Again, the tolic not only organization a in which to en of Episcopacy. epistles I find Titus for the functions. I Episcopacy we erment very and sub-Apost have crystaliz afterwards as form which I epistles of Ign definitely held tion.

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Again, I bel she is pre-emi people: She liturgy. By l people are cc audible part i could say muc our Church, nothing more dation than h of denominati Lyman Beech when once the off and its us dears itself to the vehicle c

to constitute itself anew, and what it loses in authority of organization God may make up to it in increase of spiritual power; but if, as has been the case with the Reformed Church of England, a Church without sacrifice of truth or spiritual efficiency, can retain this unbroken and unquestionable authority, this is a blessing not to be lightly esteemed or carelessly thrown aside.

(b) Her Apostolic origin gives the advantage of great antiquity. Those who would build high must dig deep. The Church that roots herself in the long past has by that very fact a promise of permanence for the long future.

Again, the Church of England I hold to be Apostolic not only in her origin, but also in her form of organization and government. This is not the place in which to enter on any lengthy argument in favour of Episcopacy. Suffice it to say that in the pastoral epistles I find very plain directions to Timothy and Titus for the performance of distinctly Episcopal functions. I find from unquestioned history that Episcopacy was the recognized form of church government very early in the history of the primitive and sub-Apostolic Church, although it may not yet have crystallized into the precise forms which it afterwards assumed. I find no trace of any older form which Episcopacy displaced, and from the epistles of Ignatius I gather that in his time it was definitely held to be of Apostolic origin and institution.

CATHOLIC.

Again I belong to the Church of England because she is a Catholic Church. She is Catholic in the truest sense of the word. Catholic in her presentation in due order of the entirety of Christian truth; Catholic in her maintenance of well nigh universal Christian practice, such as the ordination by bishops and the baptism of infants; Catholic in that she has gathered in her liturgy the pious thought and deep devotion of all the bygone Christian centuries; Catholic in that being the Church not of Revolution but of Reformation, her Reformation fathers gathered from the past all that was best in organization, all that was purest in doctrine and all that was most devout in worship; Catholic in the large charity and the wise and generous moderation with which she regards all who name the name of Christ. Catholic above all in her retention of the three great Christian Creeds, and in her unswerving and unflinching loyalty to the great and cardinal doctrines of the Christian faith.

PROTESTANT.

Again I belong to the Church of England because she is pre-eminently a Protestant Church. It is an utter mistake to assert that Catholic and Protestant are contradictory terms. Nay, rather, they are to one another as the two sides of the same shield. If the Church of England be Catholic in her maintenance of Catholic truth, then she must be Protestant in her readiness to uplift her voice against error of every kind. And even in that special sense of the word Protestant which has been assigned to it since the Reformation, the Church of England is distinctly and eminently Protestant. She is Protestant in that it was her sons and daughters, her bishops, her clergy and her laity, who, in the dark days of Marian persecution, fought and won the battle of Reformation truth. It was the very men who compiled her liturgy and drew up her articles, men like Cranmer, Ridley, Hooper, Latimer—it was these men whose souls went up to God from the fiery flames of Smithfield, who thus won for Englishmen of every name and every creed the priceless boon of an open Bible and an unfettered faith.

She is Protestant in the high honour she assigns to God's Word, making it, as I have said, her sole rule of faith. She is Protestant above all in her assertion and re-assertion of the great Scriptural and Reformation doctrine of justification by faith. "We are accounted righteous before God only for the merits of our Lord and Saviour Jesus Christ, and therefore that we are justified by faith only is a most wholesome doctrine and very full of comfort." Thus does the Protestant Church of England sound down through the centuries the war-cry of the Reformation, "The just shall live by faith."

THE CHURCH OF THE PEOPLE.

Again, I belong to the Church of England because she is pre-eminently fitted to be the Church of the people: She is this, first, because of her use of a liturgy. By her responsive form of worship, her people are continually invited to take devout and audible part in the worship of Almighty God. I could say much in praise of the beautiful liturgy of our Church, but I could say nothing more fitting, nothing more enthusiastic in its tones of commendation than has already been said by the clergymen of denominations other than our own, notably by Dr. Lyman Beecher, of New York. Suffice it to say that when once the strangeness of the service has worn off and its use has become at all familiar, it so endears itself to the hearts of those who employ it as the vehicle of their devotion, that, to judge by the

almost invariable testimony of those who have joined our Church in maturer years, it would be like robbing them of their dearest friend to deprive them of the privileges of our Common Prayer.

Again, the constitution of the Church of England in the Dominion of Canada is an eminently popular one. The supreme legislative power resides in our synods, diocesan, provincial and general, and the basis of the composition of these synods is very largely representative, resting in the last analysis on the votes of the communicant members of the Church. Of course, the bishops are permanent and ex-officio members of all diocesan synods, but as there may be two or three times the number of laity in our diocesan synods that there are of clergy, we can see that our Church may well claim to be a layman's Church.

Home & Foreign Church News

FROM OUR OWN CORRESPONDENTS.

QUEBEC.

Confirmations.—During Passion and Holy Week the Lord Bishop has been quite busy with confirmations in the city and vicinity. He has administered the sacred rite to good numbers in the Cathedral, St. Matthew's, St. Peter's and St. Michael's, and also during Passion Week visited Richmond, where he confirmed a number, and also delivered an illustrated lecture at this place and Sherbrooke to crowded houses, on the "History of the English Church."

St. Sylvester.—The Rev. Thomas Rudd, of Melbourne, has been appointed to this large mission, in succession to the Rev. George J. Sutherland, who has been appointed rector of Northfield, Vermont.

Church Society.—The anniversary meeting of this society is to be held in Tara Hall, on Thursday, April 5th. The Rt. Rev. Dr. Hall, Bishop of Vermont, Canon Thornloe, of Sherbrooke, and Dr. Heneker, Chancellor of the University of Bishops' College, Lennoxville, are to be the speakers. As Dr. Hall has kindly consented to be with us on the 4th, a festival service, similar to the one held at the time of the centenary celebration last year, has been arranged to be held in the cathedral at 8 p.m. on that day, at which he will be the preacher. At 8 a.m. on the 5th there is to be a joint celebration of the Holy Eucharist in the cathedral, in which the various city organizations will unite.

MARBLETON.—The Rev. E. Weary, the energetic missionary in charge of this mission, has lately organized a chapter of the Brotherhood of St. Andrew, and proposes also starting a company of the Church Lads' Brigade shortly.

QUEBEC—St. Matthew's.—Considerable interest has been added to the regular weekly meetings of the Parochial chapter of St. Andrew's Brotherhood, as several of the members have prepared and read most interesting papers. The two papers lately read have been on the subjects of "Fasting" and "Almsgiving," and one of the members is now busy getting up the paper to be read at the next meeting on "Prayer." A well attended Bible class is held weekly under the auspices of the chapter, which is open to all men. A neatly printed card giving lists of the services in the church is weekly left at the principal hotels, addressed to the various guests, giving them a hearty invitation, in the name of the chapter, to the services.

MONTREAL.

MONTREAL.—St. George's.—A well attended stereopticon evening was given recently in the Parish Hall in aid of S. S. work by the kindness of Mr. C. E. Hine of New York. Alaska and S. Florida formed the subject of the lecture, which was very interesting and was much enjoyed—the views showed well and were mostly taken by the lecturer. Flat ground appears to be scarce in Alaska, and excavations for dwellings is a normal condition of Alaskan homes. Mr. Hine had to resort to stratagem to secure photos of Alaskan ladies—so having paced the proper distance, codac in hand, near a group of natives, he yelled out something at the top of his lungs, and they all turned round their faces and they were all taken without knowing it; on another occasion a falling ice-berg took a young lady in the displacement wave up to her waist in water—it required both pluck and nerve for an insurance magnate to take a snap shot view of such a scene.

"The leap was quick, return was quick,
He has regained his place."

Alaska is rich in minerals, and besides sealing, there are salmon canning industries which were vividly described. In three short hours the live and kicking salmon was killed, cut up, cleaned,

canned, cooked, and commercialised. Totems or heraldic monuments form a striking feature of Alaskan family traditions. Boat building in various styles was illustrated, from the hollowed-out log birch-bark canoe and seal-skin covered coracle. To the credit of the Presbyterian Church, be it said they are carrying on a mission successfully in Alaska. S. Florida introduced the audience to queer fish on the coast, and, "inter alia," to the lecturer's fair daughter—"God bless her"—in an orange grove. Mr. Hine is a S. S. superintendent, and any parish, whether Anglican or any whatsoever, will be fortunate to secure the favour conferred upon St. George's Sunday school, for which Dean Carmichael tendered Mr. Hine a hearty vote of thanks.

ONTARIO.

BANCROFT.—A Quiet Day, conducted by the Rev. Cecil Powell, curate of St. Thomas' Church, Belleville, was held in St. John's Church on Wednesday, March 14th. At evening prayer on the previous day, an address was given by Mr. Powell, dealing with the duty of thanksgiving after communion, as well as earnest preparation for it. The Quiet Day began with a celebration of the Holy Communion at 8 o'clock, with an earnest address on Love. At 10.30 morning prayer was said, the Rev. Thomas Leech, missionary in charge, reading the prayers. The lessons were read and a sermon preached by Mr. Powell. Addresses were given and prayers said at 12.30 and at 3.30; the litany was sung at 5, and the services of the Quiet Day concluded with evensong and sermon at 7.30. The congregations, though not large, were devout, and the addresses fervent and spiritual. The day was a helpful one to clergymen and people, and it is hoped that the Quiet Day will bear fruit, through God's grace, in the deepening of the spiritual life of the parish.

COBDEN.—The mortgage which has been resting like an incubus on the English church here for ten years, is at last a thing of the past, greatly to the satisfaction of all the active and enthusiastic church workers of the parish. As was remarked the other day, "You can tell a Churchman on the streets by the great good humor that irradiates his countenance," as a result of the church debt being wiped out. When Rev. Mr. Shaw took charge of the parish, now about three years ago, he found it in anything like a satisfactory condition, owing to the fact that the conduct and efforts of the last three of his predecessors were not such as to inspire confidence and zeal on the part of the parishioners. A few weeks ago it occurred to Rev. Mr. Shaw that the last of the debt on the church could be paid off by a direct appeal to the members of the congregation here. He and Mr. Thos. Gray, armed with that dreaded thing, a subscription list, went around, and, thanks to the generous way in which most of the members responded, the result was as already stated, and the church is now ready for consecration. This paying off the church debt is all the more creditable when we take into consideration that during the last three years, a lot in the pleasant part of the village has been purchased and a handsome and commodious brick parsonage built on it, a very considerable part of the cost of lot and parsonage being already paid.

EGANVILLE.—A special meeting of the vestry of St. John's Church was recently held at the call of the Rural Dean. About forty of the parishioners were present. The Rural Dean stated that he had called them together to consider what was to be done in regard to the parish buildings. He had made a careful examination of the condition of the church and parsonage, on which it was evident no money had been spent for a long time, and he had taken with him a practical builder to whom he had pointed out what were necessary repairs, and what out-buildings were required. Mr. Acton, clerk of the vestry and contractor, reported the result of his inspection of the buildings, and gave estimate of probable cost of repairs and improvements. After some discussion, during which, in reply to a question, the statement was elicited from the Rural Dean that when at Easter he entered upon the charge of the parish he would remain with them, God willing, provided they did their duty by him and met their responsibilities—it was unanimously resolved to at once proceed with improvements to the extent of four hundred dollars, and a committee was appointed to superintend the work. It is expected the parsonage will be ready during April, after which work in the church will be proceeded with.

TORONTO.

The Rev. Canon Mockridge, D.D., Sec.-Treasurer of the Domestic and Foreign Mission Society of the Church of England in Canada, desires all correspondence, etc., intended for him, to be addressed to 348 Brunswick Avenue, Toronto, to which place he has removed.

MILLBROOK.—*St. Thomas*.—A fortnight's mission, conducted by the Rev. F. H. Du Vernet of Toronto, was concluded on Friday evening, the 16th inst. The addresses of the missionary were most earnest, searching and persuasive, and were listened to with rapt attention by congregations which daily increased in number. Indications for fruitful results are already manifest, for which "Laus Deo."

Miss Lizzie A. Dixon acknowledges with thanks the receipt of the following amounts for Rev. J. G. Brick, Peace River, Athabasca: A friend, Toronto, \$1; Mr. George Wilgress, Cobourg, \$7; Mrs. J. McPherson, Rama, \$2; a friend, \$5.

NIAGARA.

GUELPH.—*St. James' Church*.—The Rev. R. J. Moore, of St. Margaret's Church, Toronto, has just completed a course of Lenten addresses on the "Shadow of the Cross" on Tuesday evenings, in St. James' Church. These addresses, five in number, have been highly appreciated by the congregation. After the service on Tuesday, March 18th, an adjournment was made to the school room, where short addresses of thankful appreciation were made by the rector and Mr. T. W. Saunders, and a resolution of thanks passed by a standing vote. Mr. Moore acknowledged the thanks and urged all to steadfastness, and emphasized the necessity of frequent and regular attendance at the Holy Communion. The rector has promised, on the urgent request of the Rev. H. J. Leake, to conduct a ten days "Mission" in Drayton, from 17th to 26th of April. The Rev. H. V. Thompson, of Caledon East, will assist him.

HURON.

INGERSOLL.—A mission has been held in this parish, of which the Rev. J. H. Moorhouse is the rector. It had been prepared for by his holding cottage services, etc., for some weeks prior to its commencement. The Rev. W. J. Taylor, rector of St. Mary's, was the mission preacher. A Bible reading was held every afternoon, and an evangelistic service, with occasional after-meetings, each evening. On the Sunday three services were held, the one at 4 p.m. being for men only. On the Saturday a children's service was held at 8 p.m. The attendance, good at the beginning, steadily increased. The services were most reverent and quiet, yet a deep spirit of anxiety and devotion was manifested throughout. At the closing service both the missionary and rector invited all those whose hearts had been touched to attend the Holy Communion, nearly 100 responding. At the end of these services a number of the congregation stayed behind and presented the following address:—
To the Rev. W. J. Taylor, Rector of St. James' Church, St. Mary's:

REV. AND DEAR SIR,—We beg to take this opportunity of indicating to you our sincere and heartfelt appreciation of your very efficient and instructive Bible readings and sermons in our church. We believe the services held in the afternoons and evenings, during your stay with us, have been beneficial to many. They have been productive, we sincerely trust, in creating a deeper and more intense love for the study of the Bible, and of those things which pertain to our eternal welfare. We therefore beg your acceptance of the enclosed (a purse), as a slight token of our appreciation of your services and of the grateful remembrance in which you will be held by our parish. Trusting that you may long be spared to continue in your work of faith and labour of love. Signed on behalf of the congregation of St. James' Church: David White, W. R. Sumner, members of the Brotherhood of St. Andrew.
Ingersoll, March 14th, 1894.

ALGOMA.

RAVENSCLEIFF.—*St. John's*.—On Palm Sunday the Rev. the Rural Dean of Muskoka came from Huntsville for service, and to administer the sacrament in this church. Owing to the break-up of the roads preventing the children coming out, the baptisms had to be postponed. Mr. Pardoe, catechist, read the prayers. The Rural Dean preached from 1 Cor. xi. 26, after which the Holy Communion was celebrated. A good congregation was present, and 38 partook of the Holy Sacrament of the Lord's Supper. Rural Dean Lilwyd was accompanied by the members of his Sunday School Bible Class, ten in number, all of whom communicated with their fellow Churchmen of St. John's.

The Bishop of Algoma has been advised by his physician to try the invigorating air of Colorado for a few months, in the hope that the change may benefit his lordship's health.

HUNTSVILLE.—*All Saints*.—"The Young People's Communicant's Guild of Christian Endeavour," is the name by which, at the annual meeting of the "Guild" on March 21st, under the presidency of the incum-

bent, the unmarried communicants of All Saints' were remodelled and expanded into what is aimed to be a more spiritual and helpful movement for growth in personal piety and opportunity for practical church work. The meeting of the Guild of Christian Endeavour will be weekly, for Bible research and prayer, and monthly for prayer, examination, consecration. Business meetings will be held at the call of the president, after any weekly meeting. The members will each take a solemn pledge to faithfully carry out the objects of the "Guild," and "A Look-out Committee" will be appointed to take up work to be specially assigned it. The officers will consist of president (the clergyman), vice-president, sec.-treas.; there will be a roll call at each meeting, with tabulation of attendance. An alms bag will be passed round at each meeting for any offerings possible to the membership.

RUPERT'S LAND.

RAT PORTAGE.—On Sunday, March 11th, His Grace the Primate held confirmation service at Rat Portage, Ont. The rector, Rev. J. Page, presented 19 candidates for the "laying on of hands." His Grace preached to a large congregation in the evening. The Rat Portage people have a very handsome little church.

The *Winnipeg Free Press* says: "The CANADIAN CHURCHMAN is issuing a premium in connection with its subscription list—a handsome, large-sized photograph of the Anglican Bishops of Canada, as assembled in the great Church conference in Toronto last fall. The photograph is a fine piece of work."

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.

Thanks.

SIR,—Allow me space to acknowledge the receipt and thank the donors of the following sums of money received in response to my appeal in your paper of Feb. 15th, viz.:—Mr. Humphrey, Scarborough, \$5.00; a friend, \$1.00; a friend, 10c.; total, \$6.10. Also allow me to ask future helpers to send all sums under one dollar in postage stamps or 25 cent paper money.
OWEN OWENS.

Gordon's Indian School, St. Luke's Mission,
Kutawa P.O., Assiniboia.

Thanks.

SIR,—Will you allow me a small space in your valuable paper to acknowledge the following sums towards debt on parsonage: Enid Claxton, Victoria, B.C., 25c.; one who wishes it were more, Thorold, 10c.; E. W., 25c.; Mrs. C. Bristol, St. Thomas, \$5; Mrs. A. Griffith, Smith's Falls, \$3; A. F. Bolton, Smith's Falls, \$1; a friend, St. Catharines, \$1; I. Cooper, St. Catharines, 25c.; friends at Pelee Island, Lake Erie, \$1. Any further help will be gratefully acknowledged. Thanking you and our friends for past help in our difficulty.

REV. A. TANSEY.

Somerset P.O., Man.

The Sweetness and Sacredness of the Pastoral Relationship.

SIR,—My theme to-day is one on which I love to dwell. It is the sweetness and sacredness of pastoral relationship. There will be no personal element in my words, and I shall not seem to be claiming anything for myself. It will be understood that I speak simply upon general principles and with no local personal reference. I suppose that about the strongest things in this world are relationships. Thin, impalpable they seem, but they bind us like iron bands. The tie that binds mother and child, brother and sister, husband and wife, is as strong as anything human can be. When those ties break, you may give up all for lost. God pity the child that wilfully cuts loose from the home anchorage and goes adrift on the shoreless sea of worldliness. God have mercy on the parent, or husband, or wife, who despises the sacred bond with which God has bound. God save the state that fails to recognize and protect all the relationships which are ordained of God.

Among all the relationships which God has made and blessed, one of the very sweetest and strongest is that which binds a Christian pastor to his flock. My brethren, it is no small thing when God takes a

man (very human, very faulty, very weak perhaps, but still a consecrated man,) and makes him pastor of a flock. In that sacred hour a new relationship is born. That man and that flock are bound together by a bond Divinely made. Henceforth they cannot be as they have been before. Together they must live and work and hope and pray. In the eyes of God and men they are made the one. Now what does this mean to each of them, to the pastor first? What does it mean to him? It means that his being is enlarged, given a wider range and a deeper influence. He is now head of a family. His post is full of care and concern for the souls that God has given him. They are his souls, bound to him by a tie as genuine and strong as God ever made. Henceforth he has not a single life to live, he lives in many lives. He has not one soul to save, but many souls. He is a many-lived, many-souled man. They are a part of him and he of them. He must be true to them. He must not flinch or fail. Through sunshine and through storm he must share their lot. Some of them may naturally be repulsive to him, but that matters not. Does a man's love for his mother depend on her good looks? No, he loves that careworn, furrowed face because it is the one which shone through his cradle dreams, because it is his mother's face. So the true pastor cares for every member of his flock, because they are his, those whom God has given him. The relationship which God has put between him and them binds him to them more firmly than our own inclination could. And oh! how sweet to have them, care for them and bear them in his heart! There are some precious things in a pastor's life. Is it not a joy to enter into the Lord's house, on the Lord's Day, and gather all the household there? "Behold I and the children which the Lord hath given me." These things, and such as these, make a pastor feel how true, how close, how strong the spiritual kinship is. A true pastor thirsts for his people's love. If it is withheld he is defrauded of his due.

There is no purer, holier love than that which God means to be between his pastors and people. The pastoral office has its cares, its sorrows, its terrible temptations, its dark and lonely sides, but they are all sweetened and swallowed up by the joys of the ministry. But to the people what does the pastoral relation mean? First, it means sympathy between them and him whom God has set over them. Their hearts cry out day and night for human sympathy, and God has not left them comfortless. He has given them a pastor to live in their midst, to share their faith struggles, and give them the precious gift of unfailing sympathy. But they must return His gift. They must sympathize with Him. His life must be anxious and lonely at the best. The people's sympathy is a light to brighten it. Your pastor is justly and truly related to you as your father or brother is. You are bound to him by a sacred tie as to them. You owe him the same loyalty which you give them. If his fair name is assailed, you must rise to his defence. If the tongue of slander is unloosed against him, you must silence it. If disaster threatens him, you must turn it aside. If he falls, you must help him to rise again. You must do nothing, say nothing which will injure him. You must guard his interests as you own.

Finally, the pastoral relationship means love, sympathy and loyalty as well, but there must be something more to make relationship vital and complete. That thing is love. I mean the love that "suffereth long and is kind . . . is not easily provoked, thinketh no evil . . . beareth all things, believeth all things, hopeth all things, endureth all things." Such love there should be on both sides. It may not come at once. It may need to be cultivated and enlarged. Whether it springs spontaneously or not, it must be got. There are few people who cannot learn to love their pastor, if they will try. The trouble is there are very few who deliberately and honestly try. I put it not on the ground of duty, but on the lower ground of personal gain or loss. He who has not felt the special love which binds together priest and people in the Church of God, has missed one of the sweetest and noblest sensations which the human heart can feel. Earth has no purer, worthier, holier love than that which God has ordained between the Christian and his flock. Would God there were more of it.
READER.

Does the Church Permit it?

SIR,—With your new correspondent, "A Church Member," in issue of the 15th inst. (formerly under the title of "A Churchman"), I would ask your indulgence for a few more words on this question, and like him, trust some good may come out of all this correspondence on this subject. For to be a consistent member of any association or society, we must abide by its rules and regulations, and how more should we as members of the Catholic Church adhere to her doctrines, rights, and usages, that have stood the test of centuries, and not, as your professing "Churchman" does, apply such terms as *bigotry, silly old notions, and empty nothings*. Surely

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this does not seem like good Churchmanship. If your correspondent were a Mason, Oddfellow, Forester, or member of any other such society, I doubt if he would apply such terms to their ceremonials or usages; to them he would be loyal and not question. How different to Church loyalty! Truly "our enemies are of our own household."

Churchmen who, like St. Paul, want to see "everything done decently and in order," will rejoice to know that the good old Anglican Catholic Church will not alter her usages to suit the whims of her dissatisfied, discontented or ignorant members, nor will she do aught to foster the religious ideas of the nineteenth century that "one church is as good as any other," or that the Anglican Church is but one amongst the hundreds of sects.

"A Church Member" considers that there is more danger from adding to our rites than in the infringement of them. I differ with him, for from a very long experience in Canada I am fully satisfied our danger lies more in the non-observance of usages than from the additions to them.

Your correspondent upholds the Incumbent of Hespeler for his "just act" as he terms it. I am greatly at a loss to understand how it can be a "just act" to violate any usage of the Church which he must or ought to have accepted as a part of its practices at the time of his ordination, and with regard to his arguments of congregations—our Saviour Himself settled this question, when He said "Where two or three are gathered together in My name, there am I in the midst of them."

The history of all religious usages shows us, from the Jewish Tabernacle in the wilderness, as well as in the heathen temples, there has ever been a place reserved for officiating priests. Why is it in the nineteenth century to be considered "bigotry, etc.," if a Catholic Church maintains such?

Your correspondent refers to the diocese of Huron as showing the reported membership so far below the last census returns. This I fear is not the only diocese in this position. Nor is it to be wondered at, when we see such a want of loyalty amongst professing members; no faith or belief in their Church; a want of knowledge of her doctrines and usages, and far less of her history and antiquity from Apostolic days. This shrinkage must continue until our members uphold her teachings and render a truer allegiance to her than half-hearted Churchmen do in the present day, for we are either Churchmen or we are not. Thanking you again for the use of your columns.

ONE MORE CHURCHMAN.

BRIEF MENTION.

The plants known as "four o'clocks" open regularly at 4, rain or shine.

Italy has a debt of over two and one-half billion dollars.

The first harp was a tortoise shell with a string tied across it.

A plow is the only agricultural implement shown on the monuments of Nineveh.

A school of specialists holds that the white cells of the blood are traps to catch microbes.

One pound of sheep's wool is capable of producing one yard of cloth.

There is on exhibition in London a talking, thinking and calculating horse.

Paper can be made from the standing tree in the space of twenty-four hours.

The earliest reaping hook was the lower jaw of an antelope lashed to a stick.

One pound of cork will support a man of ordinary size in the water.

The hoe is the universal cultivating tool among all nations of Central Africa.

The Egyptians, 2,000 years before Christ, had hoes made of bone, with wooden handles.

Students in Constantinople are forbidden from frequenting theatres, music halls and similar public places.

Spoons of wood, horn, metal or stone have been made in every country from prehistoric ages.

Mrs. Binney, widow of the late Bishop of Nova Scotia, leaves for England in April, to reside there permanently.

The primitive drum was a section of a hollow tree with a piece of skin tightly tied over the top.

On some parts of the coast of France, when the wind is east, the mist that appears, it is said, bears with it a noticeable perfume.

The orange grows wild all over tropical Asia, and is everywhere regarded as indigenous.

Ven. Archdeacon Lauder, Ottawa, will in all probability become Bishop of the new diocese of Ottawa.

The nicknames given to Shakespeare are too numerous to mention, while Scott had nearly a hundred, the best being The Great Unknown.

The Rev. F. Wilkinson, curate of St. Philip's Church, Toronto, has been offered the incumbency of Christ Church, Dartmouth, N. S.

The Archbishop of Ontario holds confirmation service in Napanee, on April 20th.

The Board of Management of the Domestic and Foreign Missions of the Church of England in Canada will meet in Ottawa on April 4th.

The Rev. R. McCosh, assistant rector of Christ Church, Chatham, has been nominated by the congregation as successor to the late Archdeacon Sandys.

The Archbishop of Canterbury has invited representatives of the Protestant Episcopal Church in the United States to attend a missionary conference, which will be held in London in the latter part of May.

Egyptian figures found on obelisks mounted on two-wheeled vehicles show that the Pharaohs had some idea of the velocipede.

Trouble has arisen between Pastor Noble, of Trinity Church in Quebec, and the Bishop. The Bishop cancelled his engagement at Trinity for Holy Week, a practical refusal to administer the rite of confirmation at that season.

The germ of the guitar is found in the warrior's bow, the string of which gave a sonorous twang as the arrow sped to the mark.

On April 8th, Bishop Huntington, diocese of Central New York, celebrates the twenty-fifth anniversary of his consecration. On that day an offering will be made in churches in the diocese, representing a testimonial of esteem and affection in which the Bishop is held by the people.

In the ten years from 1801 to 1811, forged notes to the nominal value of about \$500,000 were presented to the Bank of England.

An English firm is using the silk of the wild silk worm, from which is woven a soft substantial fabric of light tusson or pongee shade.

For many ages, the Chinese have had an irrigating machine, consisting of a trough and an endless chain of buckets, which carry the water up an inclined plane.

The handmill, composed of two flat circular stones, was in use almost all over the world until the fifteenth century. It was commonly worked by two women.

Berthollet made the discovery of a new bleaching process by accidentally noticing the corks with which he had stopped the bottles containing his chlorine gas.

The wooden harmonicon is one of the most ancient instruments. It is at present found in a very primitive form all over Africa, and in many parts of Asia and Oceanica.

In olden times the Mayor of Leicester, England, was chosen by a sow. The candidates sat in a semi-circle, each holding his hat full of beans in his lap, and he was selected mayor whose hat the sow ate first.

Etching on glass was discovered by an old gentleman named George Schwankered of Nuremberg, who, to his own great disgust, spoiled his spectacles by spilling aquafortis on them, and made a fortune out of the accident.

It is said that the value of Peruvian bark was discovered by the fact that sick animals in Peru gnaw the bark of a certain tree. Men tried the same remedy with beneficial results, and quinine was given to the world.

Young women of Germany have a superstition that if they bury a drop of their blood under a rosebush it will ever afterward insure the experimenter a pair of rosy cheeks.

A representation of the bagpipe was found in the ruins of Tarsus. The instrument was in use 2,000 years before the Christian era, and its origin is unknown.

For the first eleven months of 1893 Great Britain imported 220,770 tons of hay. Of this

supply the United States contributed the largest quota, namely, 85,401 tons; Canada, 55,046, and Holland, 25,057 tons.

Germany and Austria have about 150 cooking schools. A four years' course is necessary ere a diploma is granted. Most of the hotel chefs have diplomas from these schools.

The umbrella magnolia of Ceylon bears leaves that are so large that a single one may sometimes serve as a shelter for fifteen or twenty persons. One of these leaves carried to England as a specimen was nearly 36 feet in width.

Mr. T. E. Chilcott, B. A., Trinity College, has been appointed to Duck Lake, Sask., and not the Rev. E. Chilcott, Bradford, as stated in our last issue.

British and Foreign.

In England there has been an increase in the Church of 50,000 in the number of baptisms, and of 200,000 in that of communicants during the past year. Perhaps the most encouraging feature in the returns is the increase in the number of district visitors and Sunday school teachers, one of 7,000 and 16,000 respectively, and there is steady progress, too, in the number of other lay workers in the Church, though the 4,000 lay readers are all insufficient for the purpose.

Dean Hole's new work, "Addresses to Working Men from Pulpit and Platform," will be published immediately by Mr. Edward Arnold. It is a selection from unpublished sermons and addresses given by the Dean to working men on religious, social, and educational questions. "Gambling," "Temperance," "Unbelief," "Dissent," "True Education," and "Reading the Bible" are among the subjects dealt with in the volume.

GERMANY.—The Old Catholic congregation at Berlin, which for some years past has been endeavouring to obtain its recognition by the State as a duly organized parish, was legally so constituted by a Ministerial decree of the 2nd ult., with restriction, however, for the present to the area of the city of Berlin proper, which does not include the suburbs.

The Rev. Sutherland Macklem, who it was recently announced had been received into the Church of Rome, writes to the *Church Times* stating that he deeply repents of having caused to be published last December a certain pamphlet under the title of "A Few Words from a Convert from Anglicanism to the Roman Catholic Faith." "I desire to make a complete recantation of what I then and there wrote, as I am returning to the Church of England."

During 1893, 400,000 more church seats in England were provided, and it is worthy of note that nearly 4,000,000 out of the 5,000,000 odd sittings are free. Besides the churches there are chapels of ease providing accommodation for another half-million, and mission rooms and other buildings for three-quarters of a million more souls, one hundred thousand more than could be thus provided for in the previous year.

CHINA.—News has arrived from Peking that the Bishop of North China (Dr. Scott) was stricken down with typhus fever on Christmas Eve. He had just arrived from a long and arduous journey to Tai-An-foo in the interior of Shantung, and it is supposed caught the fever in a filthy, half-ruined, overcrowded Chinese inn. Accounts of January 2nd report that the disease is yielding to remedies, though the crisis had not yet come.

Over 2,000,000 children were being taught in the Sunday schools of the Church of England last year, the number of scholars having increased by 100,000. Guilds, we see, are far less popular than Bible classes with men, but seem to have more attraction than the latter for women. Temperance work progresses satisfactorily, especially amongst the young, but there is a decrease in the number of adult total abstainers, though they still outnumber the non-abstaining members of

the temperance societies in the proportion of three to one.

The Right Rev. Charles Graves, D. D., Bishop of Limerick, who was a Fellow of Trinity College from 1835 to 1862, and is an able and accomplished scholar, is the oldest Bishop of the Church of Ireland. He is in the eighty-fourth year of his age. The youngest Bishop is the Most Rev. Robert Gregg, D.D., Archbishop of Armagh and Primate of All Ireland, who is aged fifty-nine years.

MELANESIA.—Bishop Selwyn has sent the following statement to the press with reference to the Rev. C. Wilson's appointment as his successor:—

"Owing to the financial depression in Australia and for other reasons, the funds of the Melanesian Mission have been for the last two years at a very low ebb, and there is now an overdraft of some £800 or £900, for which I am partly responsible. The utmost economy is being exercised, and I hear from the treasurer that during the past year they have succeeded in paying their way, though they have not been able to reduce the deficit. In the present depression in England I should not like to ask for large contributions, but I think there must be a thousand people in England who have read Bishop Patterson's Life, and who could spare £1 to save his mission from languishing. The work all along the line is most hopeful, and needs extending, but we are crippled at present for lack of funds. I shall be thankful to receive and acknowledge all contributions."

So much is made of the Church of England income of seven millions a year, that it is well to bear in mind that the net stipends of the benefited clergy only amount to a little over £3,000,000 per annum. The fingers which itch for the endowments of the Church will not have very much to snatch at after life interests are duly reckoned with. The owners of the said fingers who prate so much of the value of voluntarism to the development of religious life and work, may be recommended to study the next table, and ponder on the fact and its significance that Churchmen put their hands into their pockets to the extent of nearly £6,000,000 a year, and are increasing their voluntary gifts at the rate of some £300,000 per annum. What will be said to half a million for assistant clergy, a million for lay helpers, the church expenses, three-quarters of a million for day and Sunday schools, nearly half a million for home and foreign missions (and that amount as we shall show does not cover by half what is really given), half a million for the poor, whom the Tory landowners and parsons are popularly supposed to tread to the earth, and a million for church building, to say nothing of smaller but still considerable amounts for other purposes? That these figures, the accuracy of which—so far as they go—cannot be doubted, do not exhaust the benevolence of Churchmen, will be apparent when we point out that the amount given as contributed by Churchmen for foreign missions is under a quarter of a million, whereas the C. M. S. alone has an income of that amount. The explanation is, that only official sources are open to the compilers of these tables, while there are especially, though not only in the case of missionary societies, large sums of money contributed for Church work through other than purely parochial channels, where a cause for some reason or other does not happen to find official local recognition, and voluntary organization or individual effort takes its place.—*Rock.*

Family Reading.

Love's Mastery: Or the Gower Family.

NOTE.—By an oversight the part of the story which appeared last week was printed instead of the portion now inserted, and the remainder which will follow next week.

"Nothing, papa. I was pretty right after all in my surmises that there would be no great inter-communication between ourselves and the Park. I only wonder how it is our darling is allowed to come backwards and forwards as she does."

"You love her very dearly, Mary?"

"Papa, I never saw her equal. Miss Fridell and I get quite excited in speaking of her, so I had better not begin now."

"She is a rare child, certainly," said the rector. "You would scarcely bear her out of your presence, if she were yours, papa," said Mary, speaking feelingly and from experience.

Dr. Lyon smiled. "I shall look in upon you at your work this afternoon," he added, as he turned towards his study; and Mary, shortly afterwards, hearing Miss Fridell's knock, set off with her to the church.

Stella's natural good taste and graceful clever touch were very helpful with the Christmas evergreens. She worked very quietly and steadily, the first time her fingers had ever before been so employed, and she felt it a pleasure and privilege.

There were other helpers besides herself, though Stella knew none beside Miss Lyon and her friend; and under their skilful fingers the old church, as the day advanced, looked beautiful and bright within, while the wind whistled, and the leafless branches waved and scraped against the window-panes without; for the weather had become truly wintry now.

Dr. Lyon paid his promised visit as the afternoon advanced, and stood beside Stella, who was weaving the holly-leaves and berries into the last letters of the text, "Unto us a child is born."

"Sometimes," said Dr. Lyon, as he watched the almost-sorrowfully-calm face which bent over her work—"sometimes, when it seems winter with the spirit, and nothing but coldness and death around, the most precious blessings are, all unknown, speeding towards us."

Stella looked up quickly, and a sweet light shone in her dark eyes. Dr. Lyon, though he could not know her daily trials and vexations, and the shadow which this Christmas, the first of separation from her brother, was casting around its progress, had guessed a little of what was passing in her mind.

"These very evergreens may speak us words of encouragement and hope," he continued. "They come to us all green and full of life when the other flowers we loved are passed away, and are, to all outward appearance, dead and lifeless. They tell us of brighter things in store, which will be given us as surely as the spring and summer dawn. And, better than all, they remind us that it was when darkness and grief were at their climax, that He came, whose name and nature is light, and before whose presence all darkness and sorrow shall ultimately pass away, and be no more remembered. Should not these thoughts cheer us, especially just now, my child?"

Stella looked up again and smiled. "I have been having some such thoughts all the afternoon," she said, "though I never looked on the ivy and holly quite in that way before."

"And I must wish you a happy Christmas, even though away from your little brother; which I know is your great sorrow just now, my child."

"Thank you, Dr. Lyon," she murmured. "I owe a great deal of happiness lately to you and Mary."

The latter at that moment came up, and joined Stella in her work; for the afternoon was very near its close.

All was finished at length; and Stella, standing a little apart, watched the final arrangements and disposal of her workmanship. The lamps in the church were lighted here and there; and the partial light fell upon her calm up-turned face as she stood, the rest of her figure shadowed by one of the massive decorated pillars.

"Stella," said a well-known voice in a low whisper; and Stella perceived that Captain Flamank was at her side.

"We have come to fetch you when you are quite ready. Somerset has just met me at the station; and Lora wished you to be called for and brought back. Seeing lights in the church, I suggested you might be here; so we came in. How beautiful you have made it all look!"

Heartily delighted to see her friend, Stella would have preferred Somerset not finding her just there and then, though she had received her sister's full permission to come.

Turning her head, she saw his tall figure, hat in hand, standing apart, haughtily, as it seemed to her, in the distant gloom. His eyes had taken in

the whole picture, from Mary, with her fair girlish face and graceful figure standing beside her father, to the sexton's wife, Mrs. Coley, who had come in to light the lamps, and sweep and dust after the rest of the helpers should have dispersed, but who had stopped short not very far from Stella in her progress down the aisle, in amaze at the new-comers.

"I think Dr. Lyon was just coming," Stella murmured; "and I am quite ready."

As she spoke, the rector with Miss Fridell and Mary turned from the chancel towards the aisle, and only then became aware of the presence of the gentlemen. All left the church in silence. Arrived at the porch (outside which the carriage from Croombe was waiting) Captain Flamank held out his hand, and, without ceremony, greeted the rector cordially, bowing in his easy courteous manner to the two ladies.

Stella gave her hand all round, bestowing on Mary's a peculiar and almost-apologetic pressure; and then her brother led her to the carriage. A very cold and distant raising of the hat was all the salutation he bestowed on any of the party; and then he followed Flamank into the carriage, which was soon lost to sight in the darkness.

"And who are all these people, Stella, with whom you seem so familiar?" Somerset asked, in a cold tone. "I have not the pleasure of any of their acquaintance."

"O, Somerset, I only know those three; and they have all called on us—on auntie at least: Lora was out."

"And is that bonny sharp-eyed lady the doctor's wife?" asked Captain Flamank, laughing.

"O no, Captain Flamank. That is Miss Fridell."

"And the other young pretty one?"

"That is Mary—Miss Lyon, I mean."

"It is a happy thing for me I am an engaged man, or I am certain I should be falling in love with her," the Captain said, pretending to speak gravely.

Stella did not venture to express all that was in her mind about her friend just then, for fear of such praises failing in their desired effect upon her brother, who plainly did not approve of her afternoon's proceedings. But she was very glad Captain Flamank thought Mary pretty; perhaps his good opinion might in time influence others.

Somerset seemed indisposed to continue that topic of conversation, and he and the Captain fell into other talk until they reached the Park. Lora must have been quick of hearing that night; for she was in the hall to welcome her betrothed. Dressed in pure white, with a white rose in her hair, a smile on her exquisite face, and a bright flush upon her cheek, who would not have felt proudly happy in owning the heart of so fair and beautiful a creature? Certainly Captain Flamank was. He took both her hands in his, as she came forward to meet him, and then and there, in the presence of brother and sister, gave her up-turned face a hearty kiss.

(To be continued.)

Malaria is one of the most insidious of health destroyers. Hood's Sarsaparilla counteracts its deadly poison and builds up the system.

Things Worth Remembering.

Virtue in its grandest aspect is neither more nor less than following reason.

Good temper, like a sunny day, sheds a brightness over everything. It is the sweetener of toil and the soother of disquietude.

Every point in which a man excels, every virtue which he cherishes, every good habit which he acquires, every beauty of spirit to which he attains, will make his friendship purer, stronger and better worth having.

It is a great bond of sympathy when a mother talks to her children about as many of her own affairs as she can fittingly discuss with them, and endeavours whenever she possibly can to enlist their aid therein. This may give a little trouble, but it is highly beneficial—to girls especially.

False economy: To do part of to-morrow's work to-day; living cheaply so that you can dress well; going to law about anything you can compromise; to employ a botch because he does not

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charge much; sitting in the twilight doing nothing in order to save oil; buying things you do not want just because they are cheap.

It is a mistake to expect to see all letters which girls who are no longer little children write and receive. An honourable girl will never carry on a correspondence of which she knows that her mother would justly disapprove; but the knowledge that all letters will be seen may prevent her from being of great use to a brother who would like to consult her in boyish difficulties, or to a girl cousin or friend who has trouble in her own home.

On Easter Communion.

O Light, O Strength, O Beauty,
O Very Life and Power,
We give Thee thanks and worship
In this most solemn hour.

O Resurrection Glory,
Thy rising now we greet,
And in Communion gladness
Cling closely to Thy feet.

Abide with us, Lord Jesus,
In all the way we tread,
Who on this happy morning
Art known in breaking Bread.

The sepulchre is empty,
But not the Altar-throne,
From thence "All hail" Thou speakest,
To penitence made known.

As Thou wert seen of Cephas
And Mary Magdalene,
By our forgiven spirits
Be Thou, Lord Jesus, seen.

The roses and the lilies
That deck our Altars fair
Tell of the fragrant graces
That Thou wilt grant to prayer.

And when this life is ended,
And earth for us is o'er,
Dear Lord, in that glad morning,
Greet us on Thy bright shore.

Take K. D. C. for sour stomach and sick headache.

Lilias and the Lily.

Although it was Easter Day, and a bright, beautiful Easter, Lilias made her way through the crowded streets with a very clouded, joyless countenance. Nothing had gone right with her for the glad festival to which she had been looking forward for weeks, and consequently, half its brightness seemed wanting, since so important a personage as her own young self was not in a mood to greet it.

Several things had gone wrong; the new dress, positively promised, had failed to appear on time, of itself, of course, a grievous calamity; then, she had been unable to get just the flowers she wished, and it worried her greatly to know that other girls in her class would have a handsomer offering in this respect than her own.

It was therefore with a dull heart and a cloudy face that Lilias found herself at last in the rapidly filling church, where so many were gathering for the children's beautiful afternoon celebration, and where only bright faces and glad greetings seemed to abound.

And as she looked about her, more and more dissatisfied did she feel with her own little floral offering, comparing so unfavorably as she thought with the costly tributes now filling the church with their fragrance. Immediately at her side, in a memorial window by which she sat, was one flower especially which attracted and held her attention; just a single flower, a spotless Calla lily, placed there evidently by some loving hand in memory of one who, as the lettering in the tinted glass above told, was now "asleep in Jesus."

"I would rather have brought that one glorious lily than all those common little flowers mother got for me," said Lilias discontentedly; and so absorbed was she in looking at the pure, waxen petal, that she forgot everything around her, even the words now being addressed to the happy looking children assembled to hear them.

In fact it was as though all the fragrance of the many blossoms floating like a cloud about her head centered in that one beautiful flower, enchaining her attention in a way that she could not remove her gaze from it; and as she gazed, it seemed likewise that the lily was looking back at her, and bending its waxen cup lower and lower, till close at her ear, and suddenly—could it be imagination—a low sweet voice seemed whispering:

"Will you tell me, little friend, why this great gathering here to-day, and why these rejoicing, happy faces?"

"Why, what a strange question," thought Lilias, but so surprised and interested by the soft, silvery voice, that she scarcely paused to think, but answered promptly in the same low whisper:

"Why, do you not know, this is Easter; the glad, joyous Easter come to remind us that Christ our Lord rose from the dead!"

"Ah, yes," replied the lily thoughtfully, "that is the message which even we flowers hasten forth to tell anew each spring; but I would like to ask these who gather here so eagerly, with fair offerings in their hand, have they too risen with Christ, of whom they sing so joyously?"

"Risen with Christ," repeated Lilias wonderingly. "I do not understand; it is the dead, you know, who are to rise, and it is the sweet promise thus given us for ourselves and our loved ones which fills us so with joy!"

"Can I then have been mistaken," said the lily more thoughtfully still; "I have fancied the Easter Day brought also a message for living ears as well; for it seems to me, once, long, long ago in a distant land, I heard a brave sweet voice calling to a little band of Christian hearts, gathered as these on Easter day, and it said:

"If ye then be risen with Christ, seek those things which are above; yet they had not slept with Him in death.

"Therefore," continued the lily, in its dream-like voice, "I will show you what has ever since seemed to me the fulness of Easter joy."

And suddenly it seemed to Lilias that the fragrance about her grew even sweeter, more overpowering, till she could not help closing her eyes in a kind of delicious languor, and the next moment it was as though she were moving, without any will of her own, floating gently away, through the open window, on and on, the lily floating likewise at her side.

How far they had gone Lilias could not tell; but at last they paused, and looking down she found herself gazing on a land utterly shrouded, it seemed, in heathen darkness and misery. On every side evil in every form, like a dark cloud, lay about it, and wretchedness and woe filled it with the gloom of night.

But suddenly, even as she looked, it was as though a broad ray of light had pierced the gloom. Brighter, stronger and brighter still it grew, till, little by little, like a deepening flood of sunshine, it spread through all the land, and scattered afar the cloud of darkness.

"Do you not see," said the lily joyously, "that land, a few years since, was dead, in the deep sleep of sin and hopelessness; but the light of God's truth has dawned upon it; it has awakened from the dead; it is risen with Christ, and now seeks those things which are above."

On and on, Lilias floated, guided by the pure, sweet lily at her side; and as though by a power as strange and penetrating as the sweet breath of flowers, she seemed able to look down upon countless hearts and homes, all rejoicing in the Easter gladness, and whereof in eager tones the lily whispered, "All these were once dead, dead in trespasses and sins; but now are they alive; they are risen with Christ."

And finally, was it real, or was she only dreaming? she seemed hovering near a home singularly like her own; and from the gateway, coming forth into a world all aglow with Easter joy, a young girl with joyless heart and clouded face pettishly regarding a cluster of flowers which were to grace this day when, with other voices, she should sing:

"Christ is risen, Christ is risen,
Christ is risen from the dead!"

Starting suddenly with astonishment in thus

recognizing herself, it was indeed to these very words that she was listening, and in which she had been expected to take her part with the voices floating about her; but the lily was still bending near, and once more that first question seemed ringing low in her ear: "These glad hearts gathered here—have they too risen with Christ of whom they sing so joyously?"—Churchman.

For stomach troubles use K. D. C.

Character Worthy of Esteem.

Character is formed by habits, habits by repeated actions, and actions result from awakened feelings. If we would successfully build up character worthy of esteem, we must present motives to right action, and strengthen the tendencies to such action by securing continuous repetition. Not by perpetually reiterating rules of conduct, insisting on one thing and denouncing another: not mainly by reasoning or explaining, or holding up consequences to view; but by so operating upon the emotions and desires as to strengthen the higher and weaken the lower, and by thus developing the germs of moral principle which exist in every heart, are good habits formed and good character established.

Stupid People.

A reason why stupid people do so much harm in the world is that they possess a confidence in their own judgment only proportionate to their want of intelligence. Conscious of the rectitude of their intentions, and seeing only their little strip of horizon, they march on with an assured step, and become aware that it is possible to be mistaken only when the mistake is already made and the mischief done. Experience is of little avail. That particular mistake will probably not be committed again, but some other will. The way always seems straight and easy to those who can see only a yard or two.

Simple Water-Test.

Into a ground-glass, stoppered, perfectly clean bottle, put five ounces of the water to be tested. To the water add ten grains of pure granulated white sugar. Cork tight, and set in a window exposed freely to light, but not to direct rays of the sun. Do not disturb the bottle, and keep the temperature as near 70 degrees Fahr. as possible. If the water contains organic matter, within forty-eight hours, an abundance of whitish specks will be seen floating about, and the more organic matter the more specks. In a week or ten days, if the water is very bad, the odour of rancid butter will be noticed on removing the stopper. The little specks will settle to the bottom, where they appear as white flocculent masses. Such water should not be used for potable purposes.

Economy of Coal.

A lady correspondent writes: "Will you allow me to give my experience in managing to keep a fire burning with the least attention through the night in a sick room? It seems to me that the same simple plan which was so useful at night in making the fire burn slowly may be applied with equal advantage during the day, now that the cost of coal is becoming so serious an item in the expenses of a household. The plan was to lay an ordinary white fire-brick flatly on the top of the fire, the effect of which was to throw the heat into the room instead of letting it go up the chimney. It was surprising to find how small a quantity of coal was burnt and what an amount of heat was given out. The fire-brick costs very little, and with about half the usual quantity of coal the same temperature is obtained.

—The happiness of your life depends upon the character of your thoughts; therefore watch well over them, and entertain none that are contrary to purity and truth, so that, if your soul were laid open, there would appear nothing but what would bear the light and call up no blush.

Stolen Custard.

Sugar-toothed Dick
For dainties was sick,
So he slyly stole into the kitchen,
Snatched a cup from the pantry
And darted out, quick,
Unnoticed by mother or Gretchen.

Whispered he: "There's no cake,
For to-morrow they bake,
But this custard looks rich and delicious.
How they'll scold at the rats,
Or the mice, or the cats;
For of me, I don't think they're suspicious.

"They might have filled up
Such a mean little cup!
And for want of a spoon I must drink it;
But 'tis easy to pour—
Hark! Who's that at the door?"
And the custard went down ere you'd think it.

With a shriek he sprang up;
To the floor dashed the cup;
Then he howled, tumbled, spluttered and blustered,
Till the terrible din
Brought the whole household in—
He had swallowed a cupful of mustard!

The Spring Medicine.

"All run down" from the weakening effects of warm weather, you need a good tonic and blood purifier like Hood's Sarsaparilla. Do not put off taking it. Numerous little ailments, if neglected, will soon break up the system. Take Hood's Sarsaparilla now, to expel disease and give you strength and appetite.

Hood's Pills are the best family cathartic and liver medicine. Harmless, reliable, sure.

High Desires.

Many a sensitive man and woman have looked back with sorrow to the candid expression they have given to noble thoughts, warm hopes, and enthusiastic resolves which their subsequent actions have appeared to contradict. Humbled and ashamed at the result, they have no longer ventured to put their truest thoughts and emotions into words, but have condemned them to silence. Yet this is certainly unwise. Every genuine desire to rise higher in a noble manly or womanly life is strengthened and deepened by dwelling upon it and avowing it. And the stronger and deeper it becomes the more fully will it incorporate itself with the life and develop into action. To repress it, to bury it in silence, to keep it away from the light and air of free discussion, is to weaken its power over the character and the conduct.

K. D. C. Pills act in conjunction with K. D. C. where a laxative is required.

Inscriptions.

Many of the inscriptions found on old bells are quaint and interesting, as indicating the superstitions and fancies of the ancients in connection with bells, as well as their great reverence for them and fear of their power.

The following old Latin inscription—or fragment of it—has been placed upon European bells for centuries:

"Laudo Deum verum, plebem voco conjugo clerum,
Defunctus ploro, pestem fugo festa decoro.
Funera plango, fulgura frango, Sabbata pango,
Excito lentos, dissipo ventos, paco crucentos."

I praise the true God, I call the people; I assemble the Clergy;
I lament the dead; I drive away infections; I grace the festival;
I mourn at the burial; I abate the lightnings; I announce the Sabbath;
I arouse the indolent; I dissipate the winds; I appease the revengeful.

Upon one in Oxfordshire, cast 1667:

"I ring to sermon with a lusty boome,
That all may come, and none stay at home."

Upon one in Nottinghamshire, cast 1608:

"Jesus be our spede."

Upon one in Wiltshire, cast 1585:

"O man be meeke and live in rest."

Upon one (a fire bell) in Dorsetshire, cast 1652:

"Lord, quench this furious flame,
Arise, run, help, put out the same."

Upon one in Somersetsshire, cast 1700:

"All you of Bath that hear me sound
Thank Lady Hopton's hundred pound."

Upon one in Hampshire, cast 1600:

"God be our guyd."

Upon one in Cambridgeshire (St. Benet's, Cambridge), one of a peal of 6, cast 1607:

"O! all the Bells. in. Benet. I. am. the. best.
And. yet. for. my. casting. the. parish. paide. lest."

Upon one in Warwickshire, cast 1675:

"I ring at six to let men know
When to and from their work to go."

Upon one in Staffordshire, cast 1604:

"Bee it known to all that doth me see
That Newcombe of Leicester made me."

John Martin also makes himself known upon one (of a peal of three) in Worcestershire, cast 1675:

"John Martin of Worcester he made wee,
Be it known to all that do we see."

The great Bell of Rouen, in France, presented to St. Mary's Church by George, Archbishop of Rouen, bore this inscription:

"Je Suis nommee George d'Ambois,
Que plus que trente six mil pois;
Et si qui bien me poysera,
Quarante mil y trouvera."

I am named George of Ambois, and weigh more than thirty-six thousand pounds; my true weight would be nearer forty thousand.

One of three in Orkney, Scotland, cast 1628, bears the following:

"Maid by master robert maxwel, bishop of Orkney, ye second zier of his consecration ye zire of Gode Im Vc XXVIII, ye XV, zier od kyng James ye V, be robert borthvyk; maid al thre in ye castel of Edynburgh."

Upon the great bell in Glasgow Cathedral is this:

"In the year of grace 1593, Marcus Knox, a merchant in Glasgow, zealous for the interest of the Reformed Religion, caused me to be fabricated in Holland for the use of his fellow citizens of Glasgow, and placed me with solemnity in the tower of their Cathedral. My function was announced by the impress on my bosom: "Me audito venias doctrinam sanctam ut discas," and I was taught to proclaim the hours of unheeded time; 195 years had sounded these awful warnings when I was broken by the hands of inconsiderate and unskilful workmen. In the year 1790, I was cast into the furnace, refounded at London, and returned to my sacred vocation. Reader! thou also shalt know a resurrection; may it be to eternal life. Thomas Mears, fecit, London, 1790."

Most intimately is the voice of the bell associated with the religious and imaginative, as also with the most joyous and saddest feelings of mankind.

Useful Hints to Nurses.

Never let your face reflect your feelings. The patient is not more keenly watched by the nurse than the nurse by the patient. He watches every change in the face. Therefore it behoves us, when taking care of sick people, to be careful on no account to show surprise or alarm at any fresh symptom of the disease. Invalids do not like to be watched, indeed many are extremely sensitive on the point. When talking to a patient, do not stand behind him, but place yourself where he can conveniently see you without straining his eyes. When talking to him, sit by the bedside, do not stand, for the patient feels more at rest if his nurse is resting too. Do not whisper, or speak in an undertone, and do not talk to the doctor or any one else outside the door, just out of hearing. Invalids are very sensitive, and are sure to think that they must of necessity be the cause of discussion. In dress, be scrupulously neat and fresh in appearance. Never wear anything that rustles or jingles, and do not wear thick or creaking boots. Remember that illness renders a patient's nerves exceedingly irritable, and what we think idle fancies and whims, to him are real discomforts, and must be treated as such.

President Cleveland's

Brother, the Rev. W. N. Cleveland, certifies to Mr. John D. Rose's sickness and cure. Mr. Rose's statement is as follows:—"I, the undersigned, feel constrained to bear testimony to the value of your remedy for Dyspepsia. Last summer my stomach failed so entirely that I was unable for weeks to digest any food except an occasional cracker; meanwhile, I was reduced to a skeleton, and became so weak as to be unable to walk without staggering. Having seen in a Toronto paper your remedy advertised, I procured, through my sister, a bottle of your medicine. Upon trying it I began at once to mend, and in a short time entirely regained my health, gaining in eight days 18 lbs. To-day I am well and hearty, which blessing, under God, I owe (as I think) to your medicine, K.D.C.

Yours truly,
CHAUMONT, New York.

JOHN D. ROSE.

Hints to Housekeepers.

GRASS STAINS.—Molasses rubbed on grass stains on white dresses and under garments, will bring out the stains when the clothing is washed.

RUBBER RINGS.—The rubber rings of preserve jars will recover their elasticity if soaked for a while in weak ammonia water. This is quite an item when canning is being done, and the rubber rings are found to be stretched out of shape.

TO POLISH OILCLOTH.—Put two ounces of glue into a pint of water. Let it stand in a warm oven till melted. If it remains liquid when cold it is fit for use; if not a little more warm water must be added to it. Having cleaned the oilcloth, and allowed it to dry thoroughly, proceed thus: Dip a linen rag into the glue water, and with it rub the oilcloth. Let it dry. This will preserve the oilcloth, and give it a beautiful gloss. It will only require dusting for some time after this application.

A RUSSIAN analyst gives the following as a test by which tea can be proved to be genuine or not. Take a pinch of tea in a glass, pour upon it a little cold water and shake it up well. Pure tea will only slightly color the water, while a strong infusion is quickly got from the adulterated.

Do not neglect coughs, colds, asthma and bronchitis, but cure them by using Dr. Wood's Norway Pine Syrup.

A DELICIOUS DESSERT.—Butter a pudding mould, slice two stale rolls, dip them in milk and fill in alternate slices of roll and layers of mince meat until the mould is full. Make a cold custard with five eggs and half a pint of milk, pour it over the pudding and let it rest for half an hour. If the mould does not then appear quite full, fill up with milk, cover with paper, put a plate over and steam for one hour and a half. Serve with following sauce: Beat the yolks of six eggs with sugar to taste, mix gradually with half a pint of white wine, put in saucepan over fire, stirring well until it thickens; then whisk it well with a wooden fork and pour round the pudding.

ORANGE SHORT CAKE.—This makes a delicious dessert. In preparing it special care should be taken to remove all the white fibres which intersect the pulp of the orange. First cut the orange in half without peeling, and take out the lobes precisely as when eating an orange with a spoon. The short cake is made like very short biscuit and baked in a round tin in a quick oven. When it is done split it, sprinkle sugar over the prepared oranges, put a layer on the under crust, replace the upper part, upon which put more of the prepared oranges, and serve at once with cream.

Bad blood causes blotches, boils, pimples, abscesses, ulcers, scrofula, etc. Burdock Blood Bitters cure bad blood in any form from a common pimple to the worst scrofulous sore.

I can highly praise Burdock Blood Bitters, because it had a fair trial in my case with wonderful success. My symptoms were dropsy, backache and sleeplessness, and all these disappeared after using two bottles of Burdock Blood Bitters. I cannot praise its healing powers too highly. GEORGINA HOLMES, Wood Point, Sackville, N.B.

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Children's Department.

Love One Another.

Children, do you love each other? Are you always kind and true? Do you always do to others As you'd have them do to you?

Are you gentle to each other? Are you careful day by day, Not to give offence by actions, Or by anything you say?

Little children, love each other— Never give another pain; If your brother speak in anger, Answer not in wrath again.

Be not selfish to each other— Never mar another's rest; Strive to make each other happy, And you will yourselves be blest.

Rosa's Birthday.

One afternoon, Rosamond Hamilton and her Aunt Fanny were alone in the parlour. Rosa had brought her little chair close to the rocking chair I was sitting in, and was telling me about a little playmate of hers. All at once she exclaimed:—

"Oh, Aunt Fanny! to-morrow is my birth-day; to-morrow I shall be six years old! Are you not so glad, Aunt Fanny?"

"Yes; I am glad to see you so happy in view of it. But, Rosa, if I were you, I would make to-morrow a very happy birthday, the happiest birthday you have had. You can if you wish to."

"How, aunty? I do wish to."

"Well, my dear girl, as we grow older we want to grow better; and if I were you, I would resolve, when I was six years old, to control my temper. A little girl so old as that can surely govern herself. That naughty temper, when it rises, makes you very unhappy and very disagreeable to your friends; and now that you are beginning a new year of your life, would it not be well to try and subdue it? If, on your sixth birthday, you should begin to be

A Tonic

For Brain Workers, the Weak and Debilitated.

Horsford's Acid Phosphate is, without exception, the Best Remedy for relieving Mental and Nervous Exhaustion; and where the system has become debilitated by disease, it acts as a general tonic and vitalizer, affording sustenance to both brain and body.

Dr. E. Cornell Esten, Philadelphia, Pa., says: "I have met with the greatest and most satisfactory results in dyspepsia and general derangement of the cerebral and nervous systems, causing debility and exhaustion."

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

Beware of Substitutes and Imitations.



Toronto, Ontario.

As Well as Ever

After Taking Hood's Sarsaparilla

Cured of a Serious Disease.

"I was suffering from what is known as Bright's disease for five years, and for days at a time I have been unable to straighten myself up. I was in bed for three weeks; during that time I had leeches applied and derived no benefit. Seeing Hood's Sarsaparilla advertised in the papers I decided to try a bottle. I found relief before I had finished taking half of a bottle. I got so much help from taking the first bottle that I decided to try another, and since taking the second bottle I feel as well as ever I did in my life." GEO. MERRETT, Toronto, Ont.

In Dreadful Condition

Almost a Complete Wreck After the Grip

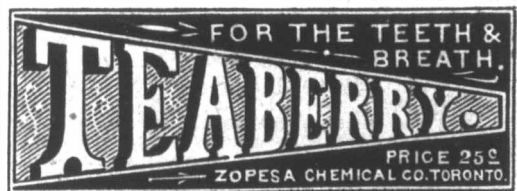
Can Hardly Express Sufficient Gratitude to Hood's Sarsaparilla.

"C. I. Hood & Co., Lowell, Mass.: "Dear Sirs—I felt it my duty to let you know the good Hood's Sarsaparilla has done for me. I have been troubled with summer complaint for years, unable to do anything. I tried everything but seemed to get no relief. Then I became a victim of the grip and was left in a dreadful state, so weak I could scarcely work and when I did I worked in misery. The doctor said I had Bright's disease. My kidneys were in dreadful condition. I found one of your papers at my door, and on reading it decided to

HOOD'S Sarsaparilla CURES

give Hood's Sarsaparilla a trial, thinking at the time it was not much use as nothing helped me before. But, thank God, I got relief after the first bottle. I kept on taking it and used five bottles; am now a cured man; never felt better. I have loudly recommended Hood's Sarsaparilla, for I owe my life to it and hope this may be the means of leading others to give it a fair trial." JOSHUA SMITH, Norwich Ave., Woodstock, Ontario.

Hood's Pills cure liver ills, constipation, jaundice, biliousness, sick headache, indigestion.



sweet-tempered, gentle and thoughtful, would it not be a very happy birthday?"

"Yes, Aunty; but people do such provoking things, and make me angry."

"No, Rosa, they do not make you angry. They perhaps tempt you to be; but temptation can be resisted. All good persons are tempted to do wrong, and it is because they do not yield to temptation, but look to Jesus

for help, that they are good. It is very hard to be good when you are tempted; but you know God can give you strength, and help you to be good."

Maggie's Troublesome Twins.

Maggie has two pets which give her constant care and trouble; they are twins, and were given to her before they could leave their basket. Her uncle gave them to her, and he had given one the name Bounce, but for some reason or other he had neglected to name the other, calling them both Bounce. This was Maggie's first trouble. She bore it as long as she could, and then went to her uncle for another name. He happened to be very busy, and when Maggie insisted that she must have a name for her other pet, he said, "O, Fudge!" Maggie went back satisfied; and so the pup was named Fudge.

As long as they remained in their basket they required but little care. They had only to be brushed and have their bed made every day, and they would sleep from morning till night. They soon, however, grew large enough to clamour out of the basket and roll about the carpet in play. There was no great harm about that, and Maggie enjoyed it as much as the dogs. But it was not many days before they began to scratch the furniture and tear the rugs, and then it was necessary to move them to the yard, and the trouble commenced.

Though told a hundred times a day that they must not leave the yard, the gate cannot be left open two minutes before they are scampering away to annoy the neighbours. Then Maggie will go and get them, bringing them home in her arms. She often threatens to whip them, but when she brings her stick they look so meek that her heart always relents.

Blowing Bubbles.

I am sure you must have enjoyed the game of blowing bubbles some time in your life. When there is but little breeze, what is nicer than to watch the fairy bubbles, like brilliant balloons, float away up, up, up into the sky, as if they were sailing to the moon!

You have no doubt noticed the bright colours of these bubbles, and have seen that the brighter they were, the nearer they came to bursting. There was once a great thinker who noticed this also, and for a long time he puzzled himself over it. For days and weeks he did little else but blow bubbles and think about what he saw in them; and then at last he published his thoughts, and the world was astonished to learn a great deal of new truth from the simple blowing of a bubble!

So when next you blow a bubble, think of what the great Newton did, and how such a simple matter taught even him great lessons.

Harry the Soldier.

"I'll be a soldier!" were the words very often on Harry's lips. Harry was a bright, stirring, active little fellow, and he liked to hear tales of adventure and bold enterprise. Even in his games he was always fonder of drum and trumpet, and sword and gun, than of quieter sports. Nothing delighted him better than to burst in upon his mamma with his cockade on, and his sword drawn, and marching as stoutly as though he were six feet tall at least.

"A Word To the Wives Is Sufficient."

For Rendering Pastry Short or Friable.

COTTOLENE

Is Better than Lard

Because It has none of its disagreeable and indigestible features.

Endorsed by leading food and cooking experts.

Ask your Grocer for it.

Made only by N. K. FAIRBANK & CO., Wellington and Ann Streets, MONTREAL.

Coughing

leads to Consumption. Stop the Cough, heal the Lungs and strengthen the System with

Scott's Emulsion

the Cream of Cod-liver Oil and hypophosphites. It is palatable and easy on the stomach. Physicians, the world over, endorse it.

Don't be deceived by Substitutes!

Scott & Downe, Belleville. All Druggists, 50c. & \$1.



OUR COMMUNION WINE

"St. Augustine"

REGISTERED. Chosen by the synods of Niagara and Ontario for use in both dioceses. Cases of one dozen bottles.....\$4 50 Cases of two dozen half bottles..... 5 50 F.O.B. Brantford, Ont.

J. S. HAMILTON & CO BRANTFORD.

- - Sole General and Export Agents - -

His sister Ella and his younger brother Herbert got used to these invasions, and Ella would make him a mock courtesy and hail him as "The Black Prince." His mamma always strove to let him see that he could do a great deal of real fighting, even if he never donned the soldier's red coat. She used to tell him of those giants that try to take the castle of every boy's heart, such as Selfishness, Pride and Deceit; and point him to the soldier's guide-book—the Bible—which would help him to fight them. So at last Harry began to find out that he could fight in a grand cause, even though he never went from home at all, and never followed the beat of the drum on an earthly battle-field. But he never forgot his fondness for fighting, and in after years his favourite text of all was: "Fight the good fight of faith."

A Little Girl.

A little girl was passing by a garden in which was some very pretty flowers. She wished much to have some of them; she could have put her hand between the rails, and have taken them, and perhaps nobody would have seen her. But she knew this would be very wicked; it would be stealing. So, after thinking a little while, she resolved what she would do. She went to the mistress of the garden, and asked her very prettily to give her some of those nice flowers. The mistress told her she had done right not to take them, and then showed her another garden full of beautiful plants and flowers, and gathered for her a fine large nosegay.

Let this teach you a lesson. If this girl had taken the flowers without leave, she would have been very unhappy; and if she had been asked how she came by them, she would most likely have told a lie to hide her first fault. And how uncomfortable she would have felt at night, when she lay down, and when she thought of the great God, and prayed to Him who hath said, "Thieves shall not inherit the kingdom of God." "Be sure your sin will find you out," if you break God's commands.

In the Barn.

It is the brightest of spring mornings. The air is soft and mild, and Minna and Gretchen, having finished their tasks, have come to the brown barn, where swallows fly in and out under the eaves for a frolic. Truly they have fallen upon good company, and one might easily envy their delight as they nestle in the bright yellow straw, where Tabby has also brought her young family for an outing. The thoughtful Minna has remembered the physical wants likely to be encountered, and brings a plate laden with tidbits, to tempt carnivorous little teeth. At the door, Chanticleer anxiously lifts a foot, hoping a crumb may fall his way—a thing quite certain to happen, for Minna has a tender heart, and already casts a tender glance toward him.

Gretchen has thrown herself down to the level of the furry innocents in the straw, one of which is held aloft while she talks to it. But the roly-poly scarcely appreciates its sudden elevation, as it hangs its paws helplessly, with a vacant stare in its blue eyes, as if pitifully complains in a series of friendly meows.

The mother-cat switches her tail contentedly, yet keeps a wary eye on the proceedings, though trying to feel

the strictest confidence in the good intentions of her young mistress.

While we do not give a religious worship to cats, as did the Egyptians of old, we yield a ready admiration to their feline perfections, wherever seen. There are few things more charming than the sight of kittens at play. They are so agile and graceful, and ready for frolic whenever not cuddled down in a soft, furry heap for repose.

The Pet Sheep.

Annie had three pet sheep and one of them has a baby lamb. They are all very fond of their little mistress, and will follow her about, and romp with her without the least fear. This is because they have learned that she is kind to them and will not let them want for anything that they need. She feeds them and gives them water to drink; puts them in their houses at night and lets them out early in the morning.

When it is time to be put up at night or let out in the morning, or if they want food, or drink, they will bleat until she comes to them. Then they will rub their noses against her and manifest their gratitude to her in many ways. The little lamb has soon learned to love her and to call her by bleating, just as the old sheep do. Most animals will appreciate kindness just as readily as they will resent an injury. Even wild beasts that are captured and shut up in cages have feelings of kindness toward the keepers who feed them which they do not have towards others. This is very well understood by those who have the care of them.

A Sharp Pigeon.

Cats are generally thought to possess great cunning, but the other day I saw a pigeon outwit a cat. The bird was busily engaged in picking up scatterings of grain, when "Tabby" came forth in a stealthy manner to capture him.

Gradually Miss Puss wriggled up to a place from which she could make her deadly spring. But just as she was going to jump, the pigeon gave a flying leap, landing some ten feet away, and then went on picking up grain, all the time not appearing to see his enemy. Kitty again went through the crawling process, until near enough for a leap, only to see the pigeon quietly hop beyond her reach and continue his dinner. This performance was repeated several times, until he reached the alley's end, where he could go no farther.

"Now," thought I, "this fun must end. Mr. Pigeon will have to fly away altogether or get caught." Pussy was evidently of the same opinion, for she approached her intended victim with even more than usual caution. But the seemingly careless bird knew his business better than either of us, and picked away as though nothing was the matter.

This time Puss succeeded in making her spring, and landed just where she intended to. But the pigeon wasn't there! Flying over the cat's head, he alighted on the very spot from which she had sprung.

Rain and Fine Weather.

"I don't like the rain," said little Octavius: "It hinders my running about and getting a good game of play in the garden."

"I like it," answered Colin, the gardener's little boy. "It comes just

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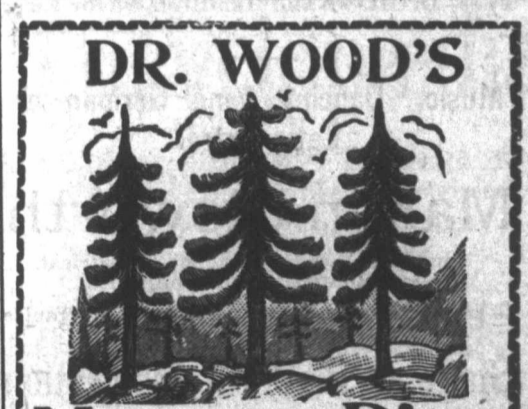
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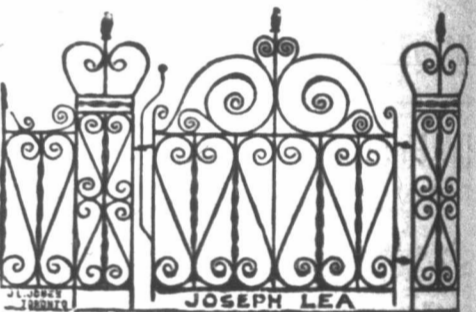
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