

Canadian Churchman

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

Vol. 19.]

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[No. 21.]

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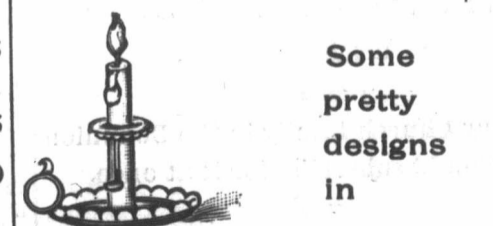
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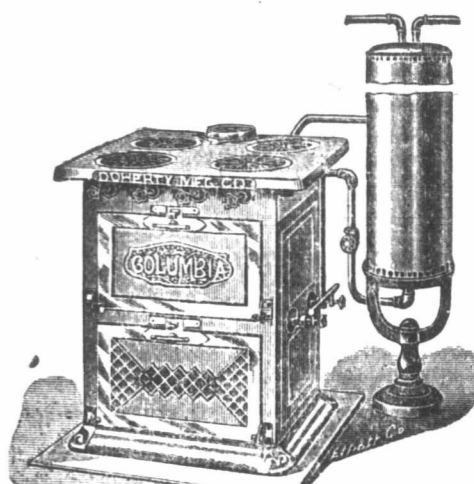
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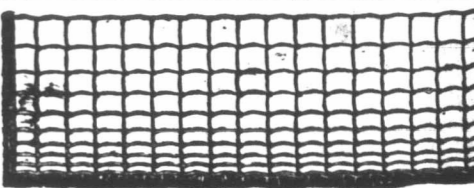
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"A DIOCESAN MENU"—prescribed by an Episcopal pastor, is what an English clergyman's wife expressed her fear was looming in the distance. "We are diocesanized in everything now-a-days." The *Rock* thinks the indictment only too true, and accuses Bishop Temple of being one of the most desperate offenders, charging his clergy with a pastoral on any and every subject upon the slightest provocation: "with the further sting attached that it has to be read in church."

"THE TAIL WAGGED THE DOG," says an English contemporary, in reference to the organized mob of socialists—few in number, but trained and determined—who recently made it impossible to carry on a great and enthusiastic Church meeting at St. James' Hall on the subject of the Welsh Church. A few experienced "chuckers-out" would have cleared the noisy knot off in no time; but this kind of process was beneath the dignity of the

managers. They will be prepared to know better next time.

"AS AN IRISHMAN WHO LIKED A ROW," was the defiant pose of Canon Knox-Little amid the noisy rowdiness of St. James' Hall. He stood with hands beneath his coat tails until the mob—though there was no chairman any longer—settled down to hear him, about the only person who was able to get a word in "edgeways" on that memorable occasion. "If you are going to rob the Church, let us rob all round," was the way he met the arguments of modern chartists.

"DESSERTANTES," or assistant cures (curates), in France receive a stipend from the Government of 1,000 francs (\$200) per annum, the cures a little more, the Bishop about \$2,000 and Archbishops \$3,000. So the scale was fixed under Napoleon Bonaparte, and so it remains, though the cost of living has increased. The income of fees and offerings, of course, supplements these "starvation wages" of the "moral police"; but the relations between Church and State are anything but cordial. French Protestants and evangelists have about the same measure meted out to them.

JESUITISM EXPOSED by one of their own number, the Prussian Count, Paul Honsbroch, is a new sensation in Europe, which the Romish authorities do not seem to relish. An excommunication of the bold reformer was inevitable: but the exposure has been made all the same, and is likely to prove a very severe blow to the ecclesiastical automatons, who are such powerful tools in the hands of unscrupulous directors. Canada has yet to experience a good taste of the real article.

THE IRISH CHURCH in Synod assembled has made and manifested a *distinct advance* in the direction of good Churchmanship this year, owing to the manly resolution of the Primate and the Archbishop of Dublin, in opposing the anti-cross cabal, the "Protestant Defence Association" (so called), and all such movements that tend to disturb the peace of the Church unnecessarily. The effect will be felt hereafter.

BROTHERHOODS are very likely to form the net result of most of the present agitation about Christian socialism, and Bishop Anson, late of Qu'Appelle, is doing his best to direct the stream in that direction. While books and lectures "vapour" wildly on the subject, a few practical examples like that of Count Tolstoi will attract more notice, provided they are organized in the shape of a religious community, voluntarily associated for the purpose of *practising* what the socialist orators only "preach."

"THOSE ANGLICAN SACERDOTALISTS" get credit—meant, however, for discredit—from the Jesuit *Civolta Cattolica* for being the most serious preventive of conversion of England to Romanism, though our ultra Protestant friends would have us believe—contrary to the evidence of our senses—that Ritualists inveigle men and women to Rome. The Jesuits think that they could make short work of divided Protestantism, if it were not for the (Catholic) Church of England. "The Anglican Church seems to stand in the way of the hopes of the Jesuits, and to be the obstacle to the final victory of Rome in England." This is their inside view.

SCHOOL-RELIGION IN VICTORIA having died out, shows some signs of revival, owing to the fearful wave of criminality by which the country has been deluged since education became solely secular. Last year the Legislature ordered the restoration of the *name of Christ* to the reading-book from which it had been previously expunged: and now a great cry of anguish goes up from the depths of people's hearts there, "What is the good, the *real benefit*, of an education which only increases the prevalence of crime?"

"GET MARRIED" AND "SETTLE DOWN," Bishop Anson describes as the keynote of the song sung by Canadian "settlers" in the ears of susceptible young missionaries, and these young fellows feel "kind of guilty," suspicious characters as it were, unless they set themselves up as marriageable men right away. A man who poses as a celibate is suspected of not intending to "settle," and gets treated with the cold shoulder. All very natural, but very awkward for the Brotherhood idea. So it has proved hitherto!

"DR. PARKER IS THE 'ENFANT TERRIBLE' of Nonconformity," says the *Church Review*. "He is always saying just what he is not wanted to say!" Lately he has been expressing himself in no measured terms about the so-called "Liberation Society." "Am I going to tear down a Church that has done so much, and is still doing so grand a work, in order that it may be replaced by—I know not what?" This is severe, but wholesome truth!

GREGORY WAS NOT A "ROMAN CATHOLIC"—as we understand the term—argues the *Church Review*. He didn't hold (1) Papal infallibility; (2) Papal supremacy; (3) the Immaculate Conception of the B. V. M.; (4) Worship of images and pictures; (5) indulgences for purgatorial pains; (6) denial of the chalice to the laity, &c. He was, in fact, as Dr. Littledale has shown *in extenso*, a "very poor Roman Catholic," according to the standard of the councils of Trent and Vatican. This point was well brought out by Rev. Provost Body lately, in reply (*impromptu*) to Dr. Thomas at the Toronto Conference.

"YOUR CHURCH WAS CONNECTED WITH ROME," argues the shallow dissenter, "therefore it is tarred with the same brush, tainted with the same stain, polluted by the same corruptions, committed to the same evil traditions. There is only a paper wall, &c., &c." So the argument goes, vulgarly and ignorantly. That argument is rather hard on the *Apostle Paul*—he was on such familiar terms with Rome as actually to write a letter to them, a letter (*horrible dictu!*) which is still to be found in the Protestant Bible. The argument proves (?) too much!

JOHN WESLEY, RECTOR OF SAVANNAH (1786), established a Sunday-school after the good old English model, trained by a layman, but carefully *catechized* by the parish priest on Sunday afternoons before evening service. "He heard the children recite their catechism, questioned them as to what they had heard from the pulpit, instructed them still further in the Bible, endeavouring to fix the truth on their understandings as well as their memories." This was nearly 50 years before Robert Raikes!

RECTORS OF RICH PARISHES in England get some gentle hints from *Church Bells* on a manifest duty of the times—helping their less favourite brethren, after the example set by Archbishop Maclagan and Bishop Walsham How. The line is drawn for England at £500. "We would suggest that the clergy with net incomes of £500 per annum and upwards from their benefices, should, as a rule, give to a diocesan or provincial fund a certain percentage of their incomes. *Five per cent.* would not seem a too large percentage in most cases." Our English contemporary throws out the hint, calls on some Rector to give "the lead," and prophesies that the laity will follow the lead enthusiastically.

COMPARISONS ARE ODIUS.—*Church Bells* has a contributor who clinches his argument against Home Rule in Ireland by a comparison of Montreal with Toronto, Quebec with Ontario. "Toronto, with nothing like Montreal's advantages as a commercial metropolis, has increased its population by 100 per cent. in ten years, Montreal has only increased 40 per cent." Then the value of the assessments are compared, and the cause of the difference is laid at the doors of the Romish priesthood in Quebec, as opponents and obstacles to material and intellectual prosperity. They are a "dead weight" everywhere.

"KING DEMOS has come of age and is being crowned," once said Archbishop Magee; "he is full of promise, with the best intentions, generous in the main, kindly and honest. But . . . surrounded with a crowd of fawning and flattering courtiers . . . even court chaplains as cringing and obsequious as court chaplains have been of old, and who are just now busy preparing for his use a new edition of the old Church catechism, in which he shall read that his duty to his neighbour is to covet and desire other men's goods, and *not* to keep his tongue from lying." Prophetic!

"IT BINDS US TOGETHER, this missionary work," said Bishop Temple at a recent S. P. G. meeting. ". . . I see it on every hand . . . I saw it at the last Lambeth Conference . . . the Colonial Church derives a strong sense of *intercommunion* from its connection with the Church at home . . . the Church at home, in the same way, is penetrated through and through by the unity of the branches around her." The good Bishop evidently felt deeply moved by this sensation of gathering strength from putting forth energy—"sending her boughs unto the River."

"THIRTY MILLIONS OF PEOPLE in France who do not communicate or go to confession," said Pere Hyacinthe Loyson, at a recent Conference on the spread of the Gospel on the Continent of Europe. "If then they desired to influence those *lapsed millions*, they must preach to them the Gospel of the Lord Jesus Christ." There was a goodly array of bishops, deans, "pasteurs" and editors, and the latter had a good deal to say as to the power of the press compared with that of the pulpit. The Archbishop of Dublin presided, and wished for the old Catholics, "God help them to go further!"

HOME RULE IN NORWAY.—The cry for "Home Rule" seems to have got afloat in "the air," and one trembles as at the imminence of a new form of epidemic. A "separate consular system," more "external independence"—they have internal independence, their own Parliament ("Storthing"), ministry, &c.; but there seems to be a deadlock between the king and the Norwegian cabinet, as well as Storthing. The Bill of the latter has been

vetoed. The *Guardian* suggests a later stage of what we might expect in Ireland, if the Gladstone Bill ever passes—*more Home Rule!*

ROMAN CATHOLIC FUNDS.—Sometimes we are tempted to envy the way (easy, apparently,) in which the Roman Catholic authorities "raise" money for church or charitable purposes. The *New York Churchman* goes into the methods analytically and has something to say about "strict discipline, want of spontaneity, enforced contributions of servant girls, irregularity of payments a mortal sin, &c."—ideas which most, if not all, Protestants manage to do without. The P. E. Church, at any rate, cannot be accused of too strict discipline—yet they give splendidly.

MEDDLING WITH NATURE requires a very canny hand, a very wary outlook. Importing English rabbits, sparrows, or water cress, have been "too much of a good thing" for several colonies. So, the wholesale shooting of ostriches, partridges, quail, &c., has nearly ruined Algeria with locusts. One quail devours 20,000 to 25,000 locusts in a few weeks: so with other birds in proportion. What a difference the destruction of quail alone must make in the yield of the crops!

"THEIR OWN SONS" have been elected Bishops by the recent conventions of Massachusetts and Carolina, and the *N. Y. Churchman* very opportunely suggests that it is "worth considering, and it is at least worth while to ask, why the dioceses shall not oftener hereafter 'promote' their own sons than has been the custom in the past." There is only one reason—we know their faults! Yea, but we soon get to know the faults of the strangers—and the reaction is dreadful!

HASTY LEGISLATION.

The threatening aspect of the English horizon in affairs of Parliament and politics—owing to the urgency of Mr. Gladstone's Home Rule Bill—has brought to the front a very grave question as to the expediency of "rushing" important measures affecting the constitution and chief laws of the Empire, by the force of an adventitious majority of 40 or 50. There is a disposition to argue that, while the reforms projected are of vast importance to Ireland, they cannot interfere with or affect the general play of the Imperial Constitution; but the change proposed in the conformation of the code of national laws is so marked that strenuous opposition is being evoked, and the Bill is challenged as an offensive novelty which alters the whole character of the Constitution. It is of very little avail to say, "Things will go on as usual in the Imperial Parliament; we are simply *adding* to the machinery and enlarging the utility and scope of parliamentary action—forming a kind of 'section' in a great national society of legislation, whose operations need not come in conflict with the operations of the great machine itself?" The addition of a new law upon an important department of public policy and action is a *change*, a serious alteration—it makes the legal aspect of the country "other" than it was, however little the new law may traverse the lines of the older ones. Such additions to the legislative code or set of constitutional measures, are *actually and practically* "amendments" of things as they were, and are always regarded with suspicion and caution whenever they are introduced. Even ordinary laws are subject to first, second and third readings, as well as various formal "notices," and severe treatment in committee—of the whole, or otherwise.

SOMETHING MORE IS NEEDED

in the case of a measure of such wide scope and deep effect. The *Guardian* has a news note in regard to an important letter of Mr. John C. Medd, who reminds Englishmen—through the principal newspapers of his country—of the great care taken by democratic America to prevent the process of "rushing" which the Gladstonians are just now trying. "Two-thirds" of *both* houses of Congress, or two-thirds of the State Legislature, can propose amendments, but these amendments must be "ratified" by either three-fourths of the State Legislatures or the Legislatures of three-fourths of the States. Here, indeed, are wise safeguards—most necessary in a democratic country—and calculated to preserve equilibrium and stability for the country at large. Fancy what the result would be if any attempt were made to secure such a proportion of approval for the Home Rule Bill. It requires two-thirds to *move* before an amendment can be taken into consideration; then it requires three-fourths to sanction what two-thirds have suggested. In a union of twelve States, eight may suggest, but it needs nine to ratify or confirm. The *rationale* is an increasing and increased majority of overwhelming odds, not likely to be upset very soon, and not easy to upset at all. So the citizens can breathe secure of any violent or revolutionary action on the part of their representatives, which cannot be checked. This check is, in fact, provided beforehand by the very act of requiring so many to authorize even *suggestions* of difference in things as they are, and requiring these numbers to compass their own increase of ratio to the whole before their suggestions can become law. If no such check to "hasty legislation" exists in Britain, it certainly ought to be introduced before "these dangerous days" become too dangerous to be checked at all.

"DANGEROUSLY LAX"

the Americans—says Mr. Jas. Medd—declare the French and Swiss systems to be, the former of which requires only a bare majority of the two chambers in consultation, and the latter that the action of the chambers should be endorsed by a bare majority in the plebiscite vote. Truly one finds lessons in unexpected quarters! But, after all, is the Empire in so much danger from Mr. Gladstone's "rush." However he may sway the Commons, there is a wholesome check long provided in the House of Lords—a body least likely to be swayed capriciously by novelties as such, and naturally averse to any unreasonable change. Such men, so born, so trained at home, so schooled in society, so experienced in Parliament, may surely be trusted to consider "change" as being in itself an evil, and requiring very grave and weighty causes to warrant the entertainment of its suggestion among such truly "grave and reverend seigniors." In all probability, the Imperial House of Lords will soon be put to the proof as to whether it is a 'senate' *de facto* or only *de jure*: they must, in this matter, as some others, show what metal they are made of. The cast-iron vote of the Commons already threatens to disregard all considerations of reason and judgment, forcing its way headlong and headstrong, to the bitter end of the struggle. Unless some genius greater than that even of the G. O. M. or any of his compeers, is presently revealed to develop a *modus vivendi*, upon which Lords can conscientiously unite with Commons, in granting some measure of change less injurious—one may say "fatal"—to Imperial integrity than the present proposal—unless Providence intervenes in this way, the whole brunt of

the strain will come bearing hard down upon the descendants of "1000 earls" and other lesser or greater nobles in the noblest Senate of this earth.

CANADA AND THE CANADIAN CHURCH

would do well to ponder these sights and sounds which present themselves to us on the eastern horizon. The same revolutionary spirit exists here, the wave spreads with the force of an epidemic—the restless democratic spirit. There are not wanting signs that many people are growing restive under the curb of Senates and Upper Houses. "A cloud no bigger than a man's hand" has appeared in Prince Edward Island; there are mutterings in Nova Scotia. Do these things presage a storm? In the sphere of Church politics we are not without example of the need of checks and curbs. At the recent Provincial Synod, a certain measure of "reform," or "advance," or "progress"—people call it variously—was opposed by the unyielding force of the Bench of Bishops: and mutterings, if not loud, were deep. Yet, there are safeguards against changes, against new and hasty legislation there. There is, of course (1) the one month's notice from the secretary, then (2) the proposal must run the gauntlet and meet the approval of both Houses separately, then (3) if the proposal be an alteration of the Constitution or Canons, it must lie over for mature consideration and approval of both Houses a second time. Diocesan Synods require to be more careful about their particular means of checking "hasty legislation"—because they have not this peculiar breakwater of a "Senate" or Upper House. The individual Bishop may be—apart from his compeers in Senate assembled—as revolutionary as any of his priests, deacons or laymen; he may even have a special penchant for novelties as such, may be democratic in a high degree. In such a case, a long "notice" of proposed legislation is imperative as a precaution to provide against surprise. Besides this, are conservative safeguards, such as first, second and third "readings," two-thirds majority votes of both orders, presence of an actual quorum, concurrence of all concerned, or nearly all. The postponement of the second or third and final reading to the next session of Synod gives the opportunity of a plebiscite to the Church at large, and is an invaluable safeguard for the laity in general. They should hold fast the precious heritage left them by the wise and learned parliamentarian Churchmen who laid the lines of Diocesan Synods in the last generation. Having no 'Senate,' they must form their own vigilant guard over synodical liberties.

ENTHRONEMENT OF THE BISHOP OF ST. ANDREWS.

Nothing but congratulation and praise are called for by the ceremony which took place recently. Everybody worked hard, and the result was a gathering and a service which will not soon be forgotten by those who were privileged to be present. It is high praise indeed to say that it was worthy of the occasion, for the occasion itself was in many ways more than commonly noteworthy. Not only was it the first time since the Disestablishment, at any rate, that a Scottish Bishop was enthroned who had previously occupied an English see, but it was the first time since the Reformation that a Bishop of St. Andrews had been enthroned in his cathedral. No wonder that hearts beat high as the long procession swept up the nave amid psalms of praise and thanksgiving. No wonder that the glad *Te Deum* rose from every lip in the immense congregation. If the service was quiet, it was with the quietness of conscious strength: the air was electric with the feeling of coming triumph: "Our feet shall stand in thy gates, O Jerusalem." For many thoughts and many memories must have been stirred in the minds of that assembly. No

one who knew the history of the Church in Scotland could well fail to be struck with the thought of its altered fortunes within the lifetime of men who are yet with us. There were some there who remembered the election of the last Bishop of St. Andrews, and who must have reflected with gratitude on the vastly stronger charge, alike in numbers, in position, and in Churchmanship, over which his successor has been called to rule. Compared with the English dioceses it is still but a small thing; but what is it compared with what Bishop Wordsworth found it forty years ago? It was impossible to forget him and his work on such a day, and amid such rejoicings; and the new Bishop with rare instinct and delicacy touched the right note when he pictured him as sharing in the triumph and forwarding it with his prayers. This was by no means the only point on which Bishop Wilkinson came into close touch with the feelings of his hearers. There can be no doubt that he caught up and carried away the great body of those present in his eloquent and fervent descriptions of the limitless scope of the Church's heritage and work amongst mankind. There was a glow in the faces and a light in the eyes that told more than the cheers that would have rung out unrestrained in another building; they spoke of high purpose, and a determination to strengthen the hands and forward the work of their new leader. We are much mistaken if the Bishop of St. Andrews has not already gained a number of hearts that will rejoice to carry his plans on to successful achievement. And those who doubted most the wisdom of bringing down another Bishop from England at this time will be amongst the first and gladdest to recognize such success. We trust it will not be without significance that the new Bishop's first words to his people took the form of a blessing.—*Scottish Guardian*.

THE STORY OF THE CHURCH OF ENGLAND.

THE WORD "CATHOLIC."

First take the word "Catholic." It is derived from a Greek word signifying "universal," meaning "diffused throughout the world." It is not to be found in the Bible. It never once occurs in the Greek Old Testament, or in the New. The first appearance of the word by a Christian writer is very early. It is in the Epistle of St. Ignatius to the Church of Smyrna, and there it means the Universal Church, as distinguished from any local portion of it; in which same sense it is used just after by the Church of Smyrna itself, three times, in its Letter on the Martyrdom of St. Polycarp. These examples belong to the second century. In that same century, later on, St. Justin Martyr speaks of the "Catholic—i.e., general—Resurrection." Finally the word came to signify (1) the Church of the whole world, as distinguished from any portion or portions thereof; (2) this same Church, as distinguished from the sects; (3) the teaching of this Church, as containing the whole of the Divine revelation and precepts, instead of choosing only portions thereof; and (4) as applicable to all sorts and conditions of men. This is the fourfold sense in which the word is used by St. Cyril of Jerusalem.*

ERRORS OF THE PAPACY.

Now to refer for a moment to the very common mistake, that of supposing that the Church of Rome was always the same in matters of doctrine as she is to-day. It must be remembered that Romish corruptions, and the errors of the Papacy, which we call Popery, are of comparative recent date, and had no existence in the Roman Church in the time of Augustine.

THE CLAIM TO BE UNIVERSAL BISHOP.

For instance, only to mention two, the claim of the Bishop of Rome to be Universal Bishop was entirely unheard of for eight hundred years after Christ. It was vehemently denied by Gregory the Great and was first made by Nicholas, A.D. 858.

PAPAL INFALLIBILITY.

The claim of Papal infallibility was not made until the present generation, when the Council of the Vatican accepted the declaration. The difficulty which this declaration involves the Romanists in may be inferred from the fact that Pope

* Dr. Littledale, *Words for Truth*, p. 17.

Honorius (A.D. 625-638) was unanimously condemned as a heretic by the Sixth Council, and for hundreds of years afterwards succeeding Popes had to pronounce an anathema against him, consequently he, or his successors, could not have been regarded as infallible.

ROMAN CATHOLIC TEACHING.

Without going into minute details, it may be briefly said that the most obvious and broad marks of distinction between Roman Catholics and Anglicans in the present day are these:—Roman Catholics hold (1) that the Pope is, by Divine charter, sovereign ruler of the whole Church, supreme judge of the faithful, bishop of every see, and infallible in deciding matters of faith and morals; (2) that the Blessed Virgin Mary and other saints are to be invoked in prayer, and solicited for the bestowal of grace and favour; (3) that the Blessed Virgin was immaculately conceived; (4) that images and pictures may receive secondary worship and homage, in honour of the personages they represent; (5) that the laity must never partake of the cup in Holy Communion. There are many other points of difference, but it must be conceded on all hands that a communion which did not accept or practice any of these would certainly not be Roman Catholic, whatever else it might be.

But that is precisely the case of St. Gregory the Great and the Roman Church in his days. We have his own direct and express testimony on 1, 2, 3, 4 and 5 against modern Roman Catholic doctrines.*

From the time of Augustine, A.D. 597, to the day when Edward White Benson was translated in 1888, there has been a regular succession of Archbishops of Canterbury, 92 in number, and their names, dates of appointment and removal have been carefully preserved.

REVIEWS.

THE FINAL PASSOVER, A SERIES OF MEDITATIONS UPON THE PASSION OF OUR LORD JESUS CHRIST. Vol. III. The Divine Exodus. By the Rev. R. M. Benson, M.A., student of Christ Church, Oxford. Sm. 8 vo. Pp. 425. London: Longmans, Green & Co.; Toronto: Rowsell and Hutchison.

This is only the first part of the third volume in the series, and the meditations are upon the incidents immediately before our Lord's act of death. They are thirty-five in number, but each is dealt with under three heads or meditations, so that in fact there are in all 106 meditations. The plan followed is to give a clear account of the particular point to be illustrated, and to append to this a kind of colloquy between the soul and the Saviour. This is done in a very judicious and helpful way, and is another mode of explaining and personally applying the thoughts brought out in the incident itself, and in the meditation upon it. The result is eminently satisfactory. At the head of each chapter or body of three meditations there is an extended harmony of the passage to be considered, and this must always prove a great advantage to the ordinary reader. There is no note or comment, so that all is contained in the clearly printed text. As the narrative of the Evangelists is broken down, and each fact is meditated upon by itself, Mr. Benson can do it with minute fidelity, yet in the meditations there is nothing little or unworthy. A great issue is felt to be embodied in each movement described by the Evangelists, and it is a labour of love to extract the full teaching in each. It is a volume to be valued at all times, and will be specially appreciated in Lent, as it is well adapted for consecutive reading. The publisher has seen to all justice being done to the book.

DOES BAPTISM MAKE A MAN A CHRISTIAN?

Something must make a man a Christian, for it is clear that we are not born Christians. We have got to be "born again," so the Lord Jesus says, before we can see the Kingdom of God.

And it must be something outward, too, for our Lord's Kingdom is a visible one. He compares His Church to a city set on a hill, which cannot be hid (St. Matt. v. 14). Now, we know that there is an outward form by which men join the different societies

* See Dr. Littledale's *Words for Truth*, p. 35.

which exist. There is a form to go through if you want to belong to a benefit society, or if you want to join the army, or the navy, or the police force. Or, if a Frenchman wishes to become an English citizen he has to go through a certain appointed form. His wishing to be an English citizen does not itself make him one. So we should expect that if a man wishes to become a Christian there would be some form which he must go through. For our Lord's Kingdom, though it is not "of this world," yet it nevertheless is in the world.

And such we find to be the case. Just before our Lord ascended into Heaven He appointed a form by which persons might become members of His Kingdom, the Church. We read about it in the 28th chapter of St. Matthew's Gospel. Jesus said to His Apostles, "Go ye therefore, and make disciples of all the nations, baptizing them in the Name of the Father and of the Son and of the Holy Ghost" (St. Matt. xxviii. 19, Revised Version). We find in the Acts of the Apostles that His disciples obeyed these words, as we should expect they would. Three thousand persons were baptized on the Day of Pentecost (the first Whit Sunday), as we read in Acts ii. 41. St. Philip the Deacon baptized many in Samaria (Acts viii. 12). The Ethiopian Eunuch was baptized (Acts viii. 38). So was Saul of Tarsus, who was afterwards St. Paul (Acts ix. 18). So were Cornelius and his friends (Acts x. 48). So was the Jailor at Philippi. He was baptized in prison, in the middle of the night (Acts xvi. 33). Baptism was the door, and the only door, by which a man could enter the Church, the only way by which he could become a Christian.

In Baptism there is an outward form, of course. It consists of two things: water and right words. The water must touch the person baptized, or it is no Baptism. And the right words must be said—namely, those which the Lord ordered, and which I quoted above—or it is no Baptism. If anyone said, "I baptize thee in the Name of God," or "in the Name of Christ," it would be no Baptism at all. But though there is a certain form to be used in Baptism, yet Baptism is far from being a mere form. Baptism was instituted by Jesus Christ, Who is God made Man. He is full of grace and truth, and His Sacraments are not mere signs, they are full of mighty power. Just as pipes from the reservoir bring water to our houses, so the Sacraments bring the grace of our Lord Jesus Christ to our souls. They are "the wells of salvation" (Isa. xii. 3).

Let us turn to Holy Scripture and hear the wonderful things which are said there of the Sacrament of Holy Baptism. Our Lord speaking to Nicodemus told him that "except a man [that is, anyone—man, woman or child; such is the meaning of the Greek word] be born of water and of the Spirit, he cannot enter into the kingdom of God" (St. John iii. 5). Our Lord is speaking of Baptism. So all Christian people thought for 1500 years after Christ. That is why our Lord speaks of "water," for water is the outward part of the Sacrament of Baptism, and the gift of the Holy Ghost is one of the benefits of Baptism. We mustn't separate these two—the water and the Holy Ghost. That would be to put asunder what God has joined together. When men were touched by St. Peter's sermon and they asked him "What shall we do?" he answered, "Repent, and be baptized, every one of you in the Name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost" (Acts ii. 28). So that forgiveness of sins is another benefit of Baptism, as well as the new birth. If an unbaptized man repents truly of his sins they are forgiven him when he is baptized. It was so with Saul of Tarsus. He was really and truly converted to God, if any man ever was, on the road to Damascus. But though he was converted he was not forgiven then. God has appointed that sins should be forgiven in Baptism, and therefore Ananias was sent to say to Saul, "arise and be baptized, and wash away thy sins" (Acts xii. 16). And so it was. As the water touched his body his sins were washed off from his soul. St. Paul teaches us that we are "buried with Christ in Baptism" (Rom. vi. 4 and Col. ii. 12). And that "by One Spirit are we all baptized into one Body" (1 Cor. xii. 13)—that is, the Church. And again, that "as many of us as have been baptized into Christ have put on Christ" (Gal. iii. 27). That is to say, Baptism makes a man a Christian. Just in the same way we have the word "to christen," which means the same as "to baptize," because when we are baptized we are made Christians. Again, St. Paul says that God "saved us by the washing [that is, the font] of regeneration and renewing of the Holy Ghost" (Titus iii. 5). And St. Peter says that "Baptism doth save us" (1 St. Peter iii. 20). It saves us by starting us on the road to Heaven. Noah and his family were saved when they entered the Ark. It was a place of safety from the waters which were around them.

This, then, is what the Bible says about Baptism. It makes a man a Christian. It is God's own way of doing it.

It may be that the person who is reading this tract has never been baptized. If so, I want to say a few words to you, very earnestly. Think what your posi-

tion is. You are living in a Christian land, but you are not a Christian. You have heard of the benefits which Christ has bought for us by His death, but you have no share in them yet. He died that you might be forgiven, but you are still in your sins. You have heard of God the Holy Ghost, and indeed He is working on you at this moment, and trying to lead you into the right way; but He does not dwell in you. Your body is not yet God's Temple. You may have read in your Bible of the benefits of Baptism, but you have not received them. Why is this? Why do you not seek God's blessing? Why do you keep the door of your heart shut when He stands and knocks at it? What are you putting in the place of Baptism? Is it your feelings, or is it something which man has invented? Whatever it may be, it is only an empty cistern which can hold no water.

But perhaps I have made you angry. You say, "I think you are very bigoted and uncharitable to talk in this way. I believe in the Lord and I love Him, and therefore I must be a Christian." Well, I don't want to be uncharitable at all. I want to do you a kindness; and surely there is no greater kindness than to warn you of your danger. I hope I am not become your enemy because I tell you the truth. When you say that you believe in the Lord, what do you mean? Do you mean that He is the Master, and therefore he must be obeyed? Why, then, are you not baptized, as He directed? If you love Him, why don't you keep His commandment? Do you mean that you believe that He said you were to be baptized, but He didn't mean it? Or, that it doesn't matter whether you obey or not? But what sort of belief is this? Is it any belief at all? It seems to me that you neither love Him nor believe in Him. Besides, merely believing is not enough. "He that believeth and is baptized shall be saved" is what the Lord says (St. Mark xvi. 16).

But someone else may be startled at hearing that Baptism makes a man a Christian. He may say, "Suppose I find out the very worst man in all Brighton—a drunkard, or a swearer, or worse. It may turn out that he has been baptized. Do you mean to tell me that he is a Christian and a child of God?" Yes; I do. Just as I should say that a man was a soldier if he had been enlisted, even though he ran away in battle. I should say he was a disgrace to his uniform, and that he deserved to be punished for his cowardice; but I couldn't deny that he was a soldier. So I say of a wicked Christian that he is a Prodigal Son who has gone away from his Father's Home, and is now in a far country, trying to satisfy himself with the husks that the swine do eat. But he is still his Father's son; and when he makes up his mind to repent this will be his language—"I will arise and go to my Father." Not—"I will become His son for the first time." No; he is that already. "I will return to my Father."

It is very sad that any Christian should be wicked, but we can't shut our eyes to facts. In the True Vine there are branches which don't bear fruit, our Lord tells us (St. John xv. 1-6). St. Paul addresses the First Epistle to the Corinthians to "saints," that is, to baptized persons. But it is clear that some of them were living wicked lives. Some were not at all what we should call "saints." Now how does St. Paul deal with them? Does he say, "this conduct of yours proves that you never were really Christians at all"? Does he say, "You must set about becoming Christians"? Or, "You must be born again"? No; he urges them to repent. The point of his argument is that it is because they are Christians that their sin is so bad. Because they are Christians their bodies, which they defile, are Christ's members and Temples of the Holy Ghost (1 Cor. vi. 15-20). This is the special wickedness of it. There is no doubt that St. Paul would have said that the baptized drunkard was a Christian. He would not have said, "Become a Christian," but "Live worthy of the vocation wherewith you are called." In the Epistles all Christians are treated as God's children. And yet it is plain that some were very far from being what they ought to be. They were "saints," they were "in Christ," because they had been baptized, even though they had received the grace of God in vain. A baptized man may need to be converted, just as a converted man may need to be baptized.

So then there are two things to be said to a baptized man or woman. The first is this: You are a member of Christ, the child of God, an heir of Heaven. This ought to make you very thankful. God has done great things for you. When you speak to Him you have a right to call Him your Father. He will supply all your needs. But the second thing is this: All is not done because you have been baptized. Rather, it is only begun. You have got to lead the rest of your life according to this beginning. You are in a state of salvation, but you must pray unto God that you may continue in the same unto your life's end. Because you have been baptized it does not follow that you will go to Heaven. You certainly will not unless you do those good works which God has prepared for you to walk in. Be watchful. Work out your salvation with fear and trembling. Give all diligence to make your calling and election sure.

Remember that only he who endures to the end shall be saved.

We have seen that it is by Baptism we are made Christians. Now, this is a matter which touches not only grown-up persons but little children also. God permitted Jewish infants to be brought into covenant with Him when they were eight days old. He is not less kind to Christian children. Christian parents may have their little ones' names written in the Lamb's Book of Life. The Church teaches us that it is certain by God's Word that children which are baptized, who die before they commit actual sin, are undoubtedly saved. This is because they have been united to Christ by Baptism, and have not been separated from Him by sin. We know how many children die in infancy. About one-third of those who are born in England, it is said, die before they are five years old. How important it is then that they should be brought to be christened as soon as possible after their birth. How much that person pleases God who is the means of bringing children to Baptism. If you give a child a cup of cold water you earn a reward. How much more if you cause that child to be made one of the lambs of the Good Shepherd. When our Lord was on earth the Jewish mothers brought their children to Him, and He took them up in His arms, put His hands upon them, and blessed them. But some of the disciples did not like it. Perhaps they said, "Let the children wait until they are old enough to understand it." Perhaps they said, "How can it do the children any good when they know nothing of what is happening to them?" They were good, well-meaning men, these disciples, but they were sadly mistaken. And they soon found out that they had done wrong. The Lord was "much displeased" (St. Mark x. 14). There are good, well-meaning, but mistaken men and women now-a-days who keep little children from coming to Christ in Baptism. The Lord is not pleased with them for it. They have shut their ears to His teaching. "But (you say) do you mean that it makes any difference to a child's soul who dies whether he has been baptized or no?" Yes, I answer; a very great difference. "But it isn't the child's fault." No; it is the child's misfortune that it has deluded or irreligious parents. "Well, but what happens to a child who dies unbaptized?" I answer, I don't know. God has only told us what He does for Christians. We know nothing of the fate of those who are not Christians. The judge of all the earth will do right; but what He will do we don't know. "But do you think the child goes to hell?" No, indeed. God forbid. God is just. Hell is the portion of the wilfully impenitent. If you ask me what I think (I don't profess to know), I say that I think unbaptized children will hereafter enjoy natural happiness, but that they will not have that greatest of all joys—the sight of God. I am quite sure that a man may well tremble at the thought of meeting Jesus Christ—the Great Shepherd of the lambs as well as of the sheep—if he has stood in the way of a child being christened.

REVIVAL OF SYNODS IN ENGLAND.

These are very different to the diocesan conferences sometimes miscalled synods. These modern assemblies are of much service, but can never take the place of the proper synod. A few words as to the ancient form of Church government may not be amiss. Take the diocese as the unit. This was governed by the Bishop and his presbyters, called by the sub-Apostolic writers his "co-rulers," and called by St. Paul the "Presbytery." The Bishop had no legislative powers apart from the synod. When the policy of the Roman Church arose of centralizing all power in the Pope, the Bishops were given a more independent authority as they could be more easily managed than a synod, and so these assemblies often seem to have been packed by the Bishop only summoning some of his clergy (Convocation just the same). Synods, however, continued in full force till after the usurpation of William of Orange, when the Bishops gradually ceased to summon them. Preferring to rule despotically, they went further than even the Pope had done, and not merely assumed a Papal supremacy, but seemed often to think that they possessed a Papal infallibility. They, however, defeated their own purpose, for clergy who had discarded the supremacy of a Pope were not likely to submit to the supremacy of a Bishop, and it is well known that, not only the Catholic clergy, but those of all sections, have again and again refused to obey their diocesan on points upon which they disagreed with him. And they were quite right. Let Bishops summon their synods as was anciently done, not packed bodies of dignitaries, not merely the beneficed clergy, but all their presbyters. Let, as was ever the case, practical unanimity be essential to their decisions (if there be no unanimity the question must be left an open one), and Bishop and synod will have a power no Churchman could or would resist. May we point out the gross unfairness of looking on assistant curates as "inferior" clergy? This section has among its members one of the greatest of our preachers, and one of the greatest of our theologians, neither of whom has ever

had a living, besides a host of able men, and no one can seriously say that as a body they are in any way inferior to their beneficed brethren. We believe that the matter lies with their lordships, and that they have only to summon their synods—we speak under correction—but as far as we know not one of them has done so. The continuation of the Church's system of government is for the fraction of the unit, namely, the parish to have the vestry, on which every baptized Churchman in full communion anciently had a voice, and for the collection of units, called the province, to have its Convocation. "Councils, diocesan, provincial, or when necessary general, have ever been the legitimate method of ecclesiastical legislation. The Church of Christ, like the Constitution of England, rejects 'one-man' government, and has the most perfect democratic system possible."—*Church Review*.

DON'TS FOR THE CLERGY.

A "CHARGE" THROWN INTO THE FORM OF DON'TS.

- Don't study without prayer.
- Don't pray without study.
- Don't feed the people with unbaked dough.
- Don't tell all you know in one sermon.
- Don't offer them sentimental confections or intellectual shavings.
- Don't mistake philosophy for Christianity, cant for piety, noise for zeal, or crowds for success.
- Don't be so broad that you can float nothing but intellectual chips on your shallow stream.
- Don't scold.
- Don't mistake length for profundity, nor brevity for wit.
- Don't lash the back of the sinner instead of the back of his sin.
- Don't offer to other people manna which you have not tasted yourself.
- Don't imagine your sermon to be a revelation, nor anything but the text to have "Thus saith the Lord" written across it.
- Don't let your harp have only one string.
- Don't be a vendor of nostrums.
- Don't try to make bricks without straw.
- Don't be anybody but yourself.
- Don't live in the third century.
- Don't live in the twentieth century.
- Don't live in the clouds.
- Don't follow everybody's advice.
- Don't try to do anybody's duty but your own.
- Don't drive, but lead.
- Don't ask any one to work harder than you do yourself.
- Don't see everything that is wrong in the congregation.
- Don't carry all your ecclesiastical eggs in one basket.
- Don't despise the rich, dishonour the poor, nor esteem yourself wiser than your brethren.
- Don't feel yourself responsible for the universe, nor try to spread yourself over creation.
- Don't be an evangelist without a message, a preacher without a doctrine, a pastor without devotion, a presbyter without responsibility, or a bishop without watchfulness, and you will not be a servant without reward.
- Don't despair.—*From the Pittsburgh United Presbyterian.*

CHOLERA.

On the occasion of the visitation of the city of London by the cholera some twenty-eight years ago, various meetings of clergy of the Church of England were convened in that city to hear suggestions and instructions from well-known sanitary authorities as to the help the clergy might give in aiding the taking of precautions to keep out the cholera, or at least to keep its ravages within some possible bounds in their respective parishes. At one of these meetings a young clergyman was present who was much impressed with what he heard. Going back to his own parish in South London, with a population of 6,000, mostly poor and altogether of the mechanic class, he called some of his workers together that night and formed them into a committee of visitation. He pointed out how important it was to remember the old adage which says, "It is better to lock the stable door before the steed is stolen," and therefore it was better to prevent the arrival of the cholera than to abate its progress. As municipal authorities were sure to move slowly, it would be better to take some steps immediately, and he proposed the next day that a visitation should be made to the house of everybody who could contribute a small sum toward the expense of a sanitary committee, which should make a visitation of the whole parish in the interest of sanitation. The proposal was eagerly taken up, and by the next evening a considerable sum of money had been raised in small amounts for the purpose of the sanitary committee. The whole parish was divided into small districts. Every house was visited, he people were told friends and neighbors had come to help them without authority of police or inspectors

to endeavor to prevent the spread of cholera in their midst, and asked that they might be allowed to visit closets, privies, ash heaps, collections of garbage, etc., and remove the same, whitewashing all out-buildings and using carbolic acid and other disinfectants. Without a single exception every one allowed the work to be done, even in the very roughest districts. Quantities of disinfectants were kept at the parish building, where any one could obtain a supply, etc. Orders for cholera medicines and diarrhoea mixtures were widely distributed. Each drug store was authorized to supply gratis such medicines to a parishioner even without an order. The cost of the whole work was about \$250. The people were drawn closer together in bonds of friendliness and self help, and long before the municipal authorities had their appliances ready for commencement the work in this parish was done. What were the results? The whole parish was not a mile across in any one direction. Within its boundaries there was not a single case of cholera during the whole visitation, while just across its boundaries there were many cases, the rector of the cleansed parish being often called upon to minister to dying people in the uncleansed district. The names of the rector and parish are well known to the writer of this article, which is written with the sole hope that many in the land will go and do likewise; not wait till the scourge is here, but cleanse the house and keep out the danger.

THE CHURCH AND THE CROWN.

Bishop Peterkin, in the *Protestant Episcopal Review* (April) says: "True unity cannot be brought about by arguments, or resolutions, or canons, but only by the gradual coming together of Christian people, as they are all more closely united to Christ. . . . Great movements, either in Church or State, do not generally admit of a short and easy explanation. There is sometimes a preparation running through long years, and it is often impossible for us to tell just when, and how, and where the movement gathered the power of a first expression and fixed the type of its future life. In every case there is the very uncertain factor of personality to reckon with. Some strong man may arise, who by his leadership may realize what without him would have been impossible, or at least indefinitely delayed; and, on the other hand, the failure of one in some place of high responsibility may defer reforms which seemed imminent. . . . I do not attempt to trace the upgrowth of Puritanism in the sixteenth century. Possibly the germs of it have existed in every age; but I think it fair to say that the unrest of the Reformation period proved to be very favorable to their rapid development. . . . I unhesitatingly agree with Lord Chatham, who, in summing up his judgment, said: 'There was ambition, there was sedition, there was violence; but no one shall persuade me that it was not the cause of liberty on one side and of tyranny on the other.'

"It seems clear to my mind that the Church, as she appeared to the public through her chief rulers, was associated with and stood by the Crown in its struggle with the people, and according to the judgment of Lord Chatham, just quoted, it seems clear that whatever charges of ambition and sedition and violence you may fairly lay to the charge of those who opposed the King, yet on the whole liberty was on their side and tyranny on his. . . . To say that those who opposed the Crown and the Church would, had they succeeded, have set up a worse tyranny themselves, does not mend matters. . . . May we not hope that many of those families of English-speaking people who have been for long years separated from the Church of their fathers, will, now they have gotten rid of the nightmare of an unholy alliance between Church and State for the oppression of the subject, come to walk more carefully about this our Zion, and mark well the glory and the beauty of her towers and bulwarks? Surely there are no reasons now why the English-speaking people everywhere should not ask for the old paths, and be content to walk therein, and sit each under his own vine and fig-tree, with none to make him afraid."

Home & Foreign Church News

FROM OUR OWN CORRESPONDENTS.

QUEBEC.

COATICOOK.—A rural deanery meeting was held in this town during the first week in May. Among those present were the Rev. G. H. Parker, of Compton, G. H. A. Murray, of Dixville, A. Stevens, of Hatley, and Ernest A. W. King the missionary lately appointed to Waterville. A most welcome visitor was the Rev. Alf. H. Wheeler, of Island Pond, Vermont, who assisted Canon Foster, the rector of Coaticook, in conducting the services, and thus formed a fraternal link between the Canadian and American clergy. The order of proceedings was as follows, viz.: On

Monday evening a missionary meeting, on Tuesday at 8 a.m., a celebration of the Holy Eucharist, breakfast at 9, Matins at 9.30, reading and exegesis of the Greek Testament from 10 to 1 p.m.; dinner at 1.10; paper upon the practical difficulties connected with Holy Baptism, with discussion upon that and kindred subjects from 2.30 to 6; tea at 6.10; conversational discussion on books and parochial matters from 8 to 10. The parishioners assisted in entertaining the clergy, but all the meals on Tuesday were taken together at the rectory; most of the clergy were able to be present during the whole session and thus enabled to secure a pleasant and profitable break in their routine of work. At the missionary meeting the Rev. W. T. Forsythe, rector of Stanstead, spoke about the general motives and duties connected with the extension of Christ's Kingdom upon earth, and referred to some memorable instances of personal devotion. Rev. C. H. Brooks, M.A., of Barnston, who for a number of years was a Congregational Minister at Constantinople and Smyrna, and who was last fall received into the Church with his whole family by the Bishop of Quebec, and since ordained Deacon, gave a very interesting and instructive address on "Turkey as a field for Missionary Work." He told how antagonistic Mohammedanism is to Christianity, and yet how many good points there are about the Turks as a people. References were made to the attractive character of the Greeks, and to the Armenian and Greek Christians. Reforms are felt to be needed in the Greek Church and yet from the example of European Protestants, whom they learn to be "bits of everything," they dread to face reforms which they fear might lead to similar division and its attendant evils. Mr. Brooks bore witness to many educational advances being made both amongst Turks and Greeks. Several incidents connected with missionary, educational and benevolent works, and known to the speaker as matters of personal experience, were pictured in a realistic way, and with an earnestness of tone and manner which indicated the high motive and right spirit of a zealous labourer in the Master's vineyard. On the whole the meeting was one of much interest and profit to those taking part.

GROSSE ISLE.—The Rev. F. A. Smith, formerly rector of New Liverpool, is acting as chaplain at the Grosse Isle Quarantine Station, during May and June.

Confirmations.—The Lord Bishop visited Bourg Louis, of which the Rev. J. B. Debbage, B.D., is incumbent, on Wednesday, May 17th, and Valcartier, Rev. S. Riopel, M.D., incumbent, on Thursday, the 18th May, at both of which places he administered the sacred rite of confirmation. On the 23rd May he will visit the mission of Portneuf and Halesboro, on a similar mission.

ONTARIO.

OSNABRUCK AND MOULINETTE.—Ascension Day was fittingly observed in this parish. There were Matins and Holy Communion at 10.30 a.m., at St. David's (with 54 communicants); evensong at 3 p.m. at Christ Church; and evensong at 7.30 p.m. at St. Peter's. A sermon on the great subject of the day was preached at all the services. The congregations were excellent. A gloom was cast over the parish earlier in the week by the sudden and shocking death of Mr. Lindsay Morgan, caused by the breaking of a circular saw. The deceased was a member of St. Peter's congregation, and a regular attendant at the services. He was but 27 years of age, and for his upright and genial character was most highly esteemed. The news of the sad calamity spread rapidly, causing profound sorrow and sympathy for the young bereaved wife and the afflicted parents. The funeral took place on Tuesday, May 9th, when the body was taken first to St. David's Church, Wales, and from thence to the place of interment at Woodland. The service was conducted by the Rev. R. W. Samwell. The church was packed with sympathizing friends and neighbours, among whom were a body of Foresters, of which order the deceased was a member. *Requiescat in pace.*

RENFREW DEANERY.—Annual Conference.—The fourth annual conference of the clerical and lay representatives of the Rural Deanery of Renfrew was held in Holy Trinity Church, Pembroke, on Wednesday and Thursday, April 26th and 27th, the following members being present:—

Rev. Rural Dean Bliss (chairman); Rev. W. A. Read, Pembroke; Rev. W. M. Quartermaine, Renfrew; Rev. J. A. Shaw, Cobden; Rev. C. O. Carson, Stafford; Rev. R. Orr, Eganville; Rev. James Empringham, Beachburg; Messrs. W. A. Hunter and W. T. C. Bethel, lay delegates, Pembroke; Mr. A. Pigott, churchwarden, Pembroke; Mr. Robert Kenny, lay delegate, Stafford; Messrs. Henry Thomas Hawkins and Joseph Kenny, churchwardens, Stafford; and Mr. Joseph R. Warren, lay delegate, Cobden.

The conference was preceded each morning by a celebration of the Holy Communion.

The business meeting opened on Wednesday morning at 11 o'clock, the Rev. J. A. Shaw being unanimously elected secretary.

A letter was read from Rev. G. Osborne Troop, accepting the invitation to preach the annual sermon, and a subsequent telegram expressing his inability to leave his parish on that day.

The Rev. C. O. Carson, rector of Stafford, was appointed to read his paper on "Christian Unity" at the evening service, instead of reading it at the afternoon meeting of the conference.

The Rural Dean then delivered his annual address, at the beginning of which he expressed the hope that "our experience of past years was such that we could say of these yearly conferences they were, under God, becoming a real agency for the advancement of His kingdom among them." Alluding to changes since the first conference in 1890, he said that the rector of Pembroke and himself were the only members of that conference yet remaining in the deanery, and that of all the clergy in the county, 11 years ago, he alone remained. There were then seven parishes or missions, there were now 11, and during these years there had been 29 changes in the ranks of the clergy. During the past year he had officially visited all the parishes and missions with two exceptions, and had canvassed four missions in connection with the clergyman's income. He felt able to say that the work of the Church in the deanery was being heartily undertaken, that none of the parishes were vacant, and that the condition of the work as a whole was such as to enable him to speak with much more encouragement and confidence than was the case two years ago.

On every side there were signs of increased life and greater zeal. He particularly congratulated the Churchmen of Stafford on their promotion to the rank of a self-supporting parish, thus releasing for use in other fields the annual grant heretofore received from the mission fund. Speaking of that fund he urged the conference to consider if it were possible to adopt some better mode of canvassing for the parochial collections, as the present system was certainly worn out. Vital interests were at stake and the income of the fund must be largely increased if the Church were to do any aggressive work. He begged the conference to "make a real effort to honestly grapple with this most important subject, and if possible work out a solution to be tested in our card collections next winter, for of all the questions that may come before us for discussion there is not one, I venture to say, fraught with greater consequences to the well-being of the Church in this deanery, than the question of increased support to the mission fund, the very back-bone of the Church's work in this great missionary district."

The address also dealt with questions of the assessment fund and Deanery Magazine. Referring to the canvass undertaken by the direction of the Archdeacon of Ottawa on behalf of the Ottawa Bishopric Endowment Fund, the Rural Dean said he had made an interim report to the Archdeacon and awaited instructions before proceeding further. "The country parishes," he said, "seem scarcely to appreciate the great importance of the question. At present there appears to be a lack of information, and I am inclined to the belief that perhaps we have been a little precipitate, and that the whole question should have been thoroughly agitated first. The appeal has come too suddenly and a great many were unprepared to appreciate its importance. The legislation of synod several years ago is quite unknown to nine-tenths of our parishioners, but let the necessity once be felt by our people, and I am confident there will be no lack of response. The present necessity for more bishops will need to be clearly demonstrated, and, when proven, there will yet remain the question of endowment or assessment as the source of income, for I can assure you I have found that our people have their views on these questions, and very clear and practical views they frequently are." Regarding the incomes of the clergy in this deanery the Rural Dean reported that in the seven parishes canvassed there had been an increase of fourteen hundred dollars, and it was encouraging to know that these hard-working clergymen were now in receipt of incomes considerably in advance of what was enjoyed by them two years ago. He thought this a sufficient proof of the practicability of the scheme sent up from this deanery to the synod last year. Concluding a very practical address the Rural Dean urged that the notice of motion respecting the division of the diocese be calmly and dispassionately discussed under a sense of the weighty responsibility resting upon them.

On the conference re-assembling at 2 p.m., the Rev. R. M. Quartermaine read a paper on "The better observance of the Ember Seasons," in the discussion of which the Rev. C. O. Carson and the Rev. R. Orr took part.

Reports then followed from the several parishes and missions, each one indicating a healthy state of parish life. The following tabulated statement, prepared therefrom, will be interesting to members of

the Church throughout the deanery, as illustrating the condition of the Church in several important particulars:

	No. of Stations.	No. of Churches.	Value.	Population.	Communicants.	No. of Services.	Revenue.	M. F. collections.
Arnprior . . .	2	1	4800	400	90	189	1471 00	43 88
Beachburg . .	3	1	4000	250	50			65 17
Calabogie . .	4	2	2500	130	23	111		49 89
Cobden . . .	3	2	4025	220	94	165	682 58	75 29
Combermere								
Eganville . .	3	1	4000	443		132	640 00	39 96
(9 months)								
Mattawa . . .	6	4	6800	227	68	320	386 38	
Pembroke . .	1	1	8200	455	185	170	2000 00	185 88
Petawawa . .	6	4	5955	313	128	368	500 98	
Renfrew . . .	2	2	4700	207	101	168	697 12	
Stafford . . .	3	3	5235	500	200	126	643 00	95 76

The reports showed that the mission fund collections for the year had materially increased in Beachburg, Calabogie, Cobden, Pembroke and Stafford, while there had been a decrease in Arnprior and Eganville. Combermere and Mattawa had not yet sent returns. Renfrew reported probably an increase, and Petawawa from returns so far had a slight increase, with one outstation to send in collections. The increase in Pembroke parish was about thirty-five per cent., in Stafford about sixty per cent., and in Calabogie one hundred per cent. The total collections would not, however, yield the fifty per cent. asked for by the mission board. The missions of Calabogie, Mattawa and Petawawa each reported a new church built during the past year. The following parishes reported that the increased amounts signed for clergyman's stipend during the canvass last year had been largely paid: Arnprior, Calabogie, Cobden, Eganville, Petawawa and Stafford.

In the discussion of the Rural Dean's address all the clergy and two or three lay delegates took part. The Rev. J. A. Shaw suggested that a canvass of the deanery be made by the Rural Dean before next winter on behalf of the mission fund.

It was, after discussion, finally moved by Mr. J. R. Warren, lay delegate of Cobden, seconded by Mr. Henry Thomas Hawkins, churchwarden of St. Stephen's, Stafford, and carried, "That the Rural Dean make a thorough canvass of the deanery on behalf of the mission fund, similar to the one he made last year for the increase of the clergymen's stipends."

The Rural Dean in putting the motion said he had a plan in this connection to lay before synod, but was deterred by a feeling that he had better not propose any other scheme for a while in view of the feeling shown by some members of the synod in connection with the proposals emanating from this deanery last year, on the subject of our "Ill-paid Missionaries." But the success of that scheme in this deanery was now its best recommendation. His proposal regarding the mission fund was simply this. Let the diocese be canvassed for three or five years subscriptions to the fund, the canvasser and the parish clergyman together visiting each family and enlisting their promises and stated support. Let the list be left in each parish, and in February or March, when parochial collections were to be made, the collectors, instead of having a blank card handed them, would have the card with names of all subscribers and amount to be collected from each. Those who had not signed anything would also be called upon by the collectors. This to continue year after year. It did not interfere with our present missionary meetings or other collections. It simply gave the collectors a basis to work on; the canvasser having worked up the interest of the people and got their promises, all the collectors had to do was to call for the amount. It would, he felt, work just as successfully as the canvass for the clergyman's stipend.

The lay delegates present expressed themselves favourable to the plan and agreed that it was a promising proposal. It was then decided to adopt the resolution and test the scheme in the deanery.

The question of the division of the diocese, and the necessity of the Church in Canada having an increase in her episcopate, next occupied the attention of the Conference, and judging from the interest manifested and the wide range taken by the discussion, it is a live question in the minds of many members of the Church. The Revs. J. A. Shaw, C. O. Carson, W. M. Quartermaine, W. A. Read, R. Orr, the Rural Dean, and Mr. W. A. Hunter, lay delegate of Pembroke parish, took part in the discussion, which occupied the greater part of the afternoon session. The whole trend of the debate was against the principle of large endowments. It was contended that they were a barrier to activity, and that where we had no large endowments we had most life, allowance being made for exceptional circumstances. It was pointed out that to make the increase in the epis-

copate dependent on the raising of a large endowment of fifty thousand dollars, was to delay the Church undertaking solemn duties entrusted to her by her divine head, and that it argued a sad condition of the Church in this country when her bishops were content to see her suffer and retrograde, rather than they should yield the point contended for and consent to the consecration of more bishops without an endowment. The Church in the United States was making marked progress, but it did not stipulate for an endowment as a necessary antecedent to the outpouring of the Holy Spirit in consecration of a bishop. The ordinary mind found it hard to reconcile with the generally received idea of the episcopate the combined action of that body in refusing any increase to their number until a stipulated endowment fund was first deposited in the bank. It was felt that the bishops presented a very unfavourable contrast to their priests, and that it was not an edifying spectacle to see the chief pastors contending for so much while hundreds of their priests were valiantly labouring and living on so little. The speakers did not for a moment contend for an underpaid episcopate. All expressed the desire to see the bishops well supported in the matter of income, but that support must come as a result of faithful labours. The Church was in sad need of more episcopal supervision, but it was not desirable to fetter the bishops, as might be the case were large endowments granted by the laity. It was thought that a partial endowment of twenty thousand dollars would be ample, and that the remainder of a liberal income should be made up by assessment of parishes. There would then be an incentive to work which would result in a little more activity, to the great benefit of the Church, particularly in rural districts which now saw a bishop once in three or four years, and then for only an hour or two. He came and went like a dream, and the parish hardly realized his presence before he was off again. It was also contended that in a conference such as this there was liberty to express one's conscientious convictions, which was not always the case at the larger diocesan gathering, and that their votes were a trust. They would one day have to account for the use they made of this "talent," and that while it is thoroughly believed that the extension of the episcopate is essential to the extension of the Church, it was also felt that the bishops could have done more to recommend episcopacy and thus induce people to desire more of it. The Church in this country, it was felt, was humiliated at the spectacle presented last year in Montreal, when the house of bishops resisted the proposals of the house comprising priests and laity from all over Canada, that the episcopate be largely extended in lines quite independent of an endowment fund. The several speakers, clerical and lay, were very earnest, and several of the speeches would have reflected credit in a much larger assembly. They spoke as men who felt they had a trust to guard, and a duty to discharge, and it was unanimously agreed that whatever be the resolution arrived at, it must express their conscientious convictions, and they agreed to support such a resolution in the Synod of the diocese. There were two or three resolutions proposed. Finally it was resolved, on motion of Mr. W. A. Hunter, seconded by Rev. J. A. Shaw, "That in the opinion of this conference of clergy and laity of Renfrew Deanery, the Synod of the diocese should apply to the house of bishops for permission to elect a Bishop of Ottawa on the guarantee of the new diocese that his income will be made up by assessment, in so far as that may be necessary to augment the income received from endowment; and that this conference requests the Rural Dean to bring the foregoing resolution before Synod as a notice of motion."

The meeting adjourned at 6 p. m.

Divine service was held in Holy Trinity Church at 7.30. The clergy, robed in cassock, surplice, and white stole, proceeded from the rectory through the street to the western church entrance, the processional hymn starting as they passed within the church doors. Prayers were said by the Rector and the Rural Dean, the lessons being read by the Rev. R. Orr and the Rev. J. A. Shaw. In the absence of the special preacher (Rev. G. Osborne Troop), the Rector of Stafford, Rev. C. O. Carson, in conformity with arrangement made at the afternoon meeting of the conference, read a paper on "Christian Unity."

On Thursday morning, after the previous day's minutes had been read and confirmed, there was a discussion on the paper of Rev. C. O. Carson, read at the previous evening service. The discussion was carried on by Mr. W. A. Hunter, the Revs. R. Orr, Jas. Empringham, W. A. Read, and W. M. Quartermaine. The report of Pembroke parish was presented and read by Rev. W. A. Read. The last paper was that by the Rev. R. Orr, his subject being "Some faults peculiar to clergymen." The two chief points dealt with in the paper were "Self-conceit" and "Timidity." The Revs. W. A. Read, C. O. Carson, and W. M. Quartermaine discussed the paper, the reading of which caused considerable amusement. The last name speaker suggested as a

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good cure for "self-conceit" the sending young deacons off to backwoods missions like that of the upper Ottawa as he remembered it a few years ago. The previous day's notices of motion were then taken up. Moved by Rev. C. O. Carson, seconded by Rev. W. A. Read, "That in the opinion of this conference it is desirable that the Church in Canada should choose her bishops from among clergy serving Canada. Several of the clergy joined in the discussion, and all were in thorough agreement on the point. Several instances were given by both mover and seconder of the great disadvantage to the Church of the prevalence of the idea that the higher offices in her gift, whether in her educational institutions, her episcopate, or any other preferment, were not open to her own Canadian sons. To this source might be attributed one of the causes of failure on the part of her young men to offer for the holy ministry. Proposed by Rev. W. A. Read, seconded by Rev. W. M. Quartermaine, and unanimously adopted: "That having heard the report of the Rev. W. Y. Daykin, on the condition of the Church in the Mattawa Mission, we hereby express our sincere sympathy with him in his self-denying labours, and trust that no effort will be spared to avert such a calamity as the abandonment of a work which—as a missionary outpost containing souls for whom Christ died—may truly be said to be a sacred trust to the Church in this diocese." It was felt by the conference that Mr. Daykin had undertaken a work which required all his energy to cope with, and amid his discouragement and the tempting whisper to abandon the work and let it stay vacant till some one else could be found to take it for a time, he might find some little comfort in this expression of sympathy from his brethren, lay and clerical. The Rev. Mr. Quartermaine introduced the question of St. Andrew's Brotherhood, and cadets in connection therewith, describing the work done in his mission through their aid. It was decided to accept the kind invitation of the Rector of Arnprior to hold the next conference in that parish. After hearty thanks to the Rector of Pembroke and his parishioners, the conference closed with the singing of the Doxology.

NIAGARA.

GUELPH.—An impressive memorial service in reference to the death of the late George Elliott was held in St. George's on Sunday. The church was filled with a large and attentive congregation. The music was touchingly appropriate to the feeling of sorrow that thrilled all hearts at the loss of a noble-hearted, useful man, identified for many years with the best interests of our city. Ven. Archdeacon Dixon preached the sermon, taking his text from Revelation, 14th chap., 18th ver.: "I heard a voice from Heaven saying unto me, write—Blessed are the dead which die in the Lord from henceforth, yea, saith the Spirit, that they may rest from their labours." In the course of his sermon he said: I shall merely touch on those traits of character which impressed themselves on my mind, during the past seventeen years of intimate friendship with him, whose loss we now mourn, and to the exercise of which we may assign the general respect in which he was held by the whole community, and the great regard in which he was especially held by the members of this congregation. He was indeed regarded by all as a high-minded, honorable and truthful man in his public transactions with his fellow citizens. However men may have differed from him in his views and opinions, all gave him credit for honest conviction that he was upholding what he believed to be the truth, and that neither for party, personal advantage, favor or affection would he swerve from the narrow path of a recognized duty. Such were the noble characteristics of his public life, in business, in the municipal offices of the town, its educational advancement, and in the many responsible duties that devolved upon him as a magistrate, and as a trusted and wise counsellor both in public and private life. His purse was freely opened to the calls of charity and religion, without display or vanity. He was indeed one of the chief founders and supporters of the General Hospital, which has proved such an incalculable blessing to this neighborhood, giving to the poor and afflicted the care and thoughtful kindness and skilled attention that smooth the bed of sickness for the rich. The Victoria Wing, with its many additional comforts and advantages, is mainly due to his great zeal and liberality. But what need I say to this congregation with regard to his Christian life as a faithful and devout member of the English Church. In the words of the orator, "If you seek for his monument look around you." Yes, to him this congregation is most deeply indebted for this beautiful church and rectory. He and his sister, who lately was taken to her rest, contributed of their means largely to their erection, and not only so, but as chairman of the finance and building committee, to the onerous labors of which he devoted his great business ability without stint,

fully and earnestly, until both church and rectory are left as a magnificent legacy to this congregation, free from all debt and incumbrances. We have had a touching instance within three or four weeks of his love for the Church in this, his diocese. One of the great English societies, the S.P.G., proposed to give a large sum of money to the Episcopal fund, provided a comparatively small sum was given by the Diocese. The bishop laboured very earnestly to secure the amount, but was still \$200 short, and the time was drawing to a close in which the offer was available. He laid the case before Mr. Elliott, and by return mail a cheque to cover the deficiency was sent, though both he and Miss Elliott had contributed large sums to that special fund. In the Diocesan Synods of Toronto and of late years in Niagara, as also in the Provincial Synod he exercised great influence. In our own Synod, I do not think that there was any lay member whose views carried more weight, for there, as in all the relations of life, he gave his best talent to his work—heartily as unto the Lord. He was one of the first with whom I became intimate on coming to this parish, and I can never forget the kindness and sympathy and support I have ever received at his hands down to his last farewell. Always faithful and diligent in the fulfilment of his Christian duties as warden and lay delegate, in Sunday School, and Bible Class, while his health permitted, and ever ready and willing to help forward the cause of Christ and His church. The Holy One once said: "By their fruits ye shall know them"; gladly can we apply the test to him whose seat among us is vacant. His life was indeed a noble life—and being dead, he yet speaketh. Honorable and upright in his duty to his fellow men, so was he mindful of his duty to God, and ever anxious to draw near His mercy seat for help and strength.

BRIEF MENTION.

Women were first employed as telegraph operators in 1854.
The dirtiest and most unhealthy city in the world is Amoy, China.
There are between 60,000 and 70,000 army pensioners in England.
Bishop Westcott, of Durham, England, wears a pectoral cross of iron.
The weight required to crush a square inch of brick varies from 1,200 to 4,500 pounds.
Dr. George McDonald, the Scotch poet, is an invalid, and is living a secluded life in Scotland.
The largest building in the world is the Coliseum in Rome, which is 615 feet in greatest diameter and 120 feet high.
The catacombs at Rome contain the remains of about 6,000,000 human beings; those at Paris of some 3,000,000.
The salary of Charles Dickens, when editor of the *Daily News*, was £2,000 a year.
Bishop W. H. A. Bissell, of the episcopal diocese of Vermont, died in Burlington, Vt., last week.
A fine is imposed in Carlsruhe, in Germany, on people who play the piano too loud.
The Bishop of Ontario held a confirmation in St. James' church, Perth, on Tuesday.
There is a greater excess of women in the population of the District of Columbia than elsewhere in the United States.
The Rev. J. K. McMorine, who wintered in the south, returned home last week, and officiated in St. James' church. He is fully restored to health.
A flat forehead or an abrupt descent at the back of the head are both unfavourable, either indicating limited understanding.
The fashion of powdering the hair is re-establishing itself with the Paris beau, and is expected to show itself again in London.
Robinson Crusoe's island, Juan Fernandez, is inhabited by about sixty persons, who attend to the herds of cattle that graze there.
The shark manifests a distinct liking for certain races, and will eat an Asiatic in preference to a negro, and a European rather than either.
Rev. Mr. Mignot, late of Tapleypoint, has been appointed rector of Milton and Hornby, with residence at Milton.
There are fir trees in the State of Washington so tall and straight that masts 125 feet high, without a flaw, have been cut from them.
The Rev. Edwin Lee has been appointed incumbent of St. Peter's Church, Drumbo, and will remove to the parish at once.
The Chinese have a flower which is white at night or in the shade, and red in the sunlight.
Neander, the church historian, wrote for many years with the same quill.

The marriage-ring of Martin Luther's wife has been discovered at Anna, near Cobourg.
Rev. E. Saphir, assistant rector of old St. Paul's, Woodstock, left on Thursday for Kansas City, where he has accepted a call.
An idea of the amount of gold mined every year may be had from the fact that European goldsmiths make up \$24,000,000 into plate and jewellery annually.
One hundred million tons of water pour over the falls of Niagara every hour of the day.
The Bishop of Pretoria, the Bishop of Cairo, Ill., the Dean of Bloomfontein and Archdeacon Bedford-Jones, Brockville, become vice-presidents of the Society of St. Osmund.
Travelling at the rate of 189,000 miles a second, the light of the nearest fixed star takes four years, four months to reach the earth.
Cambridge University has conferred the honorary degree of D.D. upon Rt. Rev. Arthur H. Dunn, M.A., Bishop of Quebec.
In 1889 the Imperial post-office of Russia handled 187,816,000 letters, 23,032,000 post cards, 12,530,000 registered packages and 31,742,000 samples of merchandise.
Before the year 1100 everyone wore mittens or went barehanded. Gloves with fingers were invented in the twelfth century.
The Rev. Canon Sanson, rector of Little Trinity, Toronto, has been elected president of the Upper Canada Tract Society.

British and Foreign.

We understand that the *Church and Queen*, formerly the *Banner*, has issued its last number.
A stone church will be erected at Roxbury, N.Y., by the children of the late Jay Gould, in memory of their father.
Lord Ebury, the oldest peer of the realm, has just attained his ninety-second year.
The Rev. William Lawrence, D.D., has been elected as Bishop of Massachusetts.
The revised programme for the Birmingham Church Congress will shortly be issued.
Canon Knox Little preached the sermon at a special service held in the parish church of Stratford-on-Avon recently in commemoration of Shakespeare's birthday.
A movement has been set on foot to erect a memorial of the late Bishop Wordsworth of St. Andrews, Dunkeld and Dunblane, in St. Andrew's Church, St. Andrews, which was built in 1869. It is proposed to fill the large west window with stained glass. This will cost considerably over £300. More than £200 has already been subscribed.
The friends and admirers of the Rev. Sidney Faithorne Green, formerly of Miles Platting, have built him a splendid church in his parish of Charlton-in-Dover. The church, which has cost £12,000, was consecrated by the Bishop of Dover.
An article by Mr. E. A. Axtell-Gardener, giving an account of the adventures of the Bishop of Salisbury and a party of boys which his Lordship personally conducted on a walking tour in Wiltshire last autumn, is about to appear in *Church Bells*. It is of a most amusing and entertaining character, and will be well illustrated.
The jubilee service of the Church of England Young Men's Society was held in St. Paul's Cathedral, nearly 1,000 members being present. The service was fully choral, and the singing was led by the choir of the Lay Helpers' Association. An eloquent sermon was preached by Canon Scott Holland from Rev. xxi. 1.
The Archbishop of Utrecht will, it is expected, soon become the *Evêque Visitateur* of the Gallican Churches, in succession to the Bishop of Western New York.
The shadows of approaching changes are already falling across the University. It is now definitely stated that the Rev. C. Gore, Principal of Pusey House, is to leave Oxford at the end of the term. He will take charge of the little village of Radley, about five miles distant, and there he hopes to recruit his health, and to find time to write a book. Popular opinion names the Rev. R. L. Ottley, Fellow and Dean of Magdalen, and lately Vice-Principal of Cuddesdon, as his successor.

The Archbishop of Dublin presided over the annual meeting of the Dublin White Cross Association, and the Bishop of Ripon was one of the speakers. During the past year new branches of the Association, which owed its origin to the advocacy of Mr. P. Ellice Hopkins, were formed in St. Catharine's, St. George's, Rathmines parishes, and in the Soldiers' Home, and there are now sixteen branches in the city and suburbs, numbering 720 members. In urging the claims of the Society, the Archbishop said he should like to see a great many more members belonging to it, and he should like to see a great many more of the clergy of his own Church and of other denominations taking an interest in it. The Bishop of Ripon urged that if anything was to be done to balance the forces of evil, it could only be done by the organization of the forces of good. He would say without hesitation that the most potent factor in modern life was public opinion. The Bishop of Cork also spoke.

ANTIGUA.—Writing in the March number of the *Antigua Churchman*, Bishop Branch says:—"I am about to hold an ordination on Saturday, 25th February, being one of the Ember days, in the island of St. Croix. This ordination will illustrate in a striking way the Catholicity of the Church of England. A Bishop of English nationality and descent will hold an ordination in a Danish island; at which he will ordain to the priesthood a man of Dutch nationality and descent, for work in the Dutch island of Saba; and a man of pure African descent, born in the British West Indies, for work in the Spanish island of Vieques. This is a combination that, as far as I know, could only occur in this diocese, which is made up of 11 English, 2 Danish, 2 Spanish, 1 Dutch, and 1 French island—17 in all."

JAPAN.—The Mission of the Russian Church (says a correspondent) is making considerable progress. Its Bishop is now at the head of eighteen priests, four native deacons, and 139 "evangelists." There are 215 "churches." The High School at Tokio has 100 students; the clerical seminary has twenty-one. Meetings of church members are held monthly for the organization of good works, some undertaking to converse on Christianity with heathen neighbours, others to help the poor, others to see to the proper burial of the faithful. The latest report gives the year's baptisms as 2,480; the entire number baptized since the commencement of the Mission has exceeded 16,000.

The entire cost of the ground for the Cathedral of St. John the Divine, N.Y., has been paid and the title was taken by the trustees about two weeks ago. The Rev. Dr. Rainsford has been elected one of the trustees to succeed the Rev. Dr. Donald. The excavations are being made for the choir of the cathedral, and specifications for building the foundation have been sent out in order to obtain estimates for the work. It is expected that the foundation will be completed this year, and that the walls will be erected next year. The building committee has still under consideration the question of the best stone to be used for the exterior of the building.

CHINA.—The Bishop of North China (Dr. Scott) writes with regard to the medical Mission at Peking: "We are just entering on the work of building a small hospital for Dr. Alice Marston, an absolute necessity, in order to give her useful work its proper chance of development. I heard the other day that her successful treatment of one of the daughters of a prominent servant of the Palace had aroused much interest and sympathy in the mind of the all-powerful Empress-Dowager. I do not know how far this is true, but it is certainly significant of the kind of influence which medical missionary work may have in an exclusive society such as surrounds us here."

The library of St. Paul's Cathedral contains nearly 10,500 volumes of printed books, besides more than an equal number of separate pamphlets. Dr. Sparrow Simpson, the librarian, has compiled a catalogue of some special sections of this collection, and has published it through Mr. Elliot Stock. The library includes many books relating to London and to the work of its old architects. There is also a large and constantly increasing number of "Paul's Cross Sermons," together with plays acted by "the children of St. Paul's." In early printed Bibles, New Testaments, and Liturgical and other rare theological works the collection is exceptionally rich.

WEST INDIES.—"A Bahamian Rector" writes with reference to the effects of disestablishment in that colony in 1869:—"Polemical and party strife was tempered by our colonial tradition of English generosity and fair play. Seven years' grace was given during which appointments of clergymen might be made, but without vested rights. The life interests of all the clergy in office at the time of the passing of the Act were guaranteed; all lands and buildings, provided at the public cost, were conveyed to

'Church commissioners' to be held for the use of the Church; not a hint of a claim was made to any property that had been otherwise acquired; legal authority was given to her to manage her own affairs; and provision was made for the incorporation of 'Church trustees' to hold property which she might afterwards obtain. It was fourteen years before the first vacancy occurred, and now, after nearly twenty-four years, four of us still receive our stipends from the public treasury, and are entitled to retiring allowances based upon amount of salary and length of service."

The Armenian Church.—May we appeal to all Anglican Churchmen to extend their sympathy and their prayers to the suffering National Church of Armenia, and to support Mr. Griffith Boscawen, M.P., in his noble efforts in the House of Commons to secure the release of our beloved Catholics, whose detention at Jerusalem is a serious menace to religious liberty in Turkey?

Archbishop Khrimian has been duly elected by the Holy Synod to be the chief shepherd of the Armenian Church, and it is the earnest wish of the Armenian people that their most reverend father should at once be permitted to proceed to St. Gregory's monastery at Etchmiadzin, in Russia, for enthronement.

The sufferings of our clergy and laity in prison are becoming intolerable, and their plaintive appeals from the dark dungeons and torture-chambers of Asia Minor seem not to be heard in Christian England.

London, April 22, 1893.

JOHANNIS ASLANIAN,
PETRUS BOGHOSSIAN.

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.

Red Deer Mission, Diocese of Calgary.

SIR,—Some time ago, through your kindness, an appeal appeared in your paper asking for contributions for St. Mark's Church, Innisfail, in the Red Deer Mission, Diocese of Calgary. The only response to that appeal, received by the writer at least, was \$1.00 from S. A. G., Blakeney (Feb. 6th, 1893). S. A. G. will be glad to know that his offering was received and forwarded to the missionary in charge, also that the debt on St. Mark's has been met, very largely by the settlers themselves. As your readers have already seen by the letter of the Bishop of Calgary, which appeared in your columns, settlers are pouring rapidly into the country north of Calgary. The Red Deer Mission, which extends from Olds on the south to Wetaskiwin on the north, a distance of about 100 miles, is receiving its share of settlers. The mission is about to be divided and a missionary appointed to the northern half, as soon as he can be found. Olds is about 60 miles north of Calgary, and in the beginning of a beautiful park like country, and Wetaskiwin, therefore, about 160 miles north of Calgary and 40 south of Edmonton. At Bowden, late Lone Pine, the settlers are beginning the erection of a church, material already being upon the ground. In this section there are several settlers from the neighbourhood of Kempville. If any in that section of the country, or elsewhere in Eastern Canada, would like to aid the settlers in the work of the erection of their church, the writer would gladly receive and forward the same, or offerings may be sent direct to the Rev. H. B. Brashier, Innisfail, Alta., N.W.T. The church at Bowden will be just ten miles south of St. Mark's, Innisfail, and the second church to be erected between Calgary and Edmonton. Preparations are also being made for building at Red Deer, just twenty miles north of Innisfail. At this point the Methodists are ahead of us, having erected a building for worship, opening it last June, about the same time as St. Mark's, Innisfail, was opened.

CHARLES L. INGLES, 69 Melbourne Ave., Toronto.
Ascensiontide, 1893.

Canadian Bishops.

SIR,—About two months ago an article, or rather series of articles, appeared in the *CHURCHMAN*, protesting against the importation of Bishops from England instead of selecting them from the ranks of the native clergy, or those clergymen who have spent their lives in the country. The sentiments expressed have met with a hearty response from all quarters, and I am surprised that a defence of the present

system should be attempted by Dr. Mockridge. The Rev. Doctor is, I think, unintentionally unfair in his answer, by giving a list of Bishops ranging over 100 years. The objection was not to the past, but to the present practice. The filling three vacancies almost simultaneously by three imported clergymen, roused, and, I think, shocked Canadian Church people.

Taking Dr. Mockridge's list as correct, I find the present bishoprics are twenty in number; of these nine are filled from England; of the rest (five), Moosonee, Athabasca, Saskatchewan, Mackenzie River and Selkirk, are missionary dioceses, supported to a great extent by English societies, which have wisely aided the selection of native Canadians or missionaries as Bishops—leaving six, Toronto, Montreal, Huron, Ontario, Algoma and Niagara. Of these, two only, Huron and Niagara, are filled by native Canadians—the other (dioceses are worthily filled by English or Irish clergy, who have spent the greater portion of their lives in this country. Of the forty-five Bishops enumerated by Dr. Mockridge, five only are Canadian born. That however seems to me to be beside the question, which is whether it is right that now out of twenty dioceses, nine, almost half, should be filled by clergymen sent directly from England, instead of by missionary or native clergy. This is the question Dr. Mockridge set out to answer; but his only answer is to refer to the English missionary societies, which I have shown adopt the opposite policy to the one he advocates.

CHURCHMAN.

Notes and Queries.

SIR,—Is there any rule for the use of the sermon at evening service? How many sermons on Sunday does the Church require?

POOR PREACHER.

Ans.—The only rubric that calls for a sermon is the second before the offertory sentences, "Then shall follow the sermon, or one of the Homilies," &c. This was the sermon which forms a recognized part of the Communion Service. There is reference made to one in the form of solemnization of matrimony, but there is no allusion to it at Evening Prayer. It is thus a matter of parochial liberty, and this is extended almost indefinitely in the Toronto Consolidated Canons of 1886. The usual custom is to have the Evening Prayer all completed, and the sermon brought in as an *addendum* with hymns, collection and some collects from the communion office, and the blessing. It would give the service a greater feeling of unity if the sermon came after the Third Collect, and the service had its own natural close, but this is one of the cases where use takes the character of the law of the Medes and Persians.

Sunday School Lesson.

Trinity Sunday.

May 28th, 1893.

ORDINATION AND CONSECRATION.

Last Sunday, Whitsunday, and on each day of last week, if we were at Matins and Evensong, we heard used one of two of the occasional Prayers which we find in the Prayer-Book just after the Litany. These two prayers are called the *Ember* collects. Look at the rubric which precedes them (in the *Ember* weeks, etc.). Last week was an *Ember* week. Now let us see what is meant by the *Ember* weeks.

I. SEASONS FOR ORDINATION.

Turn to the page of the Prayer-Book immediately following the Calendar; it is headed "Tables and Rules. . . . together with the Days of Fasting and Abstinence through the whole year." In the list of "Days of Fasting, or Abstinence," we find "II. The *Ember*-Days at the Four seasons, being the *Wednesday, Friday and Saturday* after the first Sunday in Lent, the Feast of Pentecost, September 14th, December 13th." At the Council of Placentia in 1095 these four seasons of the year were selected as the seasons for ordinations, probably as being occasions of peculiar solemnity, and fairly distributed over the year. The *Wednesday, Friday and Saturday* after these days were called *jejunia quatuor temporum, i. e.,* fasts of the four seasons, whence is derived the German *quatember*, a quarter of a year, or quarterly day, from which word we get the name *Ember* for the days themselves, and the weeks in which they occur. The Sundays following the *Ember* days are the days appointed for admitting to Holy Orders, *i. e.,* for ordinations. Thus to-day, Trinity Sunday, is one of the days for ordinations. The imploring God's blessing by fasting and prayer upon those about to be ordained, is in conformity with the practice of the Apostolic Church (Acts xiv. 23). The fitness of such fixed times for ordinations is plainly manifest. All men's souls are concerned in the ordaining of fit clergy, and thus at

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28th, 1898.

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this season all are called upon to join in fasting and prayer throughout the whole world that only "fit persons" may be thus set apart, and that those who are thus set apart may be filled with God's Holy Spirit. When inclined to criticise the fitness of those who are admitted to Holy Orders, let us ask ourselves, "Do we observe the Ember days, and engage in prayer and fasting that only fit persons may be ordained?"

II. ORDINATION.

This properly belongs to the setting apart of priests. See title of "The Ordinal," "The Form and Manner of Making, Ordaining and Consecrating of Bishops, Priests and Deacons." A deacon is "made," a priest "ordained," a bishop "consecrated." No one can ordain to any holy office without having received authority to do so. This authority is received from Christ through His Holy Apostles. We can find in the New Testament no instance of any ordaining, except such as were Apostles, or held apostolic office. (Acts xiii. 2, 3, is probably an account of the sending of S. Paul and Barnabas on a special mission. S. Paul especially claims that his apostolate was not received by him through the agency of man, Gal. i. 1.)

To the Bishop as the successor of the Apostles belongs the duty of the ordination (as we shall see in a subsequent lesson), but while the Bishop alone has authority to ordain, the whole Church must concur; (1) By prayer and fasting (Ember days); (2) By giving assent to the ordination of the candidates (See office for Ordering of Priests); (3) By all the priests present joining with the Bishop in the laying on of hands (1 Tim. iv. 14, also rubric before Laying on of hands in Ordering of Priests).

III. CONSECRATION.

The term used of the setting apart of a priest to be a Bishop. None but a Bishop, the successor of the Apostles, has authority for the consecration of other Bishops. Since the Council of Nicaea (A.D. 325) the canons of the Church have required that there be at least three Bishops at the consecration, or setting apart of every Bishop, and that they shall all three (or more) lay hands on him who is to be consecrated. Thus while should one Bishop alone who has himself been validly consecrated lay hands upon a priest to consecrate him Bishop, the priest would be a valid Bishop, and have the Apostolic succession, yet such a consecration would be irregular. The Church has required that at least three Bishops lay hands upon every one who is to be consecrated a Bishop, in order to ensure the handing on of the succession from the Holy Apostles (Eccles. iv. 12). The Apostolic succession is like the meshes of a net, rather than the links of a chain. Should there be a break anywhere it would not invalidate the whole succession.

Family Reading.

Love's Mastery: Or the Gower Family.

NUMBER 3—CONTINUED.

"You need not fear," said Captain Flamank smiling. "Ethel, I am your humble servant whenever you command me. You are primitive in your hours, I know."

Mrs. Fleming smiled and rose. Mr. Gower was near at hand, and, seeing the move, came up to wish good-night, walking with her across the room. He had known more of her in former years than Lora.

"Good-night, Miss Gower," said the captain.

Lora felt almost like a child for the one moment that her hand was taken in his; a certain sense of confidence blended with humility, to which for the most part she was a stranger. But she only said "Good-night," and he was gone; and the feeling had passed away; and she was again the self-contained and haughty beauty of the foregoing hours. The succeeding ones of that night passed rather wearisomely with her; and she was not altogether sorry when the last guest took his departure, lady Trevannion retired to her room, and she and Somerset were left together. After a little discussion on the events of the day, more especially of the evening, the brother said: "And what was the matter with Stella to-night? Is she not well?"

"Perfectly well for ought I know," replied Lora: "only in one of her moods again, that is all. You know how she can be when they are upon her."

"It is high time she should leave them off," said Somerset. "Stella is quite old enough to know better. Her manners to-night appeared to me to be absolutely bearish."

"And so they were," answered Lora. "She vexes me extremely."

"I wonder you allow it," remarked the elder brother.

"I allow it because I cannot help it. Stella cares nothing for me. Of course I made her do as I say, at last; but it is only after a deal of rudeness and contradiction; and she has such a vehement way that there is no controlling her."

"You ought not to suffer it," replied Somerset.

"Stella is never rude or vehement with me."

Lora smiled "she dare not. I wish she would show off a little before you sometimes; and then you would understand what I mean: for you are the only person that has the slightest influence over her."

"You may depend upon it I should stand no nonsense; and I wonder at your doing so. I should punish her."

"My dear Somerset, it is very much easier said than done. Stella is not a baby, to be whipped, or put in the corner, or sent to bed. She is of that age that if she chooses to be disagreeable she will be disagreeable, and nothing can be done to prevent it, unless indeed by any one who has a spark of control over her. I suppose she would cut off her little finger any day to please Tracy. Fancy my taking to punish Stella? A pretty step-sister character I should gain; Stella herself being the first to publish it. At present there is nothing she can possibly lay hold of; and it had better keep so."

Lora spoke with a considerable dash of irony in her sweet musical voice; but through the irony it was easy to detect no small degree of annoyance and mortification.

"Character or not, Stella is not going to be impertinent to you at any cost," remarked Somerset. "Either you must punish her, or I. What was the reason of her temper this evening?"

"O, if you speak to her it will be quite sufficient. She has no notion of displeasing you: that is the only argument which has any force from me. Why, to-night she chose to be very angry because I wished her to come down-stairs; that was all. I told her pleasantly enough, I am sure."

"And she spoke impertinently to you?"

"Very."

"What did she say?"

"O, I should not wish to repeat all she said; it was very rude and false;" and Lora coloured as she thought on the words, and on other words which she had also heard that evening.

"And was that all?"

"No, not all. Her behaviour in the drawing-room was the most discreditably. We were asked to play; and I chose a duet, not dreaming for a moment that Stella had never practised it, as it was one I gave her some time ago. Instead of saying she did not know it, she sat down and pretended to play. You may fancy the mess she made of the whole affair. I don't know when I have felt so mortified."

"And she did it on purpose?"

"Of course she did. What other motive could possibly have induced her? I suppose it was her method of avenging herself of my affront in choosing her to come down-stairs."

"It was extremely naughty," said Somerset.

"I shall speak to her."

"Yes, but not punish her this time," said Lora, who was thinking how kindly some one else had dealt with her young sister that night, and who, perhaps, would not have mentioned the offence at all had not the conversation led her gradually into the disclosure.

"I shall punish her in her own coin," said Somerset coolly. "It is very plain she must not be permitted to go on in this way, outraging common good manners and civility."

"Stella is very beautiful," remarked Lora, willing to give a turn to the conversation. Mr. Reyner was saying we ought to take her to Marochetti; what do you think?"

"I am sure I have no objection; only pray do not suffer her to be in one of her moods when she is sitting."

"It is to be hoped not. Although I do not think that much interferes with the expression. I knew she was cross to-night; but Mr. Reyner thought her looking so remarkably well. I never heard him admire her so much before."

"Stella is not half so beautiful as some one else I know," said Somerset gravely; "and I conceive my opinion to be as correct as Mr. Reyner's."

Lora rose at this complaint, while a little flush and smile of pleasure came into her face. "It is getting very late; good-night, Somerset."

Mr. Gower kissed her forehead. "How early Flamank took himself off this evening!" he said.

"Yes, with Mrs. Fleming: she is not in very strong health, and repudiates late hours."

"She is a charming woman," observed Somerset. "I saw a great deal of her in Malta before her marriage; and she is very little changed."

"Extremely young," said Lora—"not much older than I am."

"Half-a-dozen years at any rate. You asked her to come and see us, of course?"

"O yes, whenever she felt disposed, in a friendly way; and I think she will. She does not go into society, Captain Flamank says;" and with that Lora once more kissed her brother, and left the room.

"And what do you think of her?" asked Captain Flamank, as he took his seat beside his cousin in the brougham, already in attendance.

"Which do you mean, the elder or the younger?" inquired Mrs. Fleming.

"Why the elder, of course—Lora," returned he, with a shadow of surprise in his tone. "Is she not all that is beautiful and attractive!"

"If the inner picture answers to the outside mirror, yes, most decidedly," replied the lady; "but it appears from Stella's testimony this evening, that such is not always the case. Though indeed one does not require fresh witnesses to the truth of that fact."

"Stella is a strange, strange child," said the captain: "I should like to know her a little better before receiving all her statements as positive facts."

(To be Continued.)

Hood's Cures.

In saying that Hood's Sarsaparilla cures, its proprietors make no idle or extravagant claim. Statements from thousands of reliable people of what Hood's Sarsaparilla has done for them, conclusively prove the fact—HOOD'S SARSAPARILLA CURES.

HOOD'S PILLS act especially upon the liver, rousing it from torpidity to its natural duties, cure constipation and assist digestion.

Fringes and Tassels.

In the same sentence in which our Saviour blames the Pharisees for ostentatiously widening their phylacteries, He condemns them for enlarging the borders of their garments. The fringes which were on the Jewish garments were originally ordered to distinguish them from other nations, and to remind the wearers that they were a holy people dedicated to God.

Beds and Bed-Carrying.

The beds used in the East are generally rugs lined with wool. The natives put some of their clothes for a pillow, and cover their feet over with their cloak, then lie down on the rug.

The working classes go to sleep and get up with the sun. They roll up their bed, and carry it into the house, if they have been sleeping out of doors, as they often do. Many Eastern houses have little recesses in the wall on purpose for their beds. Sometimes these recesses are divided by doors from the rest of the room. This is the "closet" spoken of in the Bible when our Lord told His followers to enter into their closet, and there pray to God in secret.

It is easy to see how a sickly person, like the one whose history is given in John 5, should lie upon a single and a slender rug, which without difficulty he could, when healed by the Saviour, roll up and carry quite away. This he was required to do, partly to show the reality and completeness of his cure, and partly to make way for other patients seeking the waters of Bethesda.

Strong Son of God, Immortal Love.

BY ALFRED TENNYSON.

Strong Son of God, immortal Love,
Whom we, that have not seen Thy face,
By faith, and faith alone embrace,
Believing where we cannot prove;

Thine are these orbs of light and shade;
Thou madest Life in man and brute;
Thou madest Death; and, lo! Thy foot
Is on the skull which Thou hast made.

Thou wilt not leave us in the dust;
Thou madest man, he knows not why;
He thinks he was not made to die;
And Thou hast made him; Thou art just.

Thou seemest human and divine,
The highest, holiest manhood, Thou;
Our wills are ours, we know not how;
Our wills are ours to make them Thine.

Our little systems have their day;
They have their day and cease to be;
They are but broken lights of Thee,
And Thou, O Lord, art more than they.

We have but faith we cannot know;
For knowledge is of things we see;
And yet we trust it comes from Thee,
A beam in darkness; let it grow.

Let knowledge grow from more to more,
But more of reverence in us dwell;
That mind and soul according well,
May make one music as before.

But vaster. We are fools and slight;
We mock Thee when we do not fear;
But help Thy foolish ones to bear;
Help Thy vain worlds to bear Thy light.

Forgive what seemed my sin in me;
What seemed my worth since I began;
For merit live from man to man,
And not from man, O Lord, to Thee.

Forgive my grief for one removed,
Thy creature whom I found so fair,
I trust he lives in Thee, and there
I find him worthier to be loved.

Forgive these wild and wandering cries,
Confusions of a wasted youth;
Forgive them where they fail in truth,
And in Thy wisdom make me wise.

Tares.

The word translated "tares" in the gospel is generally supposed to mean a weed called darnel, which is well known to the people of Syria. Before the darnel comes into ear, it resembles wheat so much that the Syrian farmers do not attempt to separate one from the other, although they generally clear their fields of other weeds.

Another peculiarity of the darnel is, that its roots are generally so intertwined with that of the good grain, that it would be impossible to separate them without plucking up both. The reapers do not attempt to separate the plant, but after threshing, the worthless seeds are separated by means of either a sieve or a fan.

Weighed in the Balance.

In primitive times, money—the standard of value—was weighed, and not counted. The expression is often used in the Holy Scriptures as a metaphor to portray the method of finding out value, as for instance, "The Lord is a God of knowledge, and by His actions are weighed."

In the present day, in the East, similar forms of expression are met with in ordinary life. Thus, should two Hindoos be disputing about the moral character of a third person, one will say, "I know the fellow well; I have weighed him, and he is found wanting." To which the other will reply, "He found wanting! why, you are much lighter than he." When the courts of justice are open, it is said, "The judge has been weighing the prisoners, and they are all found wanting."

"On the late Mogul's birthday" (says Sir Thomas Roe), "he, retaining an ancient yearly custom, was weighed in the presence of his chief grandees in a balance. The ceremony was performed within his house or tent, in a fair spacious room, whereunto none were admitted but by special leave. The scales in which he was thus weighed

were plated with gold, and so the beam, on which they hung by great chains, was made likewise of that most precious metal. The king, sitting in one of them, was weighed first against silver coin, which immediately after was distributed among the poor: then he was weighed against gold; after that against jewels (as they say); but I observed that he was weighed against three several things, laid in silken bags on the contrary scale. When I saw him in the balance, I thought on Belshazzar, who was found too light.

Gall.

It is commonly supposed that the poppy is the plant intended by the Hebrew word translated gall. The poppy grows everywhere in the Holy Land, and its juice is very bitter and poisonous.

It was the custom to resort to different means to soothe the sufferings of those nailed to the cross.

Sometimes their executioners would light a fire below them, that the smoke might choke them, or the flames help to destroy life. At other times they would offer the victims a stupefying draught—a cup of wine with some drug or spice in it, which might at the same time deaden their pain and give them strength to bear it. The term vinegar used by Matthew probably refers to the common sour wine used by the Roman soldiers, which was frequently termed vinegar, from its acidity.

Found—the reason for the great popularity of Hood's Sarsaparilla—simply this: HOOD'S CURES. Be sure to get HOOD'S.

Ploughs.

The ploughs in use in Syria and other Eastern countries are very different from those which we are accustomed to see in England. They are so light that in some cases they can be lifted by the workmen with one hand. The reason for this is that the soil is very loose, and needs only to be, as it were, lightly scratched on the surface, to prepare it for seed.

The ploughman carries now, as he did in ancient days, a *goad*. This was a wooden rod about eight feet long; at one end there is a sharp point with which he goads the oxen, and at the other there is an iron paddle for cleaning the ploughshare.

The very fact that the soil is loose and the plough light makes it necessary that the ploughman should carefully watch and guide the plough. Otherwise it might pass over the surface without making a furrow at all; or it might come in contact with some of the rocks that abound, and the plough-share would be broken.

The Ass.

This animal holds a very different place in Eastern countries to that which is given to it in England.

The most honourable amongst the Jews were often mounted on asses. So our Lord entered Jerusalem riding on a patient lowly animal, rather than on a horse, which was the symbol of pomp and war.

The wild ass, mentioned so often in the Old Testament, is still common in the deserts of Assyria. Mr. Layard, the great Eastern explorer, said that the wild ass equalled the gazelle in speed, and that only one or two celebrated mares had been known to overtake them.

The Needle-Eye.

Cities in the East are surrounded by high walls. At certain distances towers are built in the walls, and under these towers there are generally large gates.

The large gates are kept open from daybreak to sunset as a rule, and are called the "eyes" of the city. But there is also a small gate opening out of the large one, which is always opened all day long, and only closed at night. This smaller door is only big enough for people to pass through, and is called by Jews and Arabs, the "needle-eye."

When travellers with camels arrive at the gate of a city and find it closed, they make the animals lie down and wait until it is opened, for they know it is no use attempting to get the animals through the "needle-eye."

From this scene of Eastern life, our Lord taught us that a rich man could not enter into heaven without Divine grace and help.

Hints to Housekeepers.

GERMAN TOAST.—Beat an egg, add a pinch of salt and about half a cup of milk; dip slices of bread, and fry a nice brown; butter and put in a covered dish. Excellent relish for tea.

COCOANUT CUSTARD.—Boil in a kettle of hot water two tablespoonfuls of corn starch and one quart of simmering milk, yolks of four eggs, six tablespoonfuls of sugar. Boil three minutes; add, when cold, one teaspoonful of vanilla and cover top with grated cocoonut. Serve with plain cake.

Never remove gloves by pulling at the ends of the fingers, as it will necessarily stretch them, especially if the glove be moist. After removing, dry thoroughly; gloves that are laid away smoothly always look fresher when again wanted. Glace kid, if slightly warmed before putting on, in cold weather will be found much more elastic, as the heat tends to soften the oil in the leather.

Next time you boil a cabbage tie a piece of bread in a bag and drop it into the pot; it will absorb the odor.

FRICASSEED CHICKEN.—Put the chicken, cut up, into a saucepan with barely enough water to cover it, and stew gently till tender. Have a frying-pan with a few slices of salt pork in it, drain the chicken and fry with the pork until of a rich brown, then remove from the pan and put in the broth in which the chicken was stewed, thickened with browned flour mixed smooth in a little water, and season with pepper; put the chicken and pork back in the gravy, and let it simmer a few minutes and serve hot.

Furs should be put away as early as discarded and before the common moth miller is seen. Delay until other garments are ready to pack away is what causes many sets of furs to be found all eaten up when they are unpacked, as the moths get in them very early in the spring, and are not seen when they are put away.

Little children take cold from simple and apparently harmless causes. One of the best methods of producing this effect is to let a child get too close to a window in winter weather. There is perceptible difference in the temperature of the air close to the sash and that three or four feet from it, and this chill is easily felt by a sensitive person.

HARD SAUCE.—One cup of butter, three cups of sugar, beat very hard, flavor with lemon juice.

FOR FROST BITES.—Sirs,—For chapped hands, sore throat and frost bites I find nothing excels Hagyard's Yellow Oil. I had my feet frozen three years ago and obtained no relief until I used Hagyard's Yellow Oil, which soon healed up the frozen part. CHAS. LONGMUIR, Alameda, N.W.T.

For soft corns, dip a piece of linen cloth in turpentine, and wrap it around the toe on which the corn is situated, every night and morning. It will prove an immediate relief to the pain or soreness, and the corn will disappear after a few days.

IT HAS BEEN PROVED.—It has been proved over and over again that Burdock Blood Bitters cures dyspepsia, constipation, biliousness, headache, scrofula and all diseases of the stomach, liver and bowels. Try it. Every bottle is guaranteed to benefit or cure when taken according to directions.

SUPPER DISH.—One cup mashed potatoes, one cup milk, one egg, two tablespoonfuls butter, pepper and salt to taste; mix thoroughly, and bake a delicate brown.

PERFECT SATISFACTION.—Gentlemen,—I have found B.B.B. an excellent remedy, both as a blood purifier and general family medicine. I was for a long time troubled with sick headache and heartburn, and tried a bottle, which gave me such perfect satisfaction that I have since then used it as our family medicine.

E. BAILEY, North Bay, Ont.

Children's Department.

The Story of "Merry England."

A STOLEN PEEP AND WHAT CAME OF IT.

It was a typical English day, rainy and foggy, and the cabman pacing the causeway in front of Dr. Swift's house, looked anxiously toward the heavy oaken door, every now and anon.

"If that ere fare wishes to make the five 'clock sharp, she'll 'ave to 'urry," he muttered to himself, as he shook the drops from off his heavy mackintosh.

But, even as he spoke, the door swung back to admit the passage through of a sweet faced, matronly woman.

"Good-bye, my darlings," she stopped to say before stepping on to the graveled walk. "Be good girls, and I will bring you something back."

"We will, mamma," answered the eldest of the three girls who had followed her to the door; "and will you tell Aunt Jenny how sorry we are that she is ill?"

"And tell her that we are going to be just as good as we know how," put in the youngest girl, "so that you can stay with her a long time."

"Why, mamma, you are forgetting your goloshes. That's with us talking to you so much. Ethel and May, we mustn't bother mamma another minute;" and in a sweet, little womanly way, Florrie Swift knelt to adjust the goloshes on her mother's shoes, then, with another kiss, the door had closed upon Mrs. Swift, while the three sisters ran to the window to watch their mother off.

"Oh, dear!" sighed Ethel, "when mamma takes all that luggage with her, it makes me think she is going to stay away a long time. "It doesn't seem like home when she's gone."

"Well, mamma said we must do the best we could, and we must," said Florrie, who, being the oldest, took up-

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What is it



It is the new shortening taking the place of lard or cooking butter, or both. Costs less, goes farther, and is easily digested by anyone.

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AT ALL GROCERS.
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Wellington and Ann Sts.,
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GENUINE AMERICAN LEVER... Watch \$1.75



We have at last demonstrated that a good watch can be made for a very low price. In lots of 10,000 we make this watch surplus, and sell it for \$1.75. Every part is made and put together in our New England factory, and every watch is timed and guaranteed by us. The publishers of this paper will tell you that our guarantee is good. It is just as shown in cut and description, and anyone not perfectly satisfied will receive money back. Description: Cut is 2 1/2 size; weight 4 oz.; American Lever Movement, Lantern P. Motion, 240 beats to minute; Patent winding and setting attachment requiring no key; Patent Escapement and Regulator; strong case of composition metal. Gold or Nickel Plated; elegantly finished; Hour, Minute and Second Hands; also 24-hour time system shown on dial.

Mention this paper, and we will prepay postage or shipping charges to any part of Canada. This watch will not vary a minute in 30 days. None sent C.O.D., but all warranted as above.

Sent to any address upon receipt of Price.

The Gold and Silversmiths Co.
113 King St. West,
TORONTO, ONT

on herself womanly ways. "There, she's gone, and now we'd better go to Miss Morris."

Florrie, Ethel and May Swift were three as bonnie, blue-eyed English lassies as could be found in the whole shire of York, "and as good as they are bonny," their father was wont to say, "save when little buds of wilfulness will crop out." But with a mother's loving care to watch over them, and a father's firm hand to guide, it was very seldom that any correcting or punishing needed to be done in the Swift household.

The girls made their way along the tiled hallway and up the broad old-fashioned steps to a large room situated

in the front of the house and commonly called the nursery.

"Mamma's gone, Miss Morris, and we are to have no more lessons now, because this is feast week, you know," said Florrie as they entered the room.

"Yes, I know, dear," replied their governess. "And speaking of that, reminds me that your mamma said on no account were you to go to the feast-grounds without myself, Jane or your papa. Not that she thought you would, but, being so near your home this year, she knew it would be temptingly easy for you to slip across the grounds and the field, and so bade me warn you."

"We'll remember, Miss Morris," said Ethel. "But you will take us soon, won't you? I heard the music this afternoon, and it just made me long to go."

"This is Monday; we will go tomorrow afternoon," was the reply. And satisfied with this, the girls betook themselves to their play.

It is customary for the different villages and towns in Yorkshire to hold a feast, lasting for a week, at certain seasons of the year. On a selected piece of ground, merry-go-rounds, shows, stalls, ice-cream stands, swinging boats and such like gather. And, when the week of feasting is over in one place, all these amusements are moved to the next nearest town. It was to this feast that the Swift children were looking forward with pleasant anticipation, each in her own particular way—Florrie, because she wanted to buy a morocco needle-case for her mother; Ethel, because she meant to buy a certain kind of confection sold only at feast-time; and May, because she wanted to ride on the merry-go-round.

The next morning, bright and early, the three sisters were up and dressed. And, although they were not to go to the fair-ground until after luncheon, yet it was an impossibility to sleep, with such a delightful prospect ahead.

"Let us walk down to the hedge and see if we can hear the music," suggested Ethel, as Florrie and she looked through the window in the direction of the fair-grounds.

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Provides that at death, or if on the Endowment Plan, at the maturity of the endowment period, the Company will pay the amount of insurance in 20 or 25 equal annual instalments, the first of such to be paid on the occurrence of the event, or at the expiration of the endowment period. This plan at once secures to the beneficiary an absolute guaranteed income for the period selected.

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WILLIAM McCABE,
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Miss Estella Stewart
Springfield, Mass.

Honest Advice

For An Honest Medicine

Canker in the Throat and Stomach—Headaches—Cured by HOOD'S.

"Thinking my testimonial may be of help to some suffering as I have, I want to write what Hood's Sarsaparilla has done for me. A few years ago I was obliged to give up a good position on account of canker in my mouth, throat and stomach, causing me such agony I

Could Not Eat, Sleep or Talk in comfort. After over a year of such suffering with canker and of a scrofulous trouble, a friend urged me to take Hood's Sarsaparilla,

Hood's Cures

which he believed saved his life. I began to take the medicine; in three days I was very much better, and after taking two bottles was

Entirely Cured of the Canker and never was troubled again with it. I also improved very much in general health. Hood's Sarsaparilla gave me a good appetite, kept the bowels in good condition, gave me good sleep at night. I have also been subject from childhood to

Severe Headaches, but now when I have one coming on, I can break it up in two hours by taking a few drops of Hood's Sarsaparilla every twenty minutes. Since taking

Hood's Sarsaparilla

I do not have that tired feeling and can eat three square meals a day, and all kinds of food without any bad feelings afterward. I can honestly recommend it as an honest medicine, and advise all to try it." ESTELLA S. STEWART, 118 Quincy Street, Springfield, Mass.

Hood's Pills are the best after-dinner Pills, assist digestion, cure headache. 25c.

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A. RAMSAY & SON,
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Glass Painters and Stainers.

"Mightn't we want to go further, if we got that far?" asked the elder sister cautiously. "We've got our white dresses on and our best shoes; if we dirty them, Miss Morris will be very cross, you know."

"Oh, you are always thinking of such things!" exclaimed Ethel petulantly. "I'll go by myself."

Lord taught into heaven

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sh Bay, Ont.

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

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

Beware of Substitutes and Imitations.

"No, please don't. You'll be sorry if you go so far as to be late for breakfast. You know papa doesn't like us to be late."

"I'll be back directly," said Ethel. And in a moment she was running down the steps and out into the clear, fresh, morning air. It was a regular feast morning, with not a sign of fog or rain. Ethel sniffed in the rose-scented air delightedly and held fast to the shilling in her pocket with one hand as she went down the drive to the hedge with a hop, skip and jump.

"Florrie's always so afraid of doing wrong," she muttered to herself, "or she might have had this lovely little walk, just as well as I."

But Ethel, like many little people, had not reckoned upon the amount of strength it takes to withstand temptation; if she had, doubtless she would not have ventured to the hedge that morning. When she arrived there, already the musicians in the fair-ground had begun to tune up for the day, and the music seemed both inspiring and inviting to Ethel; so much so, in fact, that she decided to get on the other side of the hedge, the better to hear it. Having placed herself there, she next decided that it would take but a moment to run across the field and have just a peep into the fair-ground and a moment to run back, and she would still be in time for breakfast. The run across the field was safely accomplished—that is, if one did not take into calculation the fact of wet shoes and damp skirts from the long rain-laden grass which sparkled in the sun; Ethel did not take the time to go by the trodden foot-path—and the run back might have been accomplished as successfully, had she remembered to keep tight hold of the shilling. But, in the delight of seeing the fair-ground so close, she forgot to keep the shilling in her hand, and as she made the journey back she lost it among the grass. It was not until she reached the hedge again that Ethel discovered her loss; then it was a question whether she should be late to breakfast and grieve her father by staying to hunt for the shilling, or keep on her way home and look for the lost coin afterwards. She finally chose the latter; and hurrying up the drive, arrived in the dining-room just in time for breakfast.

But that stolen peep at the fair-ground cost Ethel far more than she could ever have thought possible. In the first place, sitting through the breakfast with wet shoes and stockings and damp skirts gave her cold; then the combined efforts of Miss Morris, Florrie and Jane failed to bring to light the lost shilling—it was indeed lost. And although Ethel went to the feast with the rest, yet she could not help wishing very sincerely that she had not taken that run across the field in the morning. But the keenest pang of all was having to confess to her mother upon the latter's arrival at home, that she had not been as good as she might have been.

"When the next feast-time comes, mamma, I will remember to do just as you say, even if you are away," said Ethel, after she had confessed and been forgiven; "but I thought it couldn't do much harm to take just one peep."

"I want my daughter to remember to do as mothersays, not only at feast-time, but at every other time," said Mrs. Swift. "And, Ethel, if you think there is a little harm in anything that you want to do, don't do it. Be sure that there is no harm in it before you

No! No! No!

You need n't go to Florida, but take

SCOTT'S EMULSION

Of Pure Norwegian Cod Liver Oil and Hypophosphites.

It will **STRENGTHEN WEAK LUNGS, STOP THE COUGH, AND CHECK all WASTING DISEASES.** A remarkable flesh producer and it is almost as Palatable as Milk. Be sure to get the genuine put up in salmon-colored wrappers. Prepared only by Scott & Bowne, Belleville.

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4 doors below College Street.

attempt doing that which you wish. Remember that, dear."

"Yes, mamma, I will."
When the next feast-time came, Ethel was able to go with a clear conscience and a happy heart, for there had been no stolen peep taken early in the morning.

In the Discouraged Days.

We have all our discouraged days, when things do not go well. The young people fail in their lessons at school, although they have studied hard and really done their best. The mothers are tried in their household work. The children are hard to control. It

has seemed impossible to keep good temper, to maintain that sweetness and lovingness which are so essential to a happy day. Try as they will to be gentle, kindly, patient, their minds are ruffled. They come to the close of the long, unhappy hours disturbed, defeated, discouraged. They have done their best, but they feel that they have really failed. They fall upon their knees with only tears for a prayer. But if they will lift up their eyes, they will see in every day's life the form of One whose presence will give them strength and confidence, and who will help them to victory. Before His sweet smile the shadows flee away; at His word new strength is given, and after that, work is easy, and all goes well again.

"Didn't Peak in That Way."

A baker who was a believer in the Lord Jesus Christ, was one day hurrying along with a tray on his arms, when just as he passed through a side door he accidentally ran against his little child of about three years of age. Startled and irritated at the moment by the idea that he had hurt some one, he shouted in a loud voice, "Get out of the way!" and passed on.

More frightened at the father's stentorian shout than by the trifling accident, the child went whimpering down the yard, and meeting her aunt, was asked if she was hurt. "Ess," replied the little creature. "But Jesus didn't 'peak in dat way to 'ittle child'en; He took 'em up in His arms, He did."

A little child can sometimes teach a lesson which many grown people would do well to ponder.

—:- JAMES PAPE —:-

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Wheat, white.....	\$0 69 to	\$0 70
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Wheat, red winter.....	0 00 to	0 65
Wheat, goose.....	0 62 to	0 62½
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Oats.....	0 41 to	0 42
Peas.....	0 63 to	0 64
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Hay, clover.....	10 00 to	11 00
Straw.....	8 00 to	8 50
Straw, loose.....	4 00 to	5 00
Rye.....	0 00 to	0 50

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Beef, hind.....	8 00 to	9 00
Mutton.....	8 00 to	10 00
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Veal.....	7 50 to	9 00
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Beef, round.....	0 10 to	0 12½
Mutton, legs.....	0 14 to	0 16

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Farmer's Prices		
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Ducks, per pair.....	1 00 to	1 20
Geese, each.....	0 00 to	0 00

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Calery, per doz.....	0 40 to	0 75
Lettuce, per doz.....	0 25 to	0 35
Radishes, per doz.....	0 30 to	0 40
Apples, per barrel.....	1 50 to	3 00

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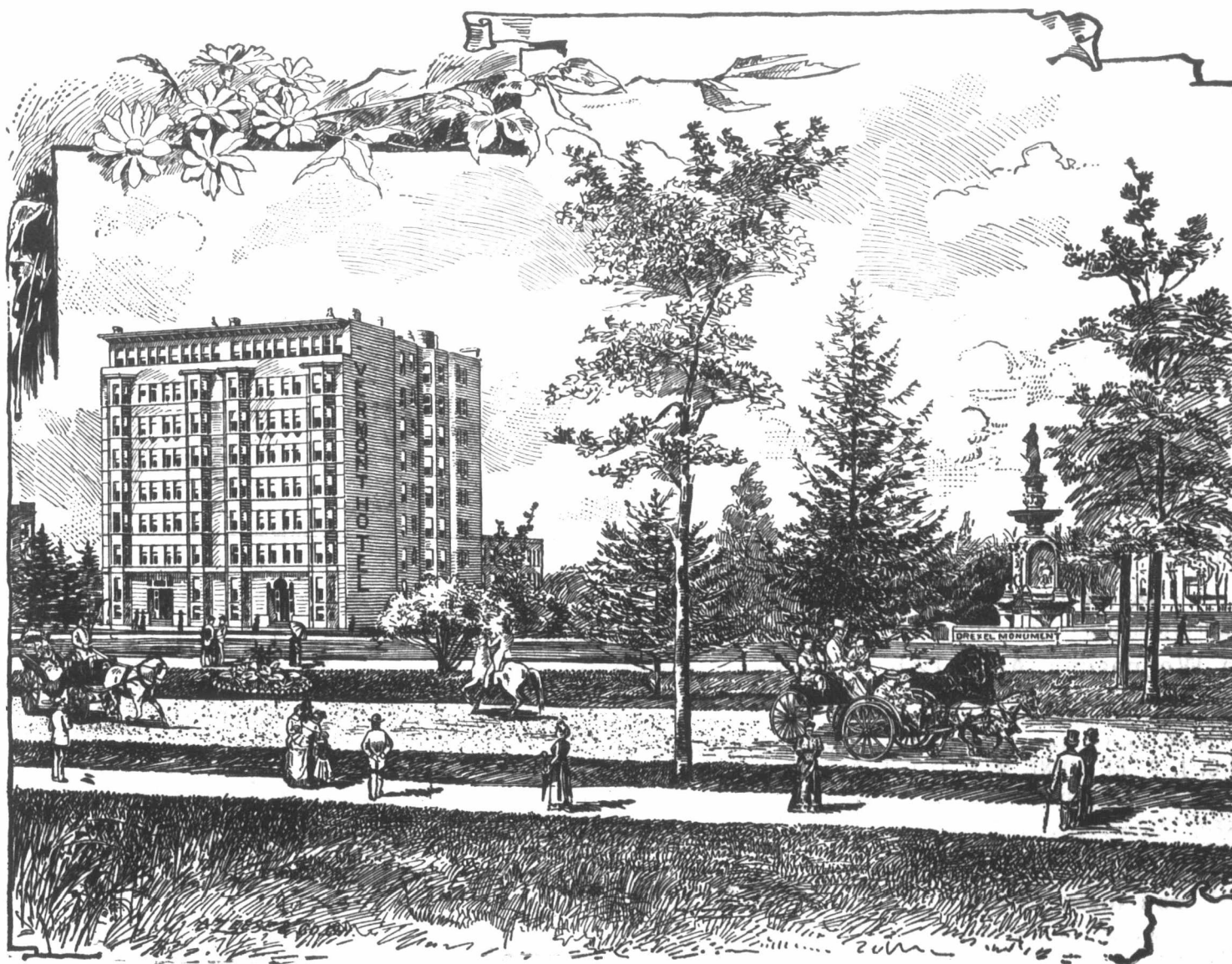
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