

# Canadian Churchman

AND DOMINION CHURCHMAN.

A Church of England Weekly Family Newspaper.

Vol. 17.]

TORONTO CANADA, THURSDAY, JULY 16, 1891.

[No. 29.]

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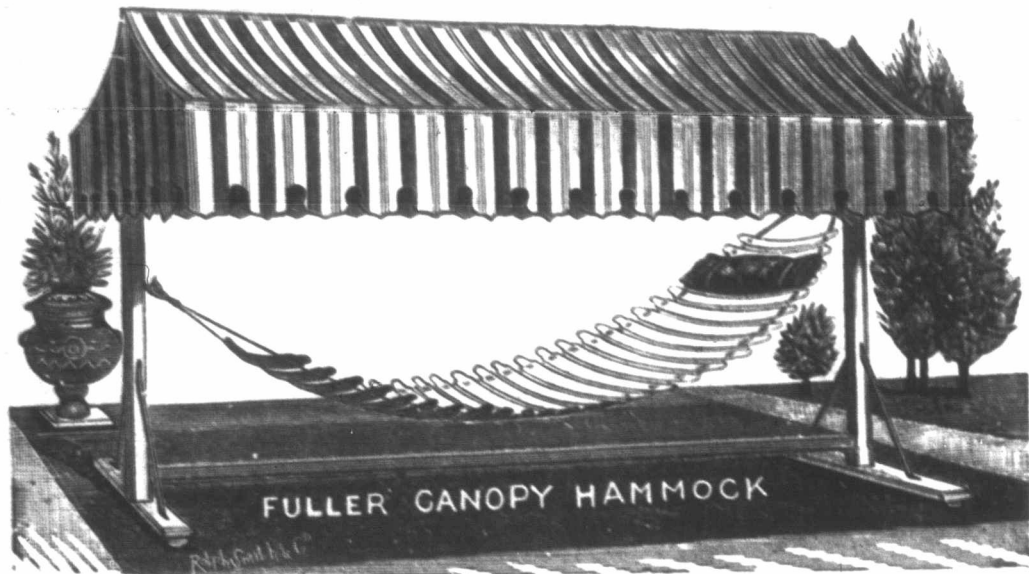
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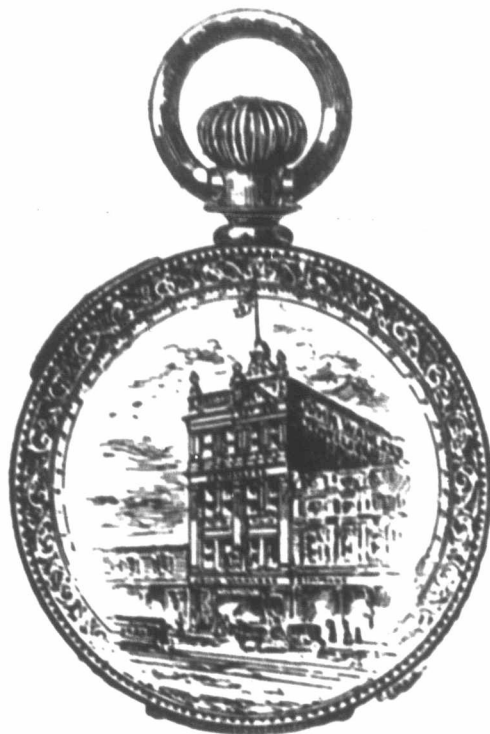
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# Canadian Churchman.

TORONTO, THURSDAY, JULY 16th, 1891.

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## Lessons for Sundays and Holy Days.

July 19.—8 SUNDAY AFTER TRINITY.  
Morning.—1 Chron. 29. 9 to 29. Acts 21 to v. 17.  
Evening.—2 Chron. 1; or 1 Kings 3. Matt. 9. 18

NOTICE.—Subscription Price to subscribers in the City of Toronto, owing to the cost of delivery, is \$2.50 per year, if paid strictly in advance, \$1.50.

LUTHERAN (PROTESTANT) RITUAL.—A traveller who recently visited the Church of St. Sebald at Nuremberg, found a choir at each end of the church. The west choir possessed the bronze font in which good king Wenceslas was baptized. There were several altars in the church, ornamented with candles and crucifixes, &c.

FATHER BENSON AS A MISSIONARY.—The famous founder of the Cowley Evangelist Order, Dr. Benson, has not been known hitherto otherwise than as a clever organizer and director. Since his retirement from the chair of the Superior at Cowley he has shown great energy and ability in the peripatetic missionary work out in India amongst the other members of the Order.

THE DRIEBUND AND FREEMASONRY.—It is a new development of objection to the Triple Alliance that *Observatore Romano* finds in it a menace on the part of the Masonic organization to the freedom of Italy. A very unpleasant prospect is thus revealed for the Bishop of Rome if the great rival of Jesuitry is allowed to assume dominion at headquarters of the Papacy.

DEVONSHIRE CREAM—A SURVIVAL.—It has been stated that clotted cream is a peculiar product in only these parts of the world—Cornwall and Devonshire, Hungary, and Syria. It has been argued that it came as a custom to the west of England from the Phœnicians of ancient Syria, in the course of trade and commerce among the Britons, 2,000 years ago or more.

SUNLIGHT VERSUS GASLIGHT.—To Benjamin Franklin is attributed the characteristic advice that in order to economise on gaslight, one must begin by using more sunlight—early to bed means

early to rise. He calculated that by getting up at daylight and going to bed at dark, the 100,000 families in Paris would save, on the artificial light for 128 million hours among them all, 96 million livres every winter.

GREAT-GRANDMA VICTORIA R.—Besides her personal virtue, the great power of attraction in Her Majesty for her people—rank and file—lies in her pure naturalness of manner and habit. The spectacle of the greatest of earth's sovereigns holding her great-grandchild in her arms through a long baptismal ceremony, and then giving a genuine resounding kiss, is a fine object lesson for mothers.

PROHIBITION DOES NOT PURIFY.—The marked increase of criminals in the Iowa penitentiaries since the State adopted prohibition six years ago affords food for reflection and reasoning. The *Chicago Inter-Ocean* seems inclined to question either (1) the reality and efficacy of prohibition as such, or (2) the asserted proportion and connection between drinking and crime. It puts prohibition on the horns of a dilemma.

CHURCH PARISH SCHOOLS A SUCCESS.—The Vicar of St. Agnes, Kensington Park (T. B. Dover), writes to the *Church Times*:—"The schools are paying their way and becoming more useful every day. It is simply splendid to see the interest the children take in their Church, and in religion. I mean that while they are getting a downright good education, there is growing up in them a manly, healthy, Christian tone."

SAHARA NO MORE.—The discovery of an immense underground natural reservoir in the Sahara desert bids fair to make that wilderness blossom as the rose, and we shall doubtless soon know the site as a great central emporium of civilization and commerce. The developments and discoveries of such natural resources sometimes occasion changes so rapid as almost to resemble the miraculous in their effects.

CHURCH UNIVERSITY AMENITIES.—It was somewhat of a new departure when the eminent Bishop of Albany (William Crosswell Doane) received lately the degree of D.D., *honoris causa*, at Cambridge. It is now proposed to pay the same kind of compliment to the person of Dr. Whipple, Bishop of Minnesota, also now visiting in Europe. It is not long since Oxford similarly distinguished Phillips Brooks.

JAPAN PUZZLED.—Notwithstanding all we hear of the activity of Christian missions of various kinds in Japan, real progress is rather slow. If Christianity had presented an united front by an organized Catholic mission, free from sectarian divisions and distractions, the Japanese would probably have capitulated long ago. Meantime, they have lately erected at Kobi a monster idol costing £8,500.

CREME DE LA CREME.—William the Restless having turned up in England again, all the Queen's castles and all the Queen's men are brought in to requisition, and Her Majesty's cream-coloured horses are trotted out to do him honour. It is possible to have too much of a good thing, though probably the English trades people are not prepared yet to cry halt to the honouring of emperors, &c.

THE MUSIC OF "LEAD, KINDLY LIGHT."—It was a graceful and well merited tribute when Dr. Dykes (the composer) referred in Cardinal Newman's presence to the widespread popularity of the famous hymn, and the Cardinal quietly observed, "Yes, Dr. Dykes, you have made it what it is by your setting of it." It may be doubtful whether many of the favourite hymns do not owe their popularity to the same cause—good tunes.

REV. FATHER GOREH, a native Hindoo, now a priest of the Society of St. John the Evangelist, has a remarkable article in the *Calcutta India Church Quarterly* on "Philosophical Systems of the Hindoos." He ruthlessly tears the gilt off the gingerbread of all the sentimental nonsense now so fashionable on the superiority of Buddhist philosophy. He has very thoroughly demolished all the "Light of India" sentimental folly.

JEWS IN JERUSALEM receive very kind notice from the author of *Forty Days in the Holy Land*. They already own one-half of the Holy City, and are fast buying up the other half. Hundreds have lately embraced Christianity. There is said, however, here as elsewhere, to be a serious obstacle in the distracting divisions of Christendom. The English Church Catholic is reported to be very inadequately represented at present.

PHILADELPHIA'S SISTER SARAH having succeeded in establishing an asylum or hospital home for 30 or 40 crippled children with an endowment of property worth \$50,000, is now commencing operations of a similar sort in Brooklyn, and is welcomed with open arms, so to speak, by physicians generally. There are not yet anywhere, so far as we have observed, too many of such self-denying devoted Sisterhood enterprises.

BISHOP WESTCOTT ON THEATRES.—In reply to a recent enquiry the Bishop of Durham lately advised the enquirer to ask the question of himself, "Will going to this theatre help me to do my work better." At the same time, the Bishop complains that as usually conducted, theatres are not, as a matter of fact, very attractive to a man who seeks in them something healthful and helpful. They might, however, be made so.

BARON HIRSCH AND JEWISH AGRICULTURE.—The brave and persistent patriotism of the Jewish Baron in his endeavours to set his compatriots on their feet again somewhere in the wide world, deserves and attracts universal attention and sympathy. The idea of diverting the Jewish mind from the temptations of commerce and concentrating it on the culture of land and raising of crops, seems calculated to work a national regeneration.

"THE FORWARD METHODISTS," under the leadership of Mr. H. P. Hughes in England, are moving for the abolition of the time limit, or three years' system of ministerial engagement. In order to accomplish this reform it will be necessary to produce an unanimous demand for an Act of Parliament. No doubt these energetic reformers will get there, as they usually do when they make up their minds to go forward in their business-like way.

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pletely as possible—by cremation *par excellence*—is respectfully directed to the capacities of Mount Vesuvius, and other convenient volcanoes, in Mexico and elsewhere. The experience of some Brazilian travellers recently at the former natural crematory shows how unnecessary coffins, funerals, and burials are.

**THE ROWAT BETHLEHEM.**—The recent disgraceful riot between Roman and Greek ecclesiastics at the very site of the nativity of our Lord, has served to expose the character of the religion there professed. It is horrible that 400 Turkish soldiers had to be called in to separate these Christian combatants. The English Duke of Norfolk and an English R. C. Bishop were mixed up in the affair; and complained of being insulted by a Greek Pope—that is, *Father*.

"NARROW AS A BOSTON UNITARIAN" is one of the last charges formulated against Phillips Brooks. This must be a very nauseating dose for one who has posed all along as *par excellence*, the Broad Churchman of the Protestant Episcopal Church. The spirit of opposition to his being consecrated bishop seems to grow in some quarters. It now rests finally with the House of Bishops, a majority of the Diocesan Standing Committees having consented.

"DELATE HIM TO THE VICE-CHANCELLOR" is the remedy against a preacher at Oxford who is suspected of preaching heterodox doctrine. Dr. Pusey was so treated at one time. Rev. Chas. Gore was lately threatened with this remedy by Rev. E. S. Ffoulkes. The process is for the Vice-Chancellor to scrutinize the suspected sermon in MS., then call to his aid six doctors of divinity. If they condemn the sermon, the preacher is inhibited or forced to retract.

**THE SARUM USES.**—An able article in the *Church Review* traces the authority for the identification of our present Liturgy and Offices with those of the group of dioceses which, before the Reformation, followed the lead of the diocese of Salisbury. Decrees of both convocations, Canterbury and York, are quoted, making this use compulsory throughout all England; and the practical result is shown—general unanimity on this point throughout not only England, but Ireland also.

**KILBURN AND OTHER SISTERS.**—The attack recently made in a Canadian Synod on the Kilburn Sisters was in exceedingly bad taste and worse sense. These noble bands of devoted women are doing so many good deeds and engaged in so many works of love and mercy, that no clergyman should be found capable of hinting at their suppression. When German Presbyterians have set us the example of sisterhoods, and Methodists imitate us in this respect, our clergy should have sense enough to be silent.

**CHURCH HOSPITAL AT HALIFAX.**—The people of the Maritime Provinces are to be congratulated on the success attending the admirable institution under the care of the Sisters of East Grimstead, or rather the American branch of the St. Margarets Sisterhood. This home for the sick—for such it is—affords the unusual privilege to patients of choosing their own medical attendant absolutely without limitation. The charges are very moderate, the house is beautifully situated, and the management is that of the Church.

A NEW USE FOR ARCHDEACONS was devised in 1876 by Bishop Maclagan, then rector of Kensington

who founded the Poor Clergy Holiday Fund to be administered by the London Archdeacons. Last year they surprised 134 city clergy by donations of \$50 to \$75 each for this purpose. *Church Bells* holds that a year's work in a poor city parish renders a priest unfit and unable to continue at his post without rest. The Bishop of Montreal said in his recent charge, "There is no real poverty in the country; the poor creep into the city."

**A RELIGIOUS ENGINE-DRIVER.**—Hargreaves, who is credited with having lately stopped his train to avoid collision, in the shortest space on record, never leaves home without joining his wife in special petition for divine help. On the day of the accident he had even returned to ask her to pray in his absence for the Lord to go before—"Prevent us, O Lord"; as he steps on his engine he utters the ejaculation, "Lord, help us," and as he put on the brakes to avoid the collision his cry was, "Lord save us!"

**HITTING THE (DRUNKEN) NAIL ON THE HEAD.**—People interested in temperance will watch very anxiously the progress of the new experiment being made in Massachusetts. It provides a limit to prevent a man getting drunk with impunity more than once a year. It substitutes imprisonment for fines in the case of habitual drunkards. It leaves the length of sentence to the discretion of the magistrate, guided by reference to the individual's record. Rich and poor alike have to go to prison: money is useless as a means of evasion.

**TORONTO CHURCH SCHOOL FOR BOYS.**—The Canadian Church has reason to be thankful and take courage—amid the manifold educational disadvantages of the present national system—on account of the remarkable success of her chief Church schools. One of the newest ventures—that in Toronto—bids fair to become a very strong and permanent institution. The feeling at the recent prize-giving was one of general congratulation and hopefulness at excellent progress already made, and exceedingly good prospects. Just now it is fully expected that a special impetus will be received from the removal of Upper Canada College to a suburban site, and the alteration of the arrangements of that great public school. The enterprising managers of the Toronto Church School have reason to expect a very large accession of day scholars from this source, and are preparing their staff and outfit accordingly. The hope of the Canadian Church in regard to the great and grave question of religion in education, lies in just such institutions as this one, and they should be encouraged and countenanced by Churchmen in every possible way. Indeed, we are glad to notice that the better class of dissenters are showing a practical interest in the Church's school enterprises, which should put some lukewarm Churchmen to shame. Where they cannot yet have religious schools of their own, they patronize ours very heartily.

#### THE CRIME OF DRUNKENNESS.

Any thoughtful person who has watched the arraignment of criminals of a certain class of crimes must notice in how many cases there is associated with the commission of a crime, the excessive use of some or other of the many forms of stimulants. The usual remarks of the judge or grand jury are to the effect that upon the use of liquor must lie the odium attached to the commission of the crime in question. The moral

tagged on at the end of a charge or presentment runs on the line

#### DRINK IS RESPONSIBLE!

Is it? A closer view of the case compels attention to medical testimony; rather reveals that excessive drinking is a symptom of deficient moral sense, which is in itself the root of all criminality, the cause of all crime. Who is to be held responsible for this deficient moral sense? This is a question that requires careful forethought before reply, because it is evident, at first glance even, that there must be great differentiation of cases and causes on this score. We must go back to the first line of facts in each case, and investigate antecedents.

#### HOW ABOUT THE YOUNG?

Sometimes we see grown up people shudder with horror at instances of what is conveniently called youthful depravity. The probability is—if we look closely at the circumstances—that the case will resolve itself, usually, into one of simple youthful ignorance, natural, and therefore not to be stigmatized as depravity at all. "In ignorance they did it" should be the palliation of an immense number of crimes of the—on the surface—most horrible character. Now, how is this natural ignorance of evil to be treated, and

#### WHO IS RESPONSIBLE

for its undue continuance? Take the case of a boy who (unaware of the consequences) drinks a maddening stimulant to excess, which he is not competent to measure, and then kills a comrade. Take the parallel case of a girl, who under similar circumstances, becomes a victim. *Who is responsible?* Are not they, who having the office of educating that boy or girl, fail to impress upon them necessary information as to the use, abuse and general effects and consequences in each case? How can children know unless they are taught?

#### WITH ADULTS IT IS DIFFERENT.

They gather by experience and observation, and are bound—should be held bound—to register in their own minds and consciences all such metes and bounds of reasonable use to suit their own individual powers and capacities, governing themselves accordingly. Is not every adult bound to know, and act upon that knowledge, that a man or woman becomes virtually capable of committing any crime, however heinous, under the stimulus of an artificial narcotic? Yes, but the fact is that this fact, or rather the knowledge of it, is blunted in its effect by

#### THE GUILTY CONNIVANCE OF LAW.

The state—our legislators—are responsible, if men and women have the evidence of their senses commonly contradicted by the lightness of the penalty for the crime of drunkenness. That is where the root of the matter really lies. A sentence on a drunk is a matter of joke and merriment. A few days confinement—just long enough to sober up—and the person is let loose on the public again. The punishment of this crime of putting oneself in position to commit other crimes, ought to be increased a thousandfold. Our legislators and judges and juries owe to society to see this thing set right.

#### A HELP-MEET.

The lofty examples of devoted wifedom on the fresh record of modern history afforded by the heroic lives of Lady Beaconsfield and Lady Macdonald, as well as the still living romance of womanly duty in the case of Mrs. Gladstone, cannot fail to leave a deep and lasting impression upon the minds of the present and the rising generation,



even beyond the bounds of the great Anglo-Saxon world. Yet there is something in it all rather at variance with the dominant current of the times: something which seems to lift itself like a beacon to check and warn, as well as to point out and encourage.

## WHAT IS THE LESSON?

It is, perhaps, mainly the nobility of faithful service more than anything else, the *noblesse oblige* of great minds and hearts bent upon the right performance of functions, either God-given or deliberately chosen—perhaps both connected. It involves, indeed, the answer to the question, What are the obligations undertaken by a woman who enters upon married life? and it suggests the answer to the question, How should a woman prepare herself who contemplates assuming these same obligations?

## WOMEN'S RIGHTS

have to be considered. Women have to be regarded and educated, treated and legislated for, with a view to those duties which most of them, nearly all of them, will naturally assume in course of time. Nature indelibly impresses upon woman the function of *motherhood*: and that has to be provided for in her culture and education of mind and body. Then the human female is naturally and constitutionally—by the evident and unalterable fiat of the Creator—the weaker vessel; her powers and capacities, her needs and requisites in this regard cannot properly be overlooked.

## THERE ARE EXCEPTIONS,

and in no other case, perhaps, is it so true that 'exceptions prove the rule.' Occasionally women appear—like comets among their sex—who are exceptionally qualified to reign over empires, to lead armies, to judge commonwealths, and so on. These peculiar persons must be treated exceptionally, and can be allowed to lay aside the ordinary functions peculiar to wifehood and motherhood. At least no great harm is done—and upon the whole some good—if the rule of female duty and function is, in such cases, largely varied.

## TO MAKE SUCH EXCEPTIONS THE RULE

would be utterly disastrous, and every near approach to the destruction of the equilibrium of duty between the sexes does harm. Women should have the way open for them to proceed to any privilege open to men, if necessary for them, but always the wisest, best and happiest way for the individual and the community will be that which moves on nature's laws impressed on the female constitution. It is man's place, properly, to go forth in the front of his family, to do rough battle with the world's forces, to carve a way to fortune, fame and earthly happiness: the mother and children moving close upon his steps, encouraging his efforts, refreshing his tired energies, relieving his cares and troubles, sharing in his victories and joys. Such functions may seem secondary and subsidiary, but they are necessary to success for both, and they are glorious when well performed. Husband and children rise up and call such women *Blessed!*

## SUMMER MAGAZINES, &amp;c.

*Westminster Review* for June contains a goodly array of articles, among which we notice an extensive treatment of "Canada and the Canadian Question." A paper entitled "A Glance at History of Gambling" has many interesting facts on the subject, albeit a fallacious argument runs through the article to the effect that the "lot cast upon Matthias" is largely responsible for the gaming, gambling and betting of our era. An article entitled "Practical Morality" is open to a similar

charge of artificial reasoning (?), as it fails to attribute the moral improvement in modern civilization to the effects (direct or indirect) of the Gospel standard of morals. The style of this review makes it very interesting and pleasant reading, if one takes care to pick out the flies. *The Arno* travels a good deal out of the beaten track, and yet its tone a good deal resembles that of the *Westminster*. "Plutocracy and Snobbery" is a powerfully written article on the smallness and follies of the *nouveaux riches*. Camille Flammarion's continued article on the "Unknown" has much valuable information on the subject of the nature of "psychic force." Revs. Francis Bellamy and W. E. Manley contribute well written papers on "The Tyranny of all the People," and "A Roman Punishment." The other papers are of a miscellaneous character. *The Church Eclectic* is a very readable number, with varied selections, chiefly from *John Bull*, *Church Review* and *Literary Churchman*. Wesleyanism, Monasticism, Dissent, Catholic Worship, Prayers for the Dead, Moses and the Pentateuch, the Irish Chrysostom, Liturgical Labors, the Office of a Bishop—such are some of the chief subjects treated from an orthodox standpoint. One is always sure of finding a good deal of the current literary 'cream' in this admirable monthly. *The Churchman* takes up "The Story of Gergesa," which lately formed the temporary bone of contention between Prof. Huxley and Mr. Gladstone. There is a very interesting article on Pere Grotry. The June number also contains useful contributions on "The Book of Daniel," "The Epistle of Ignatius," and the subject of the "Ransom" in Matt. xx. 28. *Current History*, a quarterly register, is a very useful addition to the armoury of readers and authors, inasmuch as it condenses the consecutive story of current events in a very admirable way. Clear and concise, the pages are brightened by the use of portraits of celebrities and other illustrations of permanent value, relating to the various lines of events chronicled. *The Century* comes as usual with its rich freight of story, pictures and general information—a marvel of fiction, beauty and utility. The letter-press subjects are not too American, as such titles as "The Alps," "Haroun the Caliph," "The City of Russia," "Women at an English University," and "Talleyrand Replies to his Accusers," are enough to convince. Even those which are of local interest (such as "Colonel William Bird, of Windover,") are treated in no narrow spirit. "The Faith Doctor" is continued—a very interesting tale. *Littell's Living Age* keeps up its reputation for judicious and industrious selection. It has lately given us, amongst other tit-bits of literature, *Blackwood's* "John Murray," the conclusion of "La Bella," in *Temple Bar*, a capital article from the *London Quarterly Review* on "Medical Practice," the *Contemporary Review's* "Wit in the Pulpit," *MacMillan's* "English War Songs," besides remarkably good selections from *Argosy*, *Leisure Hour*, *Academy*, *Cornhill* and *MacMillan*.

## Home &amp; Foreign Church News

FROM OUR OWN CORRESPONDENTS.

## FREDERICTON.

*Diocesan Church Society*.—The Diocesan Church Society opened its fifty-sixth annual session in the Church hall, Fredericton, on Tuesday morning, June 30th, the most Reverend the Metropolitan in the chair. Upwards of fifty clergymen and about forty lay delegates answered to their names.

Rev. W. O. Raymond, secretary to the society, submitted his report for the past year, in which reference was made to the fact that of all the clergy of the diocese in active work, only twenty-eight are natives of New Brunswick. Based on this fact, a strong appeal was made to the laymen of the province to enter the ministry.

Reports from the several parishes were read by the several incumbents. Taken as a whole, the reports indicate a good degree of progress for the past year.

The Board of Home Missions submitted their report.

Mr. W. M. Jarvis read the report of the Committee on Incapacitated Clergy Fund, which branch of the society was found to be in a satisfactory condition.

The Committee on Sunday School Lenten Boxes reported; total receipts for the year, \$298.05.

The treasurer of the society, Mr. George E. Fairweather, read his report for the year, showing a balance on hand to the society's credit of \$436.62, as against a debt of some \$1,800 last year.

The Executive Committee for the ensuing year was then elected. The Committee on Sunday-schools and the Board of Home Missions was also elected. The society then proceeded to the election of officers for the year. The following was unanimously chosen: Treasurer, Geo. E. Fairweather; Secretary, Rev. W. O. Raymond; Auditors, C. H. Fairweather and J. S. Beek.

The Book Depository Committee submitted its report, and a committee for ensuing year was appointed.

The estimates, as per schedule for 1891-2, were then taken up in general committee, and passed.

Some little discussion was provoked time and again by the Rectors of a few self-sustaining missions objecting to the proposed schedule, in so far as their respective parishes were concerned. A few alterations were made, but in the main the estimates passed as submitted by the Board of Home Missions. The estimated expenditure for the year 1891-92 is \$30,675.

On Wednesday evening at 8 o'clock the society resumed work in general committee, the Right Rev. Bishop Kingdon presiding. Rev. H. Montgomery from the Board of Home Missions made a motion for power to appoint a committee on the needs of the diocese, who would select speakers to visit the several parishes in aid of the Society. Nearly all the evening was occupied in a lively discussion which followed the appointment of such committee. It was maintained that while the diocese was in need of money in order that the vacant missions be reopened, it was more in need of men to study for the ministry; that once the men were forthcoming, the missions would be found to respond to the additional call upon their contributions. Among those who spoke upon the motion were Rev. Canons Brigstocke, Forsyth and Neales, Revs. J. de Soyres, J. R. Campbell, and H. Montgomery. The question as to the advisability of altering the constitution was brought on through a motion by Mr. C. N. Vroom that certain classes be substituted for existing ones, but a doubt as to its legality having arisen, the matter was ruled out of order. After the usual vote of thanks, the meeting adjourned.

The Diocesan Synod met on its 22nd annual session on Wednesday morning, July 1st, the Metropolitan presiding, assisted by Coadjutor Bishop Kingdon. A very large number of delegates were present from all parts of the diocese. After the opening service, the roll of the clergy was called, and those present answered to their names, there being a very good attendance. Some little discussion took place over a question raised by Mr. J. A. Schofield as to the right of lay delegates to vote who represented parishes hitherto in arrears in the synod assessment. It was decided to allow all delegates right to vote where the allowance for the present year had been paid. Committees were then elected on Sunday Schools, Bishop Medley Scholarship Fund, on correspondence connected with Board of Domestic and Foreign Missions, and Lay Representatives on the Board of Discipline. Rev. Mr. Little reported from the Diocesan branch of the Board of Domestic and Foreign Missions—total contributions for Foreign Missions for past year, \$588; Domestic Missions, \$582.49; Indian Homes, \$200. The secretary, Rev. O. S. Newnham, read a communication from the secretary of the Anglican Church Consolidation Committee, and submitted report of Conference held at Winnipeg.

The standing Committee on Sunday Schools submitted its report at the afternoon meeting, wherein a recommendation was made that a Sunday School Conference for the diocese be held annually. The total number of Sunday schools reported was 92; teachers, male, 168; female, 385—total, 548. Scholars, male, 1,708; female, 2,376; no sex given, 468—total, 4,547. Seventeen parishes failed to report. The total amount of Sunday school collections reported was \$1,957.60.

The Women's Aid Association reported receipts \$518.72. Out of this amount, grants had been made to needy missions—equal in all to \$314. Several new branches had been formed.

The Manual on Church officers, their duties, etc., was deferred until after Committee on Church Property had reported, before being read in Synod and formally adopted for the diocese.

Mr. John B. Foster submitted report of the Girls' School, Windsor, for which organization he had been elected trustee. He reported the institution in a most flourishing condition under the able management of Miss Machin and her very efficient staff of assistants. Forty-five students had attended the past year, and, with the completion of the new wing next autumn, ample accommodation will be found for eighty. He made an earnest appeal for the school.

The report of the Board of Governors of King's College was read by Rev. J. Roy Campbell. The



general working of this university was pronounced most satisfactory. An instance of the strenuous efforts that are being made to keep up the high standard of the institution was given. Sixty per cent of those who had gone up for matriculation at the June examination had failed to make a pass mark. It was now required that a student make 75 per cent in each subject before being allowed a first class certificate in the University examinations. This ancient institution was reported as still financially straitened, but the authorities had several schemes on foot, by which it was hoped very soon to relieve her of this difficulty. Accommodation had been provided for female students. The Board are considering a closer affiliation of the collegiate school with the college.

Reports from several of the parishes were read on the proposed scheme of amalgamating the Diocesan Church Society and the Synod. No definite action was taken.

The following gentlemen were appointed a special committee to report at meeting next year on the proposed move to consolidate the Church in Canada:—The Right Rev. Bishop Kingdon, Revs. F. J. Brigstocke, O. S. Newnham, Canon Roberts, Canon Neales, Sir John Allan, and Messrs. Harrington, Wilkinson, Jarvis, Schofield, Frith, Sturdee and Vroom.

It was resolved that a special fund be raised for prizes for Girls' School at Windsor.

Rev. J. M. Davenport announced that a Church school for boys would be opened in St. John in September; the Metropolitan to act as patron, and Bishop Kingdon, visitor. Rev. F. F. Sherman would assume charge as principal, and would be assisted by an efficient staff of teachers.

The Diocesan Church Society held its anniversary meeting on Thursday afternoon at 4 o'clock. Thy attendance was not so large as usual, and the business was of the usual formal kind. In the evening, the Diocesan Church Society held its anniversary service in the cathedral. The clergy were nearly all present in their robes. The procession was from the vestry down the south aisle and up the centre aisle. Hymn, "Through the night of doubt and sorrow," was sung as a processional, and "Brightly gleams our banner" as a recessional. The Rev. J. M. Davenport intoned the service, which was full choral. The anthems were very beautifully rendered by the choir, the soloists being Mrs. John Black, Mr. Black and Mr. Hazen. The lessons were read by Canons Forsyth and Brigstocke. The sermon was preached by Rev. W. O. Raymond, rector of St. Mary's Church, St. John, from the text S. John xiv. 12.

#### ONTARIO.

**MATTAWA MISSION.**—On Sunday afternoon, June 28th, the Worshipful Master and brethren of the Mattawa Masonic Lodge, accompanied by a number of visiting brethren, attended Divine service at St. Alban's church, to celebrate the Festival of St. John Baptist. The church was brightly decorated for the occasion. The brethren walked in procession, attired in regalia, from the lodge room to the church, and were met at the doors by Brother the Rev. R. W. Samwell. The service was fully choral, beginning with a Processional Hymn, "All people that on earth do dwell," and concluding with the Te Deum. The Rev. R. W. Samwell officiated, and preached an appropriate sermon on the subject of Freemasonry. The church was crowded to the doors. The offertory, amounting to \$20, was, at the special request of the Lodge, given to the officiating clergyman.

**RUTHERGLEN.**—*St. Margaret's Church.*—The annual picnic in aid of this church took place in a pretty grove near the church, on Thursday, July 2nd. A large crowd gathered from all the country round. The weather was all that could be desired, and everyone seemed to enjoy themselves to their heart's content. The refreshments provided were both excellent and plentiful. The priest looked after the amusement of the boys, and by means of flat races, spoon races, wheelbarrow races, sack races, jumping, &c., kept them well occupied. The proceeds will be applied to the Church Improvement Fund. This work will begin immediately. The church is at present a rough log building. The interior will be neatly finished with dressed lumber, and a vestry and porch erected. The money in hand for this purpose has all been raised by the people themselves, who take a very real, living interest in their church. A new dossal and sanctuary hangings have been promised by a lady friend in England. Mr. Samwell has recently been exploring a new district in this large mission. At the settlement of Eau Claire, within ten miles west of Mattawa, he found twelve families of Church people who had settled there within the past few years, converting what was thick bush into a very promising and fertile farming country. This condition of things warrants, nay, demands the opening of a new outstation at this settlement. But how shall it be done? Already

there are five stations, and at such long distances that only in one instance, and that involving a walk of ten miles, can two of the stations be worked together on one Sunday. There are only two workers—the priest and a lay reader. Services must be held at Mattawa every Sunday in order to keep pace with the sects; and it is not possible to reduce the number of Sunday services at the out-stations. Here is the solution of the puzzle: with a horse we could work Eau Claire and Burritt's, with Mattawa on alternate Sundays, thus supplying Eau Claire with fortnightly services, and increasing the services at Burritt's from monthly to fortnightly. If a station is to be successfully worked, it must have Sunday services. At Eau Claire both the Presbyterians and Methodists have a place of worship. We have every hope that ere this time next year the Church will have one too. In the meantime, we want a horse, and we very earnestly and prayerfully appeal for help. Donations for the "Horse Fund" will be gladly received by the Rev. R. W. Samwell, Mission House, Mattawa, Ont.

**DESERONTO.**—A sack containing about sixty dollars worth of clothing in Miss Dixon's care, Toronto, was sent from here by Miss Baird and Miss Solmes, which will be forwarded to the Rev. Mr. Bourne, N. W. T., when proper freight arrangements can be made. The old Church, the old Leader, the old Bible, the old Lord's Prayer alone, fight against Romanism, infidelity and dissent. The Orange society, headed by the Deseronto band, attended Christ Church on Sunday the 12th instant, and in the evening reference was made to the anniversary of the Orange society at St. Mark's Church. Owing to a very wet day, the Trenton Church Sunday school picnic was held in the basement of St. Mark's. The Church in Deseronto is prospering.

#### TORONTO.

**Toronto Church School.**—The annual Prize-giving of the Toronto Church School took place on Friday the 3rd instant, in the school-house, Alexander street. Owing to the inclement weather the attendance was not as large as usual, although there was quite a good gathering of friends of the boys.

His Lordship the Bishop of Toronto presided, and among others present were Rev. Dr. and Mrs. Langtry, Rev. Prof. Clark, Rev. Canon Cayley, Hon. Justice Osler, Capt. Manly, Mr. Lockhart Gordon, Alfred Hoskin, Q. C., and Mrs. Hoskin, Mr. and Mrs. George S. Holmsted, Mr. and Mrs. Elmes Henderson, Mrs. McDougall, Mrs. Hills, Mrs. E. B. Osler, and a large number of other friends of the pupils.

The proceedings were opened by the bishop, who gave a short address, sketching the history of the school, showing how it had progressed year by year until now it numbered among its pupils the sons of most of our professional and business men. The council were making preparation for a large influx of pupils after the summer vacation. Already two pupils had matriculated from the school at the universities, and next year it is expected that several more will enter both Trinity College and the University of Toronto. The council were satisfied that the school was now established on a firm and lasting basis, and hoped that it would not only prove a blessing to the present generation, but to the generation to come. Members of the Church and others were taking an active and practical interest in the working of the school. The bishop further said that he understood from the head master that the examination showed that the boys had made good progress in their studies during the year. He then called upon the head master to make a statement as to who had earned the prizes. Mr. Freer said that he had great pleasure in stating that the school had made satisfactory progress during the past year. The examination work had been well done by most of the boys, and the result was very gratifying to him and the other masters. Glynn Osler, son of Mr. Justice Osler, had this year attained to the head of the school through the good work that he had done both during the term and also during the examination. His Lordship then presented the prizes to the junior boys. A list of successful boys will be found below. He mentioned that he would call upon some of the gentlemen on the platform to present the special prizes. The Rev. Dr. Langtry then presented to Glynn Osler the first prize for classics and English, and mentioned how glad he was to see that both classics and English formed such an important part in the work of this school.

Mr. Lockhart Gordon asked the bishop to be allowed to say a few words to congratulate Osler on the position he had obtained, and in doing so he mentioned that he was glad to say that Osler had been educated in the school from its start, and he believed from what he had heard from Mr. Freer and the other masters that when he went out to compete with others he would take a very good position. There were several other boys in the school who in time would do just as well, and he thought that this show-

ed how much credit was due to the masters in bringing out the strong points in each of the pupils. He further stated that the council intended to do everything they could to make this school as efficient as possible. As a matter of fact they were paying out more for masters at present than they ought to do, but he hoped that after the summer vacation not only would this be put right, but they would be able to engage an additional master to teach science, which was so much required. Many of the friends of the boys had responded most liberally in helping the school on, and if they all would do the same they would soon be able to collect the \$3,000 required to enlarge the school and engage the additional masters that were required. One thing was certain—that they had in the school the boys of the best people in Toronto, and he thought that was a very important feature, as one of the first things to be considered in sending a boy to school is "Who are his friends likely to be?"

The Hon. Mr. Justice Osler was then called upon by the bishop to present the first mathematical prize, which was won by Frank Gordon. Mr. Osler, in some well chosen remarks, pointed out the importance of a school of the nature of the Church School.

The Rev. Canon Cayley here made a few well pointed remarks as to the importance of religious training in our schools. He was glad to see this was a principal feature in the education of the boys at this school. He congratulated the council on the class of boys that were attending the school, and the progress they had made during the past year, and ended by mentioning that he would like to give an annual prize for the boy who had the best marks for conduct in the school.

The Rev. Prof. Clark then presented the prize for the head boy to Glynn Osler, and in doing so congratulated him on the high position he had attained in the school. He fully recognised all that had been said by the previous speakers as to the class of boys frequenting the school, and expressed the hope that it would go on increasing and flourishing. He made some amusing remarks as to the prize which the Hon. G. W. Allan had presented to Osler as head boy, it being Kingford's History of Canada. He hoped Osler would find the reading of this book easier than he did.

The bishop then called upon Capt. Manly as connected with a sister institution. Capt. Manly expressed the pleasure it gave him to be present, and mentioned that he was better able to do this seeing the hearty letter which had been read from his chief, the Hon. the Minister of Education. The speaker mentioned that he had no doubt a school of this kind would do good to the Public Schools by spurring them on to emulate these special class of schools in many branches of education.

M. Lockhart Gordon then proposed a vote of thanks to the Hon. G. W. Allan, the provost of Trinity, Hon. Mr. Justice Osler, Mr. E. D. Armour, Mr. Alan McDougall, and Mrs. Hills, all of whom had so liberally presented prizes to the boys.

His lordship closed the proceedings with the benediction.

The prize list was as follows:—

Form V.—English composition and divinity, G. Osler, F. Gordon (equal); classics and English, G. Osler; mathematics, F. Gordon.

Form IV.—Latin, S. Holmsted; French, K. McDougall; history and geography, S. Holmsted.

Form III.—Divinity, Home Smith; mathematics, L. Wallis; Latin, P. Wilson; French, C. Walker; English, C. Walker; history and geography, C. Walker; writing, G. Hoskin.

Form III.—Mathematics, Home Smith; Latin, Home Smith; French, C. Street, A. Burnside; English, G. Lash; history and geography, R. Young; writing, A. Hills.

Form II.—Divinity, L. Lough; mathematics, G. Chapman; Latin, H. Boulier; French, L. Lough; English, G. Chapman; history and geography, L. Lough; writing, G. Skinner.

Form I.—Divinity, A. Armour; mathematics, W. Brown; Latin, Clarkson; English, A. Armour; history and geography, F. Hayne; writing, Clarkson.

**EAST TORONTO.**—*St. Saviour's.*—On Wednesday evening, the 8th inst., a vestry meeting was held in the vestry room for the purpose of appointing the clergyman's churchwarden, when Rev. Dr. Gammack nominated Mr. Wm. Moor. Immediately after there was a large congregational meeting held in Mr. Morton's Hall under the presidency of Dr. Gammack. The financial position of the church was thoroughly revised and put upon a satisfactory footing. The church has cost upwards of \$6,200. Mrs. Gammack, with the assistance of some friends, has given the altar hangings, curtains and carpets, costing over \$700, and similarly, Mrs. Lamond Smith has contributed the choir surplices. The congregation has now agreed to take upon themselves the further responsibility of securing, for the present, the entire debt upon the church, and to pay it off as rapidly as possible. This is a most promising field of labour.



and deserves all assistance that can be given to it. The services are bright and devotional, so that the new church is already well filled, especially at evening service. The Communion has gone on steadily increasing. One very distinctive feature in the church work is the assistance given by the ladies and the young people, who have united themselves into guilds and bands for promoting the church's interests. Dr. Gammack must have been deeply gratified by receiving, on Saturday night last, such an affectionate letter of confidence and willing co-operation, and for which he took the opportunity of thanking the people from the pulpit at both services on Sunday. We are sure that all Church people will say God-speed to the work going on at St. Saviour's.

Miss Lizzie A. Dixon acknowledges with thanks the receipt of the following amounts for Rev. J. G. Brick, Peace River: St. John's S. S., Ottawa, through Children's Guild, per Mrs. Rogers, Kingston, \$10.89; St. Paul's Church, Brockville, per Mrs. R. V. Rogers, Kingston, \$15; Mr. W. H. Worden, Toronto, \$2.

BRAMPTON.—*Christ Church.—Woman's Auxiliary Annual Meeting.*—The officers appointed for the current year were as follows: Mrs. Morphy, president; Mrs. Jessop, 1st vice-president; Mrs. R. Wilson, 2nd vice-president; Mrs. Walsh, corresponding secretary; Mrs. Bannister, treasurer; Mrs. Roberts, recording secretary; Mrs. Nelson and Miss Scott were nominated by the incumbent to be members of the board of management. Mrs. Morphy, the president, and Mrs. Roberts, the secretary, have since resigned their respective positions which they have filled during the last five years, from the commencement, during the rectorship of the Rev. C. C. Johnson, who retired in the spring of 1890.

#### HURON.

PORT DOVER.—On the evening of the 7th inst., the Bishop of Huron administered confirmation in St. Paul's Church, Port Dover, when the incumbent, Rev. J. R. Newell, presented 28 candidates for the laying on of hands; 12 of the candidates were from Vittoria. The Rev. A. Bonney, of Niagara diocese, and the Rev. L. E. Skey, curate of St. Paul's Church, Halifax, assisted in the services.

ST. THOMAS.—*St. John's Church.*—At the quarterly vestry meeting held here on the evening of the 6th inst., the general condition of the church, and especially the finances, passed under review. It was considered to be a matter of encouragement and thankfulness that notwithstanding fresh losses by the removal of several families to various parts of Canada and the United States, the congregation kept up in numbers, both at the morning and evening services. The first effect of the removals referred to was in causing a diminution in the list of contributors, although the weekly offertory presented a fairly good average. The Rev. Dr. Beaumont gave an encouraging and satisfactory report of the general work of the parish, but reminded the vestry that the success of the church greatly depended on the amount of support with which they backed up his pastoral labours.

#### QU'APPELLE.

There were 17 confirmations in the diocese during the year 1890, and 78 persons were confirmed. In 1889 there were 16 confirmations and 178 confirmed. The number of baptisms show a decided increase over the previous year, 264 as against 225.

The Bishop has received notice from the S. P. G. that they have renewed the grant for £800 for clergy for 1892, and have given a special grant of £100 towards maintenance of Principal of St. John's College in 1892 and 1893.

REGINA.—We have every reason to believe that it will be possible to build our new St. Paul's Church this summer. \$4,000 were raised in eastern Canada and England; a good deal is already in hand, and the rest is a grant from the Society for Promoting Christian Knowledge, which is given conditional upon the parishioners doing what they promised. \$5,000 has been promised locally, and nearly everything depends on the three instalments being paid punctually.

### British and Foreign.

A female churchwarden is found in the Dowager Marchioness of Londonderry, who has been admitted to the office at Machynlleth, in the diocese of Bangor.

The Rev. Josiah Thomas, Llandaff, a well-known Welsh Calvinistic Methodist minister, will shortly be ordained in Llandaff cathedral by the Bishop of Llandaff.

Earl Nelson last week, at a meeting of the Society of the Treasury of God, at the Church House, gave an address upon Almsgiving as an essential part of Christian worship.

At York, recently, before a Surrogate acting for Lord Penzance, the long-delayed suit of Hakes v. Bell Cox, for alleged Ritualistic practices at Liverpool, was further formally adjourned to the 25th inst.

The Countess of Shaftesbury has, by way of celebrating her son's coming of age, presented to Belfast the lease of a site for a hospital for ten thousand years, at a nominal rent of half a crown a year.

The Bishop of Nova Scotia, who has gone to England owing to the condition of his health, has left Hull for Sweden on a yachting trip, which will last for some weeks, and from which he anticipates much benefit.

The Rev. F. J. Chavasse, Principal of Wycliffe Hall, Oxford, is announced as "the conductor" of the "Quiet Day" to be held at Old Connaught House, Bray, the residence of the Archbishop of Dublin.

Mr. Holman Hunt's picture, the "Light of the World," which was bought by Mrs. Combe for £10,000, and presented by her to Keble College, is to be placed in the chapel at Keble. The organ is to be moved, a chapel to be erected where it stands, and the great picture will be placed over the altar in the new chapel.

Mr. Gladstone, it is said, is very hard at work at the present time in the investigation of certain documents at the British Museum, which will throw much light on a certain phase of Irish history connected with Great Britain.

On Thursday last week there was a special service at St. Paul's Cathedral in connection with the Girl's Friendly Society. The sermon was preached by the Bishop of St. Asaph, who pleaded for the young women in professions and businesses, on whose behalf the society has been founded. The number of communicants was very large.

There was a most interesting meeting of the subscribers and friends of the C. M. S. at Exeter Hall recently, to welcome Bishop Tucker, of Eastern Equatorial Africa. Bishop Tucker told the large assemblage which had gathered to greet him that he had come back to England so soon to plead for millions of souls in Equatorial Africa who were unable to plead for themselves, and to ask for forty missionaries for them.

The Judicial Committee of the Privy Council now engaged in trying the Bishop of Lincoln's case, have made free use of the books in the famous ecclesiastical library of the late Dean Alford, which was presented to the Church House by his daughter.

The keeping of the Tercentenary anniversary of the founding of Trinity College, Dublin, which the College Board have arranged to take place next year, puts an end to the idea of holding the Church Congress that year in Dublin. Perhaps in 1893 Irish Churchmen might have a visit from the Congress.

During a heavy thunderstorm in Gloucester, the lightning struck the vane of St. Nicholas' Church, one of the oldest in the city, and set fire to the roof. Three firemen, named Citchen, Pike and Baldaro, performed a gallant feat by climbing up a rod in the interior of the spire, and, undaunted by the molten lead which was falling, they hauled up the fire extinguishers by means of a rope, and thus put out the flames.

On Tuesday the Chancellor of the Exchequer, replying to Sir. L. Playfair, said he was informed that the effect produced by Schedule A of the Sales of Poisons Act in Ireland had been most beneficial in regard to the sale of ether. In Ireland the use of ether as a beverage was said to have largely decreased, and by some persons it was asserted that it had ceased entirely. It was further said that the sales by the wholesale chemists in Belfast had fallen off about 90 per cent.

Canon Legge, Bishop-designate of Lichfield, probably knows the geography of the diocese over which he is to preside pretty well, as the principal seat at his family is at Patshull. At Lewisham he is much esteemed, and his prospective departure is the cause of wide-spread regret. His nephew, Viscount Lewisham, who represents that borough in the Commons, is the son of his brother, the Earl of Dartmouth.

The Archbishop of Dublin presided at the annual meeting of the Spanish and Portuguese Church Aid Society at Exeter Hall recently, and, in the course of a long address on its objects, needs and present operations, said the great work of evangelization and reform carried on by the Native Reformed Episcopal Churches in the Peninsula was fruitfully and encouragingly successful. He earnestly appealed for the fervent prayers and liberal support of all who are sincerely interested in the progress of the pure gospel in Spain and Portugal.

NEW YACHT FOR MISSIONARY WORK.—A new screw steam yacht was launched last week at Wyvenhoe, from the building yard of Messrs. Forrest and Son. She was built for missionary work to the order of Dr. J. R. Selwyn, Bishop of Melanesia. The new yacht, which was named *The Southern Cross* by Miss Selwyn, is rigged as a three-masted brigantine. Her length between perpendiculars is 130ft., beam 26ft. 6in., and depth 14ft. 3in. It is anticipated that she will attain a speed of nearly eight knots under steam.

Dr. Charles Waldstein, in the *Nineteenth Century*, has given an account of his supposed discovery of Aristotle's tomb. Aristotle was buried in the island of Euboea, and at Eretria, in that island, Dr. Waldstein has found a grave at the foot of which was a clear-cut inscription with the name of Aristotle. In the grave next to this he found a metal pen and two styluses for writing on wax tablets, and among the terra-cotta statuettes also found was one which corresponds to the description given of Aristotle's statue. Dr. Waldstein does not pronounce a positive opinion; but he thinks the circumstantial evidence very strong.

Where is the poorest Living in the Church of England? There are many devoted clergymen throughout the country who are willing to take charge of a parish, and throw their whole heart and soul into the work without any pay whatever, though it goes without saying they have private incomes to meet their needs. The *Clergy List* puts down the poorest living as that of Wainfleet, Lincolnshire, where, at St. Thomas's Church, the parson apparently receives the magnificent stipend of one shilling and one penny three farthings and a small fraction per week for ministering to some two hundred persons. The living of Molesworth is put down at one and eleven pence per week, and another in Breconshire is worth £8 per annum.

The Rev. W. Haslam, having during his tour in India visited fourteen of the Society's stations, beginning with Bombay and ending at Aligarh, was present at last Tuesday's committee. He expresses himself as struck with the earnestness and attention of the native Christians. He had almost always after-meetings and interviews with these natives. Their questions to him about the subjects he had preached upon were pointed and evinced a thorough intelligence. He also saw the Zenana schools, and found the girls quicker in their answers, especially in Scripture words, than English girls of the same age. He is anxious for the development of the scheme of Associated Evangelists, and heard many out in India asking for this aid. The missionaries have in their reports stated how much they have appreciated Mr. Haslam's cordial sympathy, and the spiritual assistance he rendered them during his visit.

The Bishop of Manchester presided at the annual meeting on Friday of the Manchester and Salford Church Day-school Association. He spoke on the question of free education, and said that, having regard to the position and work of the voluntary schools, it was impossible to believe that Government would confiscate those schools by any violent act of legislation. It would argue, he thought, a want of public faith to do so, and would assuredly create a widespread distrust of public morality. He believed also that it would be a great, almost a criminal, waste of public funds for the Government to duplicate the schools, as some persons desired they should. It was thought that the Government, in lieu of school fees, would give a grant of 10s. 6d. per head to all voluntary schools. Whatever the Government measure might be, he urged upon Churchmen the necessity of supporting the Association by more liberal contributions, and especially of employing a larger number of organizing inspectors.



**SOUTH AFRICA.**—Sir Henry and Lady Loch, the Bishop of Cape Town, Archdeacon Lightfoot, and a large number of ladies and gentlemen, visited Robben Island on Saturday, May 2nd, for the purpose of presenting to the leper institution two portraits of the Queen, recently brought from England, as a royal gift to Her Majesty's suffering subjects. The ceremony of unveiling the pictures took place shortly after two o'clock in the hall of the male leper institution, amid great enthusiasm. Archdeacon Lightfoot opened the proceedings with a most impressive address. The Governor, in making the presentation, referred to the necessity of providing for those numerous unfortunate sufferers throughout the colony who could not, through limited accommodation, be received for treatment, and suggested the formation of district committees to aid the Sufferers' Aid Society, through whose instrumentality, under the presidency of Lady Sprigg and the activity of Miss Boys (secretary), the matter had been brought by Lady White Couper to the notice of Her Majesty.

**WEST INDIES.**—A largely attended public meeting was held at New Amsterdam, on 23rd April, to assist in raising the funds for the completion of the new Cathedral at Georgetown, which is intended as a memorial of the jubilee of the Bishop of Guiana and Primate of the West Indies. The jubilee will be celebrated in August next year if the Bishop be spared. The meeting agreed to do everything possible to complete the Cathedral by the time of the jubilee. Archdeacon Farrar said in the course of his speech that they had all been resolving a great deal too long. The first resolutions about this Cathedral were made in 1871. There were subscription lists then sent out. One was sent to him, and his name appeared second. The sum was not much, but it was all he could afford, and he tried to carry out the chairman's idea of action. He hoped that the motto they had got that night—action—would be carried out. To show that it was only a mere matter of gratitude that there should be action taken for the grand old man, he mentioned the following fact. The Bishop had been working in the diocese not fifty, but sixty years.

**TURKEY.**—The Berlin correspondent of the *Daily News* says the following particulars have been received there in connection with the encounter between Greek Orthodox and Catholic priests at Bethlehem:—"On either side of the sacred manger stands a Christian church, the larger one belonging to the Greek Orthodox community, and the other to the Catholic Franciscans. From both churches side doors lead to the manger in the centre. Following a custom which has existed for many generations, the Greek Orthodox church celebrates the liturgy every Saturday at the manger, as it is generally on that day that the greatest number of Christian pilgrims arrive in Bethlehem. On the 23rd ult. the number of pilgrims was particularly large, and the Greek Archbishop at Tabor undertook to celebrate the liturgy. After it was over most of the worshippers went into the Orthodox church to partake of the sacrament. The Archbishop, however, first stayed at the manger to bless the host, being assisted by Deacon Dionysios and a monk. On the other side of the manger ten Franciscan monks had taken up their position, and during the ceremony had behaved in such a manner as to greatly vex the Orthodox worshippers. As the Archbishop was about to return to the church, the deacon carrying the host, in walking round the manger, placed his foot on the ground which the Franciscans consider as belonging to them. One of them sprang at the deacon and struck him with a stick he carried under his mantle, so that the Greek reeled backward. The Archbishop immediately advanced, and, holding the cross before the Franciscans, sought to protect the deacon with his own body; but sticks were even raised against him. The Franciscans beat the deacons who hurried up to protect the prelate unmercifully, and then withdrew. The three Greeks who were wounded were sent at once to Jerusalem, to the Orthodox hospital of the Holy Sepulchre. Upon the request of the Chief of Police, who was at once sent to Bethlehem, the Turkish Governor sent thither a company of soldiers. Half of them took up their position at the manger, and so divided the Greeks from the Catholics, while the rest patrolled the Christian quarters. And so, for a time at least, disturbances were prevented. This account was written before the latest conflict, which provoked the interference of the French Ambassador."

—Oh! the yesterdays of life! how changed all is to-day! We are feeling age creeping on, and old powers are leaving us, and in the old Church of our childhood the seats are filled with new faces, whilst through the windows we catch a glance of the green altars that cover the old ones. All changed, save the story that rings out from the pulpit, the story of Him who is ever "I am." The Unchangeable and Unchanged.

## 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.

### Church Membership.

SIR,—Your correspondent "H" adduces some interesting technical information from his law books, but not to the point. There is no use in talking about "judicial trial and excommunication" of a person who excommunicates himself; it would be the trial and hanging of the corpse of a wretch for hanging himself, who had already hung himself! Then "H" uses a blasphemous comparison of Communion with voting, as if the right to vote stood on the same level as the sacred privilege, irrespective of duty and essential obligation of Communion. Christ says: "Except ye eat ye have no life in you." The Church says: "every parishioner shall Communicate at least three times during the year." What is the sense (legal, technical or otherwise,) of saying "let us try this man for the crime of not receiving the Communion, and if we find him guilty, we won't let him receive the Communion." The thing is absurd on the face of it. As for the Guibord verdict, upon which "H" lays so much stress, it only proves that the Privy Council (at that particular time) considered individual trial necessary before the Church of Rome in Quebec can proceed to excommunicate: it was not the case of a person who has refused or neglected Communion, and contented himself with the initial stage of infant membership. To such a person excommunication is nothing; he prefers it, in fact, and secures it himself. To kill the self-killed is folly.

SMILAX.

### Not Itinerancy.

SIR,—Permit me to draw your attention to the fact that Mr. Cumberland's motion in the Synod did not aim at permutation, but was a step to restore to our episcopate a right which the bishops of the ancient British Church possessed, namely, the right of episcopal supervision over their clergy. How this right was surrendered piecemeal to landowners and corporations, we need not now stop to enquire; suffice it to say the bishops of our Church in Canada cannot exercise an efficient supervision because under life appointments the clergy are practically irresponsible to their bishop, while nine-tenths of the laity hold the bishop responsible in cases where the Church is withering up under the charge of a minister who causes the decay; but he is not to blame, but the system which leaves him (the bishop) powerless in such cases. Now Mr. Cumberland's motion would remedy such evils: for all appointees under it would become responsible to their bishop every five years.

My proposed canon, which the executive committee have prevented from coming up for discussion in the Synod for two years, more fully brings out the object of the proposed change than Mr. Cumberland's motion. It reads thus:

"That whereas it is expedient, in order to enable the bishop to make changes when thought desirable by him for the welfare of the Church and to facilitate the application of the canon on superannuation, Be it therefore enacted that all future appointments to rectories parishes or missions lapse, at the end of five (5) years."

It will be seen that the ministers of our Church would be subject to removal only every five years, while the ministers of the Roman Catholic and Greek Churches are removable at any time, as their bishops may direct.

One rev. gentleman who sees so much danger in the proposed change, went, I think, out of the way to denounce a city paper for what he was pleased to term an insult, when it might be the Anglican clergy were not thought of in connection with such a subject. A rev. gentleman was afraid the motion would cause ministers to attempt to become popular. Now as popularity does not necessarily imply the teaching of unsound doctrine no more than unpopularity implies the teaching of sound doctrine and a more godly life, it seems to me a measure of popularity is desirable in a minister, as it increases his opportunities for extending his Master's kingdom; and as the bishop could under a definite term system exercise a modifying influence over the doctrine and practices of individual ministers, the danger of popularity errors would be slight indeed, notwithstanding the fears of rev. gentlemen to the contrary. I fully concur in the sentiment expressed that the ministers of our Church are God's servants, but many of them

would not make themselves less so by following the example set by St. Paul in his methods of reaching the people.

The irresponsibility of the clergy is exemplified in the matter of ritual also. Each one does what he thinks is right without reference to his bishop, from the extreme of ritualistic ceremonial on the one hand to the almost exclusion of ceremonial, verging on irreverence, on the other hand. The Church allows great latitude in such matters, but surely it was never intended that both extremes should be practiced in the same diocese; nor that the bishop, who is supposed to have the oversight of such matters for the good of the Church, should be ignored by his clergy, as is now the case.

A rev. gentleman is reported to have said that they (the clergy) "should go back to their flocks and preach to the effect that they should become more obedient to their bishop," overlooking the fact that it was the irresponsibility of the clergy to their bishop that caused the passage of the patronage canon. In your paper of May 14th is a letter headed "Itinerancy," and signed John Ransford. I heartily agree with Mr. Ransford that the bishop and he alone should have the power to appoint, remove and exchange, when desirable.

To return to the discussion on Mr. Cumberland's motion. One of the rev. gentlemen further said, "The relations between the minister and his people are too sacred to be broken at the end of five years." I may here remark that the rev. gentlemen who discussed the question seem to have very little faith in their own powers of usefulness, for otherwise they would not have felt that they must needs be removed at the end of a term for the Church's welfare. I will not gainsay their conclusions, but will merely ask where is the sacredness of the relations between the ministers and people under the present system, when the average incumbency is not above five years, or where is the sacredness when, for his own interests, a minister breaks the bonds that bind him to his people, without one thought of what is for their good? Perhaps a canon to prevent such worldly desertions would meet with the approval and support of the rev. gentlemen.

JOHN MOTHERSILL,  
Lay Delegate.

Oshawa, July 2nd, 1891.

### Country and Town.

SIR,—I have read, with great interest, your editorial on the above subject as contained in the issue of 2nd inst., and I hope your statement of the case, and warning embodied therein, will result in checking the tendency which exists so generally in residents of the country to yearn after what you so truly term "the ignis fatuus of city happiness." This tendency, however, is one which has existed for a long period.

Cowper, in his exquisite poem, *The Task*, mentions it in his first book, from which it would appear that a similar taste and preference obtained when he wrote a century ago. He describes and expatiates upon the *pros* and *cons* of the subject, *Country vs. Town*, and when we remember "the inborn, inextinguishable thirst and love of Nature's works" which he possessed, we cannot wonder at the verdict he pronounces in these words:

"God made the country, man made the town,  
What wonder, then, that health and virtue, gifts  
That can alone make sweet the bitter draught  
That life holds out to all, should most abound  
And least be threatened in the fields and groves."

Cowper was a true poet, and although, as a rule, we do not consult the poets on the subject of practical experience in every-day life, yet, I venture to say that in Cowper's writings are contained as much true philosophy as poetry, when reduced to practicality and applied to every-day experience, as may be gathered from any of the philosophers, so that his poetry is not "mere tinkle without use," but may be called wise counsel.

I speak from experience of a lifetime of seventy-five years, more than thirty of which have been spent in country life, and I fully endorse what you say on the subject. I think it is the duty of every good citizen to aid in the object aimed at. It would be interesting to know how much these crowds of country cousins have improved, either in mind, manners or estate, by coming to the city. It is a lottery. A fractional few may have attained success, but what about the majority, who sink into insignificance, distress, despair?

Are not the ranks of the professions crowded to excess; see the competition existing among candidates for positions of salesmen, officers and other departments, including troops of girls who seek employment in stores, or as typewriters, the salaries of those who succeed in obtaining employment in many cases barely providing food and raiment; and this state of things is likely to be perpetuated so long as the large crop of incipient lawyers, doctors, &c., continue to throng the college halls, and the boys and girls leave the old homestead in the country for



the city, to face the trials and temptations which they must encounter.

Parents, guardians of youth, all, indeed, placed in positions of influence, should use every means in their power to counteract the disinclination to agricultural pursuits which seems to pervade the youth of to-day. There need be nothing to prevent country life and occupation being not only tolerated, but pleasant and attractive; it certainly is the most independent life a man can live, comparing most favourably with the precarious results of trade, after years of mental anxiety which is so generally attendant upon the conducting of a business, especially in these days of dreadfully keen competition inseparable therefrom. Is it not a fact that trade is overdone? and is there not an army of unemployed always on hand in all departments of labour? Can this be said of the farming community? Is there not room for improvements in the details of farm work and appliances, whereby those members of farmers' households who are becoming discontented with their lot and dreaming of "city happiness," might be profitably and agreeably employed. Let our country friends, parents, see to it that their boys and girls are trained to habits of industry and obedience to authority, taking advantage of the many sources of practical knowledge within reach of all. I think at least there is more safety, and certainly fully as good a prospect of success in farming as in trade.

JOHN HOLTGATE.

Toronto, July 4th, 1891.

A few notes upon "The Early British Church"; or "Where was ye Church before Henry VIII?" with appendix.

By a Clergyman of the Church of England.

SIR,—Among the very many useful books and pamphlets issued from time to time, we are glad to notice one, with the above title, by a priest of the Canadian Church, who has been led to embrace the Anglican position by a candid study of Church History.

The author has arranged in order a number of telling facts, the circulation of which must be very useful in overthrowing the tradition unfortunately very prevalent as to the position of the Anglican Church, viz., that she is a mere Protestant sect, a new thing in the world, created by the King and Parliament of England about 350 years ago.

While acknowledging gratefully the value of this pamphlet, we cannot, however, shut our eyes to some of the blemishes which may prevent many of the clergy, while giving it their general approval, from circulating it in their parishes. In preparing such a work an author cannot be too careful in statement of facts, nor too discriminating in the use of words to which different meanings may be, and have been attached.

For instance, on page 7 we are positively informed that prayers for the dead characterized the Roman Church. But the writer must know that, as a matter of fact, there is no liturgy of any ancient Church in which such prayers are not prominent.

Again he writes, "the doctrine of purgatory characterized the Roman Church." Now, we know well that the Anglican Church has repudiated the Roman doctrine of purgatory; but there are other doctrines relating to the state of souls between death and judgment, which the Church of England has not condemned, and which are held by many of her most learned divines and dignitaries, which she has never repudiated, and for the holding of which the English Church has never called them to account. The Greek Church also holds a doctrine of purgatory which is not the Roman doctrine.

Again, as to the mention of Wycliffe, page 7, as "the morning star of the Reformation," while in a sense it may be true, he was a wandering star; yet, to the ordinary reader, it is practically an endorsement of Wycliffe, and of the many and dangerous errors enunciated by him. The Church was not very enthusiastic in the celebration of the Wycliffe festival a few years ago. It is not necessary to the establishment of the author's point that every Englishman who objected to Roman error should be held forth and commended. Rather, would it add force to the author's efforts, if his (Wycliffe's) name were altogether omitted? Nor does it help to answer the question, "Where was ye Church before Henry VIII?" to drag in Jerome of Prague, or Huss of Bohemia, or Martin Luther, or, as some writers will persist in doing, the Albigenses and Waldenses, &c.

Again, we must object to the use of the words, "established by act of Parliament." I know of no Act of Parliament by which the Church of England was established at the time of the Reformation. The language is very misleading and helps to perpetuate the very idea which the author wishes to remove.

On page 8, he writes, "—the arm of the law secured protection to the established Church of England," where he seems to infer that the arm of the law did not do so previous to the Reformation. But,

while it is true that the State deliberately sanctioned the acts of the Church at various times, both before, at and after the so-called Reformation period, we are at a loss to know why such sanction, given at any one time, should be called the "establishment of the Church by Act of Parliament."

On page 9, we find the Church of England spoken of as "the Episcopal Church." But why? Are not the Churches of Rome, and Greece, and others, episcopal? Are we more episcopal than they?

Would it not be as reasonable to call ourselves the Trinitarian Church, or the Peto-Baptist Church, or the Vernacular Liturgy Church, or our Protestant Reformed Church, &c. The use of this term "Episcopal Church," also helps to break down what he desires to teach.

Why was the true Church of Scotland called "the Scottish Episcopal Church?" Simply because the State had erected a so-called Church in Scotland, and gave to it the title as well as the estates of the Church of Scotland. Here we see the prevalent idea that State recognition made or unmade a Church; and this may perhaps account to some extent for the adoption of this term in the name of the American Church. It is not long ago that in correspondence with Irish Bishops, a noble official in England spoke of the "Episcopal Church of Ireland," which name was instantly and indignantly repudiated by the bishops of the ancient Church of Ireland.

In the secular papers we have more than enough of Episcopal Churches, Episcopal clergymen and even Episcopal bishops, &c., without "episcopal" Church writers taking up this loose and misleading phraseology.

In the appendix, in answer to the question, "How many sacraments are there?" the answer is, "Two only; Baptism and the Lord's Supper."

Here the writer seems to have improved upon the definition of the Church Catechism, which does not say that there are two only; but that there are two only as generally necessary to salvation; and the definition of "this word sacrament" in the Church Catechism is only a definition of the two sacraments necessary to salvation. There is no definition of the word sacrament itself in the Church Catechism, but only as applied to these two. How much better to keep close to the very words of our formularies, than by a careless use of words to bring in a different sense, e.g., the loose use of "Purgatory," and "two only," without the context. The question, "What is the use of confirmation?" has a very strange answer which may mean anything. "It was a rite practised by the apostles, who 'laid their hands' on persons who had been baptised, as a sign of the Holy Ghost." Mark the "is" in the question, and the "was" in the answer. It almost seems as though the writer did not hold the sacramental truth as to confirmation; but, indeed, how could he, since there are according to him only two sacraments?

In the answer to question 19, he fails to show that the work of the "Italian Mission" was chiefly in the Kingdom of Kent. In the answer to question 23 he reiterates his opinion that prayers for the dead and purgatory are errors, that is, in every sense. In answers to questions 31 and 32, he uses again favourite words of his, the misleading "established" and "establishment."

With the removal of these and some other proportionately few blemishes, the book would be a most useful one, and every objection to its free circulation in our parishes would be removed.

A CATHOLIC PRIEST.

Lay Help.

SIR,—A more positive admission of my contention it appears to me, could not have been made than is contained in the last letter from "Smilax." I refer to the following, viz., "The young man simply argues: I do not want to take up this work, unless I can devote all my time to it. I must earn my living. I merely ask, is this not an ominous admission? To make it more clear, I again ask, would men instructed in the Church's sense respecting the choice of vocation, answer thus?"

"Smilax" appears to have lost sight of the fact that, in the Anglican Church, lay help is wholly under the control and direction of the incumbent of the parish, and if he has experienced "meddlesome interference," the blame is altogether with himself, and the remedy in his own hands.

T. ALDER D. BLISS.

Notes and Queries.

SIR,—Who were the medieval Pilgrims and Palmers, and how did both come to be discredited? Have we anything analogous at the present day? MED.

Ans.—The two belonged to distinct classes, and their association was accidental. In his Canterbury Tales, Chaucer brings them together in a very natural way:—

Thanne longen folk to gon on pilgrimages,  
And palmers for to seeken strange strondes,  
To ferne halwes, kouthe in sondry londes:  
And specially, from every schires ende  
Of Engelond, to Caunterbury they wende,  
The holy blisful martir for to seeke,  
That hem hath holpen whan that they were seeke.

Pilgrims, properly so called, were strangers going to special places of pilgrimages for religious objects, either to pay vows or to obtain cures, or to return thanks for favours. Palmers were those who had gone to the Holy Land and brought back a palm leaf or palm branch as sign of their travels. Many of the latter followed in the wake of the crusaders, and must have shared in their fortunes. With the failure of the crusades the Palmers disappeared, but they had lost all pretence of religious zeal, and they fell into the huge class of the unemployed. The Pilgrims are violently railed upon at the time of the Reformation, and their existence gave this a mightier impulse. All Western Europe was full of "ferne halwes, kouthe in sondry londes," and shrines were to be met with where all benefits could be obtained by the payment of money. The centre of devotion was usually some saintly relic, and we can understand how much room there was for the utmost imposture, and how corrupting was the whole system, both to those who carried on the impostures and those who frequented them. But they gave an opportunity for travel to those who had the time and money, and many went to them as the tourists do now to the European Spas and other places of interest, while a smaller number expected benefits, as the Romanists do now from our Lady of Lourdes. The essential difference between the Pilgrim and Palmer seems to be that "the Pilgrim had one dwelling place, a Palmer had none: the Pilgrim travelled to some certain place, the Palmer to all, and not to any one in particular: the Pilgrim must go at his own charge, the Palmer must profess wilful poverty: the Pilgrim might give over his profession, the Palmer must be content." Both the one and the other had a semblance of religious feeling, but they ended alike in the grossest superstition and vice.

SIR,—Did the Apostles tolerate heretics and schismatics, or deal gently with them?

ENQUIRER.

Ans.—By no means. These things are catalogued along with other "works of the flesh" such as adultery, idolatry, murder (Gal. v. 20): the heretics, &c., were to be "avoided" (Rom. xvi. 17): they were to be shunned (2 Thess. iii. 6); they were not to be received into Christians' houses or bidden God speed (2 John 10): they were to be admonished and rejected (Titus iii. 10): they were to be held accursed (Gal. i. 8-9). This is a very different style of treatment from the modern fashion of false charity, which only encourages indulgence in this sinful corruption of the faith.

SIR,—What meaning is attached to the use of incense?

S.

Ans.—It was prescribed in the Mosaic ritual, is described in the revealed ritual of heaven, and has been common in all parts of the Christian Church, as an emblem of Christ's merits and intercession, sanctifying imperfect human prayers.

SIR,—How do you explain James v. 15 in regard to unction of the sick?

M.

Ans.—The passage is best read as a parallel to Leviticus iv., v., and vi., which describes Mosaic elders confessing and absolving penitents. Christian people are exhorted to confess their sins to others who are to pray for their healing. See also our visitation office and Hooker's treatise on Leviticus in vi. iv. 4 of his Polity. Uction (symbol of Divine Grace) takes the place of Mosaic bloody sacrifices, &c.

Sunday School Lesson.

8th Sunday after Trinity. July 19, 1891.

INTRODUCTORY PORTION OF THE SERVICE.

The four parts contained in all ancient Communion Services are found in our own, viz., 1. Instruction (Commandments, Epistle, Gospel, Sermon.) 2. Prayer (Lord's Prayer, Collects, etc.) 3. Communion (Exhortation, Prayer of Access, of Consecration, etc.) 4. Praise (the Anthems before and after Communion, etc.)

The title "Communion" refers to one special blessing gained, viz., union with God and the saints. Here we have Communion with Christ (St. John vi. 56; 1 Cor. x. 16), and can enjoy also the "Communion of Saints" (1 Cor. x. 17).

I. PARTS OF THE SERVICE. THE LORD'S PRAYER.

The "Introduction" or "Preparation" begins with the Lord's Prayer. Here, unlike any other place



where it occurs, it is said by the Priest *alone*, "as a prevailing intercession connected with his particular duty, that he may be found not unworthy to represent his Lordship the Chief Priest of the Church in the offering of the Holy Eucharist. The "Amen" is to be said only by the Priest, as the type in which it is printed is meant to show."—Blunt, "Key to the Book of Common Prayer."

#### II. THE PRAYER FOR PURITY.

This is very ancient, and has been used by the Church of England for at least eight hundred years. We dare not draw near to God without first being cleansed and purified "by the inspiration of the Holy Spirit" (Ps. li. 2, 10, 11). Inward purity is as necessary as outward purity was under the old covenant, both for the priest and people. See the penalty threatened if the priests ministered without washing (Ex. xxx. 18-21). None but the pure in heart can see God (St. Matt. v. 8). Neither is it possible to hide sinful thoughts under an outward appearance of devotion, for from Him "no secrets are hid."

#### III. THE COMMANDMENTS AND PRAYER FOR THE QUEEN.

The old Romans used to spread clean white wax over a tablet, and then write on it with a sharp-pointed stick. In the "Prayer for Purity" we ask God to "cleanse our hearts," make them clean and smooth like the wax tablets; then write His laws in them (See response to Tenth Commandment.) He has promised to do this (Heb. viii. 10.)

The Church requires self-examination before Communion (see Catechism) according to St. Paul's teaching (1 Cor. xi. 28). When confession to a priest was no longer obligatory, it seemed desirable to recite God's laws, that the people might examine themselves by that rule, so the Commandments were inserted here in 1552. (Note that the Priest is to turn to the people and rehearse them distinctly. See Rubric.) We ask God's mercy after every Commandment, for if only one is broken we are guilty of all (St. James ii. 10), and, remember, they must be taken in the widest sense (1 John iii. 15.) What can be done when the hand-writing is against us? (Col. ii. 14.)

In the American Prayer-Book our Lord's summary of the law (St. Matt. xxii. 37-40) is added.

The Collect for the Queen is given in two forms; in both we ask that she may seek God's honour and glory. Prayer for the Queen is offered once before and once after in the Morning Service. See St. Paul's advice to Timothy (1 Tim. ii. 1, 2.) "In the Ancient Eucharistic Litany of the Eastern Church there is a similar Prayer. 'For our most religious and God-protected Sovereigns. . . let us beseech the Lord.'"

#### IV. THE COLLECTS, EPISTLES, AND GOSPELS.

For the "Collects" see the Lesson for Advent Sunday. The "Epistles" are selected from the Epistles of the Apostles, with a few exceptions, e.g., "St. Stephen's Day," from the Acts of the Apostles; "Ash-Wednesday," from the prophet Joel. The "Gospels" are taken from the four Gospels. Our present arrangement is very ancient, being the same (with a few exceptions) as that appointed in the ancient English Missal, which in its turn derived it from a Lectionary arranged by Jerome about A.D. 370. The English Missal, or Office for Holy Communion, differs from the Roman Missal. The Epistles and Gospels form a series dividing the year into two parts. The first, from Advent to Trinity, brings before us the events of Christ's life on earth from His Incarnation to His Ascension, and the coming of the Holy Ghost. They remind us of the blessings gained from the Father, through the mediation of the Son, and the ministration of the Holy Ghost; therefore this part of the year fitly ends with the commemoration of the Blessed Trinity. The second part is more practical, teaching us how to copy the life of our Master.

This year the division falls exactly in the centre, Trinity Sunday being the 26th of the year.

It is a general custom for the congregation to stand when the Gospel is read, for then it is as though Christ Himself were speaking. This custom and also that of singing the "Gloria Tibi," has come down to us from the ancient Church, maintaining its position without the help of a rubric.

### Family Reading.

#### THE STORM AT SEA.

We all love stories of the sea, and hearing about ships sailing across the broad beautiful ocean. Have you ever been to the seaside? I dare say you have, and can remember how delightful it all seemed—the sea, so big and blue, and shining in the sun, the little breeze blowing that had such a fresh salt smell, the pebbly beach, and the firm wide sands, all alive with children at play.

But the sea can be something else besides beautiful; there are times when it is awful as well. In autumn, when the storms get up, and the wind blows hard, it seems as though the sea were angry, like some living creature. It tosses, and boils, and roars, until you are thankful you are not on it, but safe on dry land.

I don't suppose the boldest sailors particularly like a storm at sea. They can't help recollecting that "there is only one plank between them and eternity," and that many a brave man with his good ship has gone down under the waves, to be seen no more until that Day when the sea shall give up her dead.

The Sea of Galilee, that we read about in the Bible, was only a small sea, about twelve miles long and six miles wide. There was a soft beach all around it, on which might be seen a good many little fishing-boats drawn up ready for their owners to use when they were wanted. The sea was generally quiet and calm, and people continually crossed over from one side to the other in one of the little boats.

But sometimes it happened that with very little warning a storm would spring up, sweeping down between the hills, and so the little boat that had set out happily in fair weather, and was only half way over, would be nearly overwhelmed.

One day it happened that our Lord and His disciples had to cross the sea, and get to the part of the country on the other side. They had had a busy day, for there had been a great gathering of people, several thousands of men, women, and children, and everybody had had a meal of bread and fish provided for him by a wonderful miracle. It was late in the evening when it was all over, and Jesus, always thoughtful for others, begged the disciples not to wait until the people were gone (for a great crowd never disperses quickly), but to take the little boat and cross over at once.

And besides this, Jesus wanted to be alone. Not long before He had heard of John the Baptist's terrible death, and how natural it seems that after hearing the sad news He longed to have a little quiet time, and to commune with His Father in prayer.

The disciples set off; not very willingly, for they did not like leaving Jesus behind. Still they obeyed Him and went. It was getting late then, but as fishermen they were well used to being on the sea at night. I dare say it was calm when they started, and the sky clear overhead. But when they were right out in the middle of the sea a change came on; one of those sudden storms rushed down upon the lake, and as the waves tossed and heaved, the boat must have seemed like a little frail shell in the midst of the angry sea.

And then, too, there was the difficulty of getting on. Sails are of no use in a storm. They had to row with oars against the wind, and everybody knows what hard work that is.

Altogether things seemed very dark. Jesus far away, the night black, a storm raging, they were far from land, and tired as they were, they had the hard toil of rowing. It was enough to take the heart out of them, wasn't it? And yet I believe in after years, when they looked back to that night, it was with joy. Why? You will see.

In the middle of the night, before there was one streak of dawn, when things were at the very worst, when their arms were tired and their hearts heavy, who came to them? Who drew near—a beautiful calm figure, walking on the sea? Why Jesus Himself.

He knew their danger and trouble, He knew about their hard work; for didn't He see them toiling in rowing? When all was just at its very darkest He came to help them. And what did He say? "Be of good cheer. It is I; be not afraid."

"When need is sorest, help is nearest."

Have you ever heard that saying? It is quite a true one—true, we are quite sure, for those who belong to Christ.

Keep up a brave heart then when things look dark; for through the darkness you may see Jesus coming towards you. Not very plainly at first, but if you resolutely turn your eyes away from your troubles, and look very earnestly for Him, you will be sure to discern Him.

What are your troubles? Toiling on day after day without much encouragement. Is that one?

Perhaps it is. Well, never mind. The Lord sees you "toiling in rowing," and because you faithfully toil on under difficulties, He will draw near. Think of the men on that midnight sea the next time you feel a little bit down-hearted.

"How will He draw near?" you ask. Ah! there are many ways. Perhaps something will happen to cheer you up, and show you your work is not for nothing. Or you will realize more clearly than usual that He knows and feels all that you feel. Or you may have a sense of His actual nearness, as St. Paul had when Jesus stood by him and said, "Be of good cheer, Paul." Ah, he felt then his work was not in vain.

Or it may be there is another sort of chilly cloud over you. There is nothing more depressing than to be suspected of something you have never done, and for people to look coldly on you. The injustice of it is very, very hard to bear. But trust Him all the same. Through that dull cold mist you will hear His voice saying, "Be not afraid."

What happy words! They are just what you want; for they mean that He will bring you safely through the storm and darkness, and that your ship will get safe home.

And if it does, what matters the rest?

#### The Most Northerly Mission in America.

Ootkeavie, next to Cape Prince of Wales, is the largest village on the Arctic coast, and numbers about 300 Esquimaux. It is also the government refuge station for shipwrecked whalers. Within the past ten years some 2,000 sailors have been wrecked on this Arctic coast; so far they have been fortunate in finding vessels within reach to carry them south to civilization; but the occasion is liable to come any season when they will be compelled to winter here. This, to a large body of men, means slow starvation and death. The bleak, bare country could not afford subsistence, and there is no adequate supply of provision within 1,500 or 2,000 miles. When the long Arctic winter sets in no power on earth could reach them with help. To provide against any such horrible tragedy Captain Healy early saw the necessity of having an ample supply of provisions stored at some central place. The plan grew and took shape in his own mind; he enlisted his friends and the men interested in the whaling industry, particularly in New Bedford and San Francisco, and finally, after many vexatious delays that would have discouraged a less persistent man, Congress voted the money for the erection of the buildings and the purchase of the provisions.

Last year Captain Healy brought up the materials and erected the main building, which is a low, one-story building, thirty by forty-eight feet in size. The walls, roof and floor are made double as a protection against the intense cold of this high northern latitude in winter. It will accommodate fifty men comfortably; it can shelter 100 if necessary. The house has provisions for 100 men for twelve months.

Ootkeavie is also one of the villages selected by the United States Bureau of Education for the establishment of a school, the contract for which was given by Dr. Harris, United States commissioner of education to the board of home missions of the Presbyterian Church. The money needed for its establishment was generously contributed by Mrs. Elliot F. Shepherd of New York. This is the most northern school in America, and, with but one exception, in the world, being in latitude 71° 26' north.—*Home Mission Monthly*.

#### A Remarkable Letter from Bishop Tucker.

The latest letter from Bishop Tucker presents a graphic account of what God has wrought in Uganda, in the heart of the dark continent. He says: "Truly, the half was not told me. Exaggeration about the eagerness of the people here to be taught there has been none. No words can describe the emotion which filled my heart as, on Sunday, December 28th, I stood up to speak to fully 1,000 men and women, who crowded the Church of Buganda. It was a wonderful sight! There, close beside me, was the *katikiro*—the second man in the kingdom. There, on every hand, were chiefs of various degrees, all Christian men, and all in their demeanour devout and earn-



est to a degree. The responses, in their heartiness, were beyond anything I have heard even in Africa. There was a second service in the afternoon, at which there must have been fully 800 present. The same earnest attention was apparent, and the same spirit of devotion. I can never be sufficiently thankful to God for the glorious privilege of being permitted to preach to those dear members of Christ's flock."

The Bishop administered Confirmation to seventy persons, and publicly set apart six earnest native Christians for the work of lay evangelists, with the ultimate object, if the Lord directs, of the fittest being ordained to the work of the Ministry. So excellent is the spirit of the native Christians, and such an aptitude have they for teaching, that the Bishop writes: "I shall be greatly disappointed if, within a very few years, we do not have, not only a large body of native lay evangelists scattered over the land, but also the foundation of a zealous native Ministry." Concerning the self-support of the native Church, the following remarkable testimony is borne: "I should say that in no other part of the world is there to be found a native Church which is so disposed to support itself and its Ministry as the Church of Buganda. The land occupied by the missionaries is a gift from the people; the houses occupied by Messrs. Gordon and Walker were built for them by the Christians without any expectation of payment, and to crown all, a large house of three rooms has been built for myself, and two smaller houses for the other members of my party. I have said this crowns all, but it does not. Every day the Christians bring us food in such quantities that we have more than enough for sustenance. I do not expect it will be necessary for me to buy any food during the period of my stay here. The people are only too anxious to keep one here."

Bishop Tucker also writes that "the openings for workers are simply marvellous. I should say that such another open door does not exist in any other part of the world." He concludes his very remarkable letter by saying that he was about to return to England to obtain, if possible, at least seven additional missionaries.

#### Bearing his Burden.

A gentleman driving his own carriage, overtook a tired pedler with his pack on his back and invited him to take a seat behind him. This the man thankfully did, apologising however for the liberty. Presently the gentleman looked round, and perceiving that the pedler still carried the pack on his back, he asked him why he did not lay his burden on the seat. "Sir," was the reply, "you have been good enough to allow me to take a place in your carriage, but I would not also take the liberty of placing my burden in it too."

Many a Christian man behaves like this pedler, refusing in trouble to cast his care upon God.

#### The Last Dance.

During the occupancy of the city of Moscow by the French army, a party of officers and soldiers, determined to have a military levee, for this purpose chose the deserted palace of a nobleman, in the vault of which a large quantity of powder had been deposited. That night the city was set on fire. As the sun went down they began to assemble. The women who followed the fortunes of the French army were decorated for the occasion. The gayest and noblest of the army were there, and merriment reigned over the crowd.

During the dance the fire rapidly approached them; they saw it coming, but felt no fear. At length the building next to the one they occupied was on fire. Coming to the windows, they gazed on the billows of fire which swept the city, and then returned to their amusements. Again and again they left their pleasures to watch the progress of the flames. At length the dance ceased, and the necessity of leaving the scene of merriment became apparent to all. They were enveloped in a flood of fire, and gazed on with deep and awful solemnity.

At last the fire, communicating to their own building, caused them to prepare for flight, when a brave young officer, named Carnot, waved his jewelled hand above his head, and exclaimed,

"One dance more, and defiance to the flames." All caught enthusiasm of the moment, and "One dance more, and defiance to the flames," burst from the lips of all. The dance commenced; louder and louder grew the sounds of music, and faster and faster fell the pattering footsteps of dancing men and women, when suddenly they heard a cry, "The fire has reached the magazine! fly! fly for your life!" One moment they stood transfixed with terror; they did not know the magazine was there, and ere they recovered from their stupor the vault exploded; the building was shattered to pieces, and the dancers were hurried into a fearful eternity.

Thus will it be in the final day. Men will be as careless as these ill-fated revellers, yea, there are thousands and tens of thousands as careless now. We speak to them of death, the grave, judgment and eternity. They pause a moment in their search for pleasure, but soon dash into the world and forgetfulness as before. God's hand is laid on them in sickness, but no sooner are they restored than they forget it all, and hurry on. Death enters their homes, and the cry is heard, "Prepare to meet thy God," but soon, like Carnot, they say, "one dance more, and defiance to the flames," and hurry on. The Spirit of the Living God speaks powerfully home to their hearts, and they shake, tremble and are amazed; but earth casts its spell around them, and sings to them in songs, and with the cry, "time enough," "by and bye," they speed on, stifling the voice, till often, ere days and months have passed, the bolt has sped, the sword has descended, the Judge has come, and the soul is lost for ever—lost:

Then haste, sinner, haste, there is mercy for thee,  
And wrath is preparing—flee, lingerer, flee!

#### Our Modern Amazon.

I'm trying on my armour, dear,  
With which my battles are won.  
I shall count some brilliant conquests before  
The summer sun has gone.

Here's a white dress and a lily-trimmed hat,  
And a parasol like foam:  
They'll make my eyes look darker yet,  
As I fetch my prisoners home.

You would not think this simple silk,  
As light as a sea-gull's wing,  
Could bring down many a knightly heart  
In the lists of "summering"!

And here's a fan—it is not smoke,  
But lace and ostrich feather;  
It will be watched by eyes that ask  
My fancy's wind and weather.

And here's a yachting suit that says,  
Upon life's merry wave  
I, like an admiral, shall win  
Engagements brisk and brave!

And at this shoe, all tipped with gold,  
A trembling slave shall stoop—  
A vassal whom a rival queen  
Lost in some waltzing group.

In short, when autumn once more hangs  
The land with gorgeous hue,  
I shall come riding back to town  
In triumph. Wouldn't you?

—ROSE HAWTHORNE LATHROP.

#### A Touch of Nature.

The district messenger boy comes in for a vast amount of ridicule for his slowness, but he is a pretty good lad after all, if the following happening in New York is any criterion:

"One day on Broadway," says an observer, "I heard a boy's voice ring out above the noisy roar of the vehicles, clear and distinct, saying, 'Hold on, blind man! stop still, blind man! wait till I get to you!' Looking for the owner of the voice, I discovered a slender but agile messenger boy of fifteen or sixteen years threading his way through a mass of vehicles to a spot just by the opposite curb, where a gray-haired man was standing as if riveted with a look of mild despair on his face. It needed only a glance to see that the poor man had sightless eyes; that he had become bewildered and was likely to be run over; that the quick-witted messenger boy alone of all the vast crowd had seen the dil-

emma and had rushed to the assistance of the unfortunate creature.

"As the lad brought the blind man safely to the sidewalk I could not help thinking that here was an expression of that one touch of nature that makes the whole world kin."—*Golden Days*.

#### Sleeping for Beauty.

Sleep is, under right conditions, a wonderful tonic to the human system. Few women realize its value, and yet it is said that Patti and Lucca and all the great singers and actresses and famous beauties, who, like Madame Recamier, were wondrously beautiful at an age when ordinary women retire from the festive scenes of life, have owed their preserved beauty to sleep. A beautiful woman who at fifty has the brilliancy of youth in her eyes and skin, and the animation of girlhood in her form, declares that she has made it a rule all her life to retire whenever possible at nine o'clock. And American women, of all classes, need the rest and refreshment which sleep can give to over-wrought nerves and over-worked systems.

If sleep is not easily induced, light physical exercise should be taken nightly before retiring, until the blood is directed into proper channels. Then upon seeking the couch the eyelids close as naturally as those of a healthy child. The knowledge which women need above all else is a knowledge of self. To study intelligently nature's laws is to enter the widest realm that human feet can tread; to enter, in a word, the kingdom of righteousness, where all is beautiful and fair, because all is good that is in confirmation with the will of the highest.

#### The Energy of Children.

There is sometimes an element of fierceness in the energy of children. They are not only lively and active and noisy, but they are aggressively so. They are not satisfied without constant attention and sympathy. Their elders must look at that, know this, and praise the other: and their placidity being continually stirred, the elders get weary of schooling their souls to patience.

This aggressive energy is a terrible strain on rasped nerves and tired body. It is in such moments of stress of spirit that the mother makes the hasty, impatient speech, and then, with self-reproach, does for the child tenfold more than she ought, to punish herself for the brief sin.

It is true, however some may exclaim against it, that all mothers do not merge their whole being in motherhood. Sometimes the spirit is willing but the flesh is weak, and sometimes the spirit itself rebels.

A woman who was the mother of twelve children brought her sons and daughters to honour and love her. She was a model wife, friend, and neighbour. Years after her boys and girls had grown up and were scattered she confessed, "I did used to get dreadfully tired of my children!" She was a faithful mother in spite of the feeling, perhaps better because of her perception of it, but she was a woman first, and it was hard to forget that.

"Job's comforters" come around, saying: "Think how badly you would feel if you lost them! Think how you will regret the trouble when they are grown-up, solemn men and women!" All that is true enough, though, like some other truths, no present relief. But when the infliction is worst, it might afford a little help to consider what a wonderful mercy it is that children do have such an abundant stock of aggressive energy to start with. What a help it is in the chances and changes of this troublesome life! It is the energetic, enthusiastic man who keeps a bold front and a steadfast soul in the world's battlefields. It is the energetic, brave-spirited woman who preserves a happy youthful heart, and meets trials and tribulations with a smiling defiance. Yes, the children will need through life all the energy they can command. Let us try to be thankful they have such a good supply to begin on.

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



## A Little Gentleman.

His cap is old, but his hair is gold,  
And his face is clear as the sky;  
And whomever he meets, on lanes or streets,  
He looks him straight in the eye  
With a fearless pride that has nought to hide,  
Though he bows like a little knight,  
Quite debonair, to a lady fair,  
With a smile that is swift as light.

Does his mother call? No kite or ball  
Or the prettiest game can stay  
His eager feet as he hastes to greet  
Whatever she means to say,  
And the teachers depend on this little friend  
At school in his place at nine,  
With his lessons learned and his good mark earned,  
All ready to toe the line.

I wonder if you have seen him too,  
This boy, who is not too big  
For a morning kiss from mother and sis,  
Who isn't a bit of a prig;  
But gentle and strong, and the whole day long  
As merry as boy can be;  
A gentleman, dears, in the coming years,  
And at present the boy for me.

—Harper's Young People.

## How Can the Busy Pray.

It is just as necessary for them to pray as for those who have leisure. But the latter must not theorise too much, or lay down strict rules as binding upon all, until they appreciate the difficulty of having to work in a factory, or at a desk, or elsewhere, at least ten hours every day, during which a man's time is not his own. Nor is it much use to bid those "enter into their closet," or place of private retirement, who live under circumstances in which privacy is almost impossible to be secured.

What then? Cannot the busy pray? Certainly; they must. It is their duty toward God, their neighbour, and themselves.

How, then? General rule: where there's a will there's a way.

Suggestions: 1. Make your morning and evening prayers a habit more difficult to dispense with than breakfast or supper. 2. Make the most of public worship, especially the Holy Communion, on God's rest day, and whensoever you can on a week day. Let this, too, be made a habit from which it will seem impossible to deviate without violence to self. 3. If you live anywhere within reach of your parish church, insist that the doors shall be left open from morning till night—at all events, in spring, summer, and autumn—and make a habit of dropping in for a few minutes either at noon or after supper; or, still better, both. So far as this is only a matter of habits, you form them easily enough in things secular, and can, if you please, form them in matters of religion.

## A Notable Conversion.

The Rev. Mr. Mackay writes from Formosa concerning an extraordinary turning from idols on the part of the people of Ka-le-oan, a village, or rather a congeries of villages, recently visited by him. A native assistant had commenced work in that district, but Mr. Mackay had been hindered from going there. On his recent visit he found many of the people having a clear idea of Gospel truth, while all of them were wearied of idol-worship. But they told the missionary that the military mandarin had declared that they must keep up their idol-worship or else become rebels against Chinese authority. Mr. Mackay visited the official, who "wished him peace," and gave permission to the people to do as they liked. A council was at once held by the people, which turned out to be boisterous; but on Mr. Mackay's entering the assembly and inquiring if it were because of difference of opinion, he was informed that the people were unanimous, and that they were only giving vent to their indignation for having served idols so long. They then handed over for Christian service an idol temple which they had built at a cost of \$2,000.

The next day was a joyous one. Led by the head men of the place, parties went from village to village gathering up idols, incense sticks, and all the paraphernalia of idolatry, and made a great

bonfire of them all. The temple, now a Christian church, was opened, and the people poured in, singing with great gladness the 100th Psalm. The three main facts in the case Mr. Mackay states thus: (1) Nearly 500 idolaters cleared their house of idols in our presence. (2) They declared themselves anxious to worship the Lord, the Redeemer. (3) They gave a temple built for idols as a house of worship for the living and true God.

## Nine Rules for Bathers.

Avoid bathing within two hours after a meal.  
Avoid bathing when exhausted by fatigue or from any other cause.

Avoid bathing when the body is cooling after perspiration.

Avoid bathing altogether in the open air if after having been a short time in the water it causes a sense of chilliness and numbness of the hands and feet.

Bathe when the body is warm, provided no time is lost in getting into the water.

Avoid chilling the body by sitting or standing undressed on the banks or in boats after having been in the water.

Avoid remaining too long in the water; leave the water immediately if there is the slightest feeling of chilliness.

The vigorous and the strong may bathe early in the morning on an empty stomach. The young and those who are weak had better bathe two or three hours after a meal—the best time for such is from two to three hours after breakfast.

Those who are subject to attacks of giddiness or faintness, and those who suffer from palpitation and other sense of discomfort at the heart, should not bathe.

## How to be Welcome.

The secret of making one's self an agreeable guest, warmly welcomed when one comes and sincerely regretted when one goes, does not always lie in the possession of conversational talents or general accomplishments. This little authentic dialogue, which took place between Mr. and Mrs. Parkins the evening after their Aunt Sophia Green had ended a week's visit at their house, indicates a surer means of making one's self welcome.

"How lonesome it is," said Mrs. Parkins, "now that the children have gone to bed. I wonder what it really is that makes Aunt Sophronia's visits so especially delightful?"

"Why, I suppose it's because she never finds any fault," said Mr. Parkins.

"Are all our other guests accustomed to find fault with things which go on about the house?"

"No, but—"

"But what? Aunt Sophronia seldom says anything particularly pertinent or enterprising. In fact, she says and does very little."

"That's true; but she is always good natured, and yet nobody's visits give us so much pleasure as Aunt Sophronia's. There must be some other and positive reason."

Mrs. Parkins knitted on silently for a few moments, as if in a brown study, and then, dropping her work, exclaimed:—

"William, I know what it is!"

"Well!"

"Whenever Aunt Sophronia opens her mouth to speak, it is almost always to bring out, either flatly or else in some roundabout way, some good quality of one of the children."

"I guess that's so," said Mr. Parkins, raising his eyebrows as if searching his recollection.

"And did you ever hear her so much as refer, in all the times she has been here, to any of their numerous failings?"

"Never!"

"Then we've found her out."

"Yes, we've found her out, but she can't come again too soon!"—*Youth's Companion.*

## Hints to Housekeepers.

ABOUT BATHING THE FEET.—While a nightly bath is excellent, the feet should not be soaked oftener than once a week—unless indeed, they are sore from walking or standing. In that case, dissolve a bit of washing soda the size of your thumb's

end in a basin of water, as hot as can be borne. Soak the feet in this ten minutes. For perspiration—especially offensive perspiration—never let hot water touch your feet. Bathe nightly in cold water, with a little chloride of lime in it. For tender or burning feet nothing is better than a strong sea-salt bath, either hot or cold.

HOW TO AIR A BED.—It is not everybody who can make a bed well. Beds should be stripped of all belongings, and left to air thoroughly. Don't, however, leave a window open directly upon the bed and linen with a fog or rain prevailing outside. It is not uncommon to see sheet and bedding hanging out of a window with, perhaps, rain not actually falling, but with ninety per cent. of humidity in the atmosphere, and the person sleeping in that bed at night wonders the next day where he got his cold. A room may be aired in moist weather, but the bedding and bed must not absorb any dampness.

THE GRAND TRUNK SYSTEM.—The Grand Trunk system differs from the human system in that the same troubles do not affect it and the same remedies are not needed. For all diseases of the human system there is no tonic purifier, renovator and strengthener as good as Burdock Blood Bitters. A weak system can be built up by B.B.B.

BUTTERMILK AS A COSMETIC.—There is nothing that equals fresh buttermilk for removing tan, freckles, sunburn or moth spots. It has the great advantage that it does not injure the skin, but renders it soft, like a child's. Take a soft cloth or sponge and bathe the face, neck and arms thoroughly with buttermilk before retiring for the night; then wipe off the drops lightly. In the morning wash it thoroughly and wipe dry with a crash towel. Two or three such baths will take off all the tan and freckles. It will keep the hands soft and smooth. The acid of the buttermilk answers a far better purpose than any powder or paste that is in a drug store. It is a simple remedy, but effectual.

A NATIONALIST PLAN.—A proposal which would obtain favour with even the opponents of Nationalism, contemplates the placing of a supply sufficient for each family of nature's great dyspepsia specific and blood purifier, B.B.B., in every home in the land. The benefits of such a boon to the people would be incalculable.

WHEN YOUR SHOES ARE WET.—Girls and ladies, and for that matter their husbands and brothers, are all liable to get their feet very wet, at the sea or on the mountains. Then they come home, throw off their boots, forget them, and when next they are wanted, they are hard and dry, or mouldy, and only fit to be thrown away. Even if they are remembered, very few know what to do with them. Stand them up, put them in shape, and then fill them with oats, such as they feed to horses. This will in a few hours draw all the moisture out of the leather, keeping the boot in shape meanwhile, and leaving it soft and pliable. The oats can be used again and again. This is a relic of the days when no railroads existed, and travelling was done under difficulties, and in weather the present generation has no conception of.

HEALTH, HAPPINESS AND PROSPERITY.—All these depend on pure blood, for without it health is impossible; without health happiness is impossible, and without happiness prosperity is mockery. No means of obtaining pure blood and removing bad blood excels the use of B.B.B., the best blood purifier known.

RASPBERRY VINEGAR.—No drink is more refreshing on a hot day than a glass of nice, cold raspberry vinegar. When raspberries are plenty, it is very little trouble to make and bottle enough to last all through the hot season. Take enough red raspberries to nearly fill a stone jar, pour over them sufficient cider vinegar to just cover them. Cover the jar closely and set in a cool place for thirty-six hours, then strain the juice through a jelly-bag as if for jelly; add a pound of sugar to each pint of juice, put it over the fire and let it boil for three or four minutes, skimming it meanwhile. Bottle it while hot and seal the tops of the corks, or tie a layer of cotton over the tops, which will do as well. Pint bottles are the most convenient size to use.



Children's Department.

Granny's Love Story.

"I shall never be happy again," said May Shirley; "all the light has gone out of my life."

She was sitting in the porch of an old-fashioned house; roses and honeysuckle clustered around, and sunbeams danced upon the girl's golden head, as though proving that nature's glory, at all events, was not banished from her young life.

"I ventured my all in one ship, and it has gone down," said May, with a heavy sigh.

"May, May," cried a gentle voice from the house. "I should enjoy a breath of air if you would help me into the garden."

May sprang up, and, thrusting the letter into her pocket, hurried indoors. "Lean on me, Granny," she said, tenderly. "Where shall we go?"

"Under the old lime-tree," said Granny. "My favorite spot when the blossom is out. It reminds me of so many things of my youth, of pleasure and pain. Why, May, it was under that tree I battled with my first real sorrow; and, years afterwards, when I could see clearer and recognize the love that had guided me in darkness, I used to go there and thank God that He had saved me from what I once had most desired."

May was silent. She knew that Granny spoke with intention, and that she wished to impress her granddaughter with the fact that our destinies are in a wiser keeping than our own. They walked on slowly. At the end of the garden was a gate opening into a meadow, where, beneath the overhanging branches of a lime-tree, was Granny's chair, set on a carpet of daisies and flowering grasses.

"I want to see the smile that gladdened all our hearts a few months ago," said Granny, holding the slim young fingers in her wrinkled ones. "It is very hard at first to learn that our idol was but a thing of clay, and our worship a mockery."

"I can't realize it," said May faintly. "He seemed good, true, and endowed with every quality I most admired."

"A being of your own creation," said Granny, "clothed with a beauty not his own. Child, believe me, when respect and trust have gone, our affection has been snapped at the root and become a dead thing. Dearest, I would strive to make you see that the world is still bright and beautiful, although just now you see it through a mist of tears. Listen a moment. Many years ago, so long that it must seem to you like a page of ancient history, I parted beneath this tree from one I deemed a king among men. He had come to our village bearing letters of introduction to my father, and soon became on intimate terms with most of the county families. He was one of those gifted with every accomplishment. He dazzled both young and old by his conversation and varied talent, and ere long was sole arbiter of my existence. I forgot the love of years that had grown up at my side. This dear old home of my ancestors, hallowed by a thousand memories, seemed shut away from the noise and bustle of the world, about which I had heard such glowing descriptions, and for which I longed with a feverish anxiety. Everything was merged in the fascination of the new-comer. I lived a charmed life, and the day he quitted here he had obtained my promise to be his wife. Ah! well do I remember. This tree was in flower, and its scent always recalls that moment when I deemed the world held no bliss to equal mine."

"Months passed. From time to time my lover wrote letters teeming with affection and promises of a speedy return, which, he protested, some unforeseen circumstances had alone delayed."

"Once more it was summer. I sat here dreaming about the future, where one brilliant picture succeeded another in my youthful imagination, when I saw my mother approaching. Tears were in her eyes, and her whole attitude betokened sorrow."

"My child," she said, gently laying her hand on my head, "you have need of all your courage. You have a heavy trial to bear; but God, in His mercy, has saved you from a far heavier one, the life-long regret of an irrevocable mistake."

"As she spoke, she laid in my trembling hands a short note, in which my faithless lover abruptly informed my parents that, by the time the news reached them, he would have been married abroad to a lady of high rank and great wealth."

"I will not dwell upon the sorrow, the hopeless darkness of despair that ensued. You have, you are experiencing the same. Pain and sorrow had hitherto been but empty names to me. I now learnt their fullest meaning, and drank their bitter cup to the dregs. But by and by, little by little, gleams of light shed their soft rays upon me; the voices of every-day duties, to which I had turned a deaf ear, made themselves heard; hope awoke once more, at first so subdued as to be unrecognizable, but afterwards lighting up every dark corner, and, lifting the scales that had blinded my eyes, showed

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me life and its meaning in true colors, until a glow of thankfulness welled up within me, and I was grateful for the pain. Hush! don't start. It taught me so much that I needed to learn; it widened my sympathies; it opened my understanding to distinguish between the false and the true. Yes, May; notwithstanding all its agony, I look upon that time of probation as a period of priceless value, in which a loving Father, in His own way, was preparing me for the crowning happiness of my life.

"The next few years brought innumerable changes. Sickness, death, and my weighty responsibilities as mistress in the old home, where I now stood alone. In the village much had happened to prevent me dwelling morbidly upon my own troubles. Calls from rich and poor alike had filled up my days, and brought back all the old interest which for a time lay dormant."

"Your grandfather had left England shortly after my engagement to his rival was announced, and no tidings of his welfare had reached the village. One evening I had brought my book to this spot, when the opening of the gate caused me to look up, and there stood my old friend, bronzed, changed somewhat in outward appearance, but with the same true heart and faithful love."

"I scarcely know if I welcomed him. All the passion and misery of the years that had intervened, all the changes that had come and gone since we parted, seemed to rise up between us as our hands met once more. Did he know what his coming meant to me, as he sat there quietly in the twilight talking over old friends, old hopes?"

"It was late when he rose to go. I remember the moon shone full upon the meadow, turning these leaves to silver; each flower, each blade of grass was distinctly visible."

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"Have I out-stayed my welcome?" he said. "If so, you must forgive me. I have dreamed of this meeting for years; in strange places and amid strange sights, the thought of it has been with me as the true meaning of home. Now I have come from the other side of the world, and seen you, and heard you speak, nothing remains but for me to return."

"He stopped. Something in my face, he told me afterwards, gave him courage."

"Must I go?" he said.

"You smile. You can hardly imagine your grandfather young and—"

"No, Granny," said May, clasping her closer. "I was only wondering if the bitter sorrow of your early life had been effaced by your after joy."

"Ten thousand times!" said Granny, fervently. "Ours is a love that has lived through sunshine and shadow, from youth to age, and that, please God, will last for all time."—*Churchman.*

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And he was right. Are you trying to change your own heart? You can never do it. It will get worse and worse until you ask Jesus to give you a new heart.

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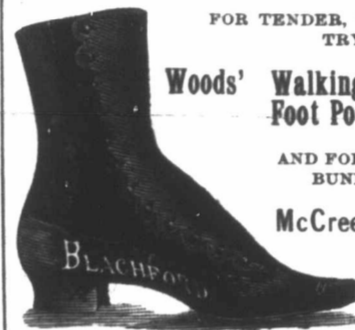
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