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A Church of England Weekly Family Newspaper.

Vol. 20.]

TORONTO, CANADA, THURSDAY, MAY 17, 1894.

[No. 20.]

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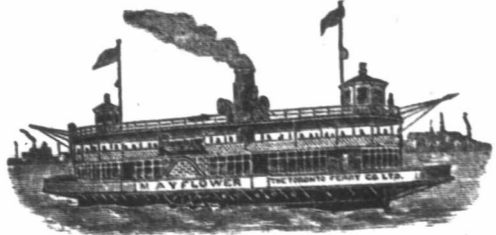
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Lessons for Sundays and Holy Days.

May 20—TRINITY SUNDAY.
Morning.—Isaiah 6, to v. 11 to 13, v. 11. Rev. 1, to v. 9.
Evening.—Gen. 18, or 1 & 2, to v. 4. Eph. 4, to v. 17, or Matt. 3.

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

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

ARCHDEACON McMURRAY'S ILLNESS.—Our readers who have been concerned in the news of the serious illness of this veteran of the Canadian Church ministry, will be delighted to hear of some considerable measure of improvement in his health during a few days past. His many friends have good cause to rejoice, if his kindly presence and valuable counsels should be longer spared to our Church. His loss would be keenly felt.

THE BIBLE IN THE GREEK CHURCH.—We Anglicans, in our proud protest against Rome and her corrupt ways, are apt to forget that we are not the only branch of the Church Catholic so opposed. In some points, perhaps, we are rather inferior to the Orthodox Church of the East in the form and energy of our protest. Scripture there, is the most essential and invariable part of education—universal and continuous. It is not relegated to that modern makeshift of religious education—the Sunday School—as if it were impertinent to everyday life. A writer in the *N. Y. Churchman* brings this out very clearly.

"I CAN'T UNDERSTAND THE BAPTISTS," a celebrated Canadian Presbyterian divine is said to have declared in assembly when discussing "Union of Evangelical Churches." He seems to have been able to make allowance for the Anglican stand on the subject of the "Historical Episcopate," but that the Baptists should meet overtures from Methodists, Presbyterians, etc., by a challenge "Ye must be born again," rather staggered him. What could they mean? It looks as if they

meant that the perfection of the New Birth or Regeneration depended upon the quantity of water used: but that seems too absurd.

"A MODERATELY FRESH EGG," said Dr. Little-dale once, "is about as nice as a 'moderately good Churchman' is!" Everything depends upon what you mean by "good." The word is used to stamp the most opposite views of Churchmanship. The High Churchman thinks that he is a "good Churchman": but the "Evangelical" claims the title for himself also. The above phrase, however, may fairly describe the condition of a convert who is gradually approaching the acceptance of the position which we would understand by "good": he is not yet definitely and fully a convert to that.

"ATTITUDE, LATITUDE, PLATITUDE," is quoted by the press correspondents to describe the line taken by Fr. Vaughan in an "entertaining lecture" before a mixed audience of Dukes, housemaids, and members of various political parties under the auspices of the "Catholic Social Union." It seems to have been a clear illustration of how to "please all men" in the most approved Jesuitical fashion. Others besides the populace "love to be deceived," as the old Latin maxim has it. Even Dukes and Premiers are open to astute Italian flattery.

"CONSECUTIVE POLYGAMY" is what Bishop Hare terms the system recognized by the divorce laws of South Dakota. The state of things rife in that district might be characterized by even stronger language, and seems to call for a stern crusade on the part of the representatives of the Catholic Faith there. It seems to be recognized, indeed, as the very centre of that corruption of marriage sanctity which makes "holy matrimony" a misnomer in many of the U. S.

"THE FUNNY PREACHER."—If the people of Chicago have one virtue, it is that of frankness. They love to "call a spade a spade." Methodism and the Salvation Army have done a good deal to abolish the solemnity of religion: but we do not remember anything quite so honest in the way of describing a preacher as the above heading—a big sign over a meeting-house in Chicago where a celebrated preacher of the "interesting and entertaining" kind holds forth.

TEMPORAL WELFARE OF MANKIND formed the subject of a very interesting discussion at the N. Y. Church Club. Some contended that the Church was essentially a "charitable institution": others the reverse—"nothing to do with bodily relief," or something to that effect. It is difficult to see how the Church can afford to be blind to the great questions of temporal welfare which lie all round and press hard upon her. There is, of course, a limit: her greatest work is for the souls, though the body is a real part of man's self.

THE PLEIADES have always had for the human race something beyond mere astronomical interest. The "Seven Sisters" have been multiplied by modern scientific knowledge into 2,300: but the big sisters still "glitter like a swarm of fireflies tangled in a silver braid." Even the knowledge that the light they show us to-night has been 250 years on the way before it reached us—so far away are these stars—does not diminish our

interest in them. Our "solar system"—mighty sun and all—is but a small affair compared with the gigantic members of this constellation.

MORE ARCHBISHOPS.—The U. S. correspondent of *Church Review* prophesies that the next General Convention will see the creation of several archbishops—though some ultra-primitive Catholics object to this as being an innovation upon the constitution of the Primitive Church, when "all Bishops were equal." This is nonsense: as a matter of fact, all Bishops never could be equal—their sees not being equal, their comparative seniority, etc. As well say "all men are equal." If you were to substitute for the affix "arch" its ordinary English equivalent "chief" or "principal" or "leading," the absurdity of the objection would become apparent.

PROMINENT JEWS.—Attention has been drawn lately—chiefly owing to the death of the Hungarian Jew Kossuth—to the large number of leading men who could boast of Jewish blood and lineage. Disraeli, Cremeux, Mazzini, Karl Marx, Robespierre, Danton, Marat. One enthusiastic Jewish journal adopts the Anglo-Israel theory, and derives the whole English nation from Judea—taking "Saxon" as a contraction of "I-saacson"! The derivation in this case seems rather strained and far-fetched, but the collateral parts of the subject are worth noting.

"BULL-DOZING" THE U. S. is a kind of amusement which the Pope finds to have a suggestion of the "boomerang" about it. Corrigan vs. Satolli has proved to be a very lively and far-reaching quarrel—and the end is not yet! The little outbreaks of sacerdotal insubordination against local Bishops here and there are "straws" which show how the wind blows, and there seems to be a subtle connection, or at least a significant epidemic, of these same outbreaks.

MORE LIGHT ON THE AGAPES is thrown by the recent discovery by Joseph Wilpert of a remarkable overlaid painting in the catacombs of Priscilla. By a delicate chemical process the lime deposit was carefully removed—like a veil—and a scene was revealed of singular interest. Six persons are there represented as seated together at table with cross-marked loaves, as well as flagons of wine and dishes of fish before them. It was evidently a semi-sacred occasion, a partly ecclesiastical function. One of the persons depicted is a woman, another apparently a presbyter.

BEARING FALSE WITNESS.

(COMMUNICATED.)

We have recently received two circulars issued by a society presided over by Mr. S. H. Blake, Q.C. These circulars are adorned with a device the exact significance of which it is hard to understand. A vessel apparently intended for a teapot is depicted resting on a closed book bearing the words "Holy Bible"; into this teapot a hand issuing out of a cloud is mysteriously pouring something from a bottle. In the absence of any better interpretation of this curious device, and judging from the contents of the circulars, the explanation of it appears to be this—the teapot is intended to represent those parishes which rest on the Bible as a closed book, and into these parochial teapots the hand of Mr. Blake issuing

from a cloud pours, by means of these tracts, vitriolic literature calculated to create the proverbial tempest in the aforesaid parochial teapots. Parishes where the Bible is not a closed book we presume have no use for Mr. S. H. Blake.

For more than a quarter of a century Mr. S. H. Blake has posed as a most vehement Protestant, and as such has been engaged in this apparently delightful occupation of stirring up strife, and yet we do not hesitate to say that no single man in Ontario has done more indirectly to advance the cause of Romanism than this same Mr. Blake. We are surprised that it has never occurred to Mr. S. H. Blake that his policy of continually setting his fellow-Churchmen by the ears, and provoking them to wrangle and quarrel with each other over trifles, cannot but have a most injurious effect not only on the Church of which he professes to be a member, but also on the Romanists whose errors he professes so greatly to deplore. They and the more ignorant of Mr. Blake's followers will naturally assume that the Reformation turned upon the trifles which Mr. Blake makes so much of, and will naturally lose sight altogether of those far weightier causes which were its sole justification. If it were true, as Mr. S. H. Blake seems to suggest, that the principles of the Reformation rest on such insignificant questions as whether or not a cross shall be placed on the Communion Table, or whether or not choristers shall be clothed in surplices, or whether or not the service of the Church shall be sung or said—then all we can say is that Mr. S. H. Blake has simply established that the Reformation was a most wicked proceeding and without a particle of justification. It is because we are firmly convinced that the Reformation was most thoroughly justified by good and solid and irrefragable reasons, that we protest against such trifles as we have mentioned being exalted by Mr. S. H. Blake to the position of fundamental principles of the Reformation.

The Reformation was not a tailor's question, as Mr. Blake seems to think. Are Romanists likely to be induced to forego their errors by the spectacle of seeing Mr. S. H. Blake and his fellow-Churchmen continually wrangling over trifles? Are they not the more likely to be confirmed in their errors, and to look with utter contempt on a religion which produces so little real charity, and so much bitterness and evil speaking in one of its leading professors.

Not only is Mr. S. H. Blake as eager as a Kilkenny cat for a fight, but we regret to say that he is not always, as the circulars before us show, scrupulously accurate in his facts.

It appears that a little difference of opinion has been recently caused in the parish church of the Holy Trinity in the city of Quebec, arising out of the desire of the Bishop, rector and dean to bring the public services in that church up to the standard customary in cathedrals. The proposals are very modest, and we should have thought extremely innocent of any doctrinal significance whatever, but to read the fanatic appeals of Mr. S. H. Blake, by which he seeks to provoke dissension, one would almost imagine that what was proposed was that the members of the congregation should send in their immediate adhesion to the Pope.

The first dreadful proposal is "that the people rise on the entrance of the clergy." This demand arises, we are assured on the authority of Dr. Hatch, from "an exaggerated conception of the place and functions of the Christian ministry." Can it be believed that during all the years that Mr. S. H. Blake held the office of Vice-Chancellor, he

never once entered his court to discharge his judicial function, but that this mark of respect was shown to him without any protest on his part? Mr. S. H. Blake was then acting as the minister of his earthly Sovereign, and could see nothing improper in his fellow-subjects rising to their feet when he entered his court, to discharge his duty, as a mark of respect not only to himself, but to his Sovereign whose minister he was, and yet he pretends to consider it to be a most dangerous practice for the like mark of respect to be offered to the ministers of Almighty God when they enter the church to perform their sacred functions! Consistency, thou art a jewel!

The second dreadful thing proposed is "that the Holy Table be furnished with a cross, two candlesticks, and two or three flower vases."

Third, that the choir be asked to turn eastward for the Creed.

Fourth, that on Sunday evenings the choir be surpliced, and that there be a regular cathedral service.

Fifth, that until the surpliced choir be formed, there be a Sunday evening cathedral service by the present choir.

Sixth, that all week-day services be cathedral services, and for this purpose there be a surpliced choir. After enumerating the above changes sought to be made, Mr. S. H. Blake makes use of the following words:

"How apt is the language of the late High Church Bishop Wilberforce in regard to these Ritualistic observances. Now, *these things* are honestly and truly alien to the Church of England. Do not hesitate to treat them as such. I abhor these fidgety desires to have everything non-Anglican. This is not a grand development, as some seem to think. It is decrepitude. It is not something very sublime and impressive, but something very feeble and contemptible." The italics are ours.

The only fair meaning attributable to this passage, and most clearly the one intended to be conveyed, is that even the High Church Bishop Wilberforce had condemned the several practices which the Bishop and dean and rector of Quebec were striving to introduce; as a matter of fact the passage quoted from that great Bishop was not directed to any one of the practices above referred to; and Mr. S. H. Blake must either plead guilty to a shameless perversion of the Bishop's language, or else confess gross ignorance for having palmed off this statement as being an expression of Bishop Wilberforce's opinion on the matters in question. It is true that Bishop Wilberforce was opposed to the restoration of the use of the special eucharistic vestments and unwonted ceremonial: but to say simply that he objected to the placing of a cross and flower vases on the Holy Table; or turning to the East at the saying of the Creed; or the practice of clothing the choir in surplices; or singing the service chorally, is most certainly and positively without the slightest foundation in fact.

CHURCH NEWSPAPERS.

Again the Bishop asks, "How many of us take a Church paper? A weekly Church paper? If not, why not? Are we too poor? Better save on the dailies, and weeklies, and monthlies that lie so thick on our tables. If we cannot afford it, cannot we club with our neighbours and pass the papers round? Do we not think it worth while? Such a paper not worth reading and paying for? Try it awhile and see. You will find it gives as much for the money as any paper you buy. You will find that the news of Christian work, missionary information, the suggestive discussion of great and important topics that are to be gotten from a

good Church paper, are worth more than neighbourhood gossip and local "personals," even more than the account of the murders and robberies and bank failures of the civilized world, yes, and worth more than even the wholesome and needful information that comes to us through the enterprise of the daily paper. We do not undervalue the merits of the general newspaper. Men and women who do not use it are likely to be dangerously ignorant of many things they should know, although those who read it through and through are too apt to know a good many things they would be better off not to know. But all one can say about the use of secular papers only makes stronger the fact of the great need of religious information and intelligent interest in the progress of religion. So again we urge you, all who read this paper, to take a larger one also and take time to read it. It will help you.—*Bishop Brooke.*

THE MANY MANSIONS OF THE SPIRITUAL REALM.

PREACHED IN RIPON CATHEDRAL ON THE FIRST SUNDAY AFTER CHRISTMAS, BY CANON MALCOLM MACCOLL.

(Continued from last week.)

To put it briefly, then, we may say that no one will be finally lost whom Almighty love can save. If the door of hope be closed, it is by the sinner himself. So much we may safely say, and we have no warrant to say more. Jesus rebuked one who asked Him, "Lord, are there few that be saved?" by the practical answer, "Strive to enter in at the straight gate." It was not a matter for idle curiosity, for speculation about others, but for practical conduct, for each one to strive to make his own calling and election sure.

But let no one presume on God's never-failing readiness to forgive the returning sinner. The question is not whether God will always forgive, but whether man can always repent. God's forgiveness is ever sure; man's repentance is never sure. Every act of sin weakens the will and lessens its power of resistance; and if the acts become habits, and the habits mould the character, the will may become completely paralysed, and repentance may be impossible. That law seems to run through all created life: first, a period of weakness, pliability, indecision; then fixity, which refuses to change. The tree, while a sapling, may be trained to bend in any direction. But when it has reached maturity and taken its set, even the tempest, though it may break and uproot it, cannot alter its shape. So it is with human character. Its tendency is to grow from vacillation and instability to fixity. The greatest moral philosopher of antiquity, perhaps of all time, after a survey and analysis of human nature, so profound and accurate that his treatise on ethics has become a text-book in Christian universities, came to the conclusion that perseverance in evil habits will eventually result in a character which he calls "incorrigible"—incapable of amendment, a will that has lost the power of refusing the evil and choosing the good, and therefore self-doomed to the hell of lost spirits—"seeking rest and finding none."

Oh, then, be wise, and resist sin in the beginning, for you can never tell whither the first step on the downward course may lead you, or whether you will be able to retrace your steps. It is not, let me repeat, a question of God's readiness to forgive, but of man's ability to repent. Once become captive to sin, and you may never be able to break its chains.

If you have followed me so far, you will see that Paradise, or the intermediate state, is the abode of all who die in the grace of God; but that their condition must necessarily vary indefinitely, from the brand-plucked out of the burning to the purity and stability of mature sanctity; from the penitent prodigal to "the disciple whom Jesus loved." It follows that those diverse characters need diverse treatment; but they have all this note in common, that they are imperfect, more or less incomplete, and will remain so, in spite of general progress, till they are summoned to "inherit the Kingdom prepared for them." So entirely did the Church of the first ages believe this that in its liturgies and monumental inscriptions it prayed for peace, repose, light, refreshment, mercy for all the departed, including the highest saints and martyrs—even the Blessed Virgin, our Lord's mother. The idea of purgatorial fires through which departed Christians are continually passing from the intermediate state into Heaven was then unknown. All souls were believed to be in the intermediate state, in happiness and peace, but in incomplete happiness, and, therefore, fit subjects for the prayers of the Church on earth. The notion of the intermediate state as a penal purgatory through which all the faithful departed are in process of passing into heaven before the final judgment, is a later growth. The early Church knew nothing of it. In her belief, as attested by

liturgies, etc. remain in the Advent. But of our subject cannot, how to two other get a difficult. If it be true mansions, spiritual el does it follow an absence between per ments—that children, loved each heaven acco tity and rec may find il this world p intercourse, "mansions," of happiness one who see but there is world of wh requiring ey in addition, touching hi world of mu which does the sense of photography that there a and here, of niance. F multitudes c ful telescope ever playing so attenuate billions of t impression waves beatin time," says gradually al second of tir light beating in during a The human of the rays photo-plate better than wilders the giddy, to les even within water, the s distinctly as that is one c has revealed possible it n occupy diffi glories of di visible to so others—and with each c which we li at all to the sundered in may be pur other, and t to which the eye of the n in the lily o beauty seen may see diff Vision, each can appreci But what Speaking ge the Divine s able. St. P state there pression in heaven! God the Fat in His uncr passages in ing. You r lated in E; Moses pray "I beseech told that he canst not se and live. A by me, an shall come I will put t thee with r away mine but my face the Divine (ncluded v the beholde among the

[May 17, 1894.]

more than neighbours, even more robbers and thieves of the world, yes, and lesome and needful through the enterd not undervalue paper. Men and kely to be danger they should know, rough and through y things they would ll one can say about makes stronger the ss information and ess of religion. So d this paper, to take to read it. It will

THE SPIRITUAL

ON THE FIRST SUNDAY

MALCOLM MACCULL.

(week.)

ay say that no one ghty love can save is by the sinner him- ay, and we have no uked one who asked be saved?" by the er in at the straight r idle curiosity, for r practical conduct, his own calling and

God's never-failing g sinner. The ques- always forgive, but . God's forgiveness s never sure. Every lessens its power of me habits, and the e will may become tance may be impos- through all created liability, indecision; change. The tree, ed to bend in any ached maturity and though it may break hape. So it is with cy is to grow from ixity. The greatest perhaps of all time, f human nature, so treatise on ethics has a universities, came ance in evil habita cter which he calls amendment, a will using the evil and a self-doomed to the st and finding none." sin in the beginning, he first step on the ou, or whether you s. It is not, let me iness to forgive, but e become captive to to break its chains. r, you will see that ate, is the abode of , but that their con- definitely, from the g to the purity and from the penitent Jesus loved." It racters need diverse is note in common, or less incomplete, general progress, till t the Kingdom pre- id the Church of the liturgies and monu- e peace, repose, light, departed, including —even the Blessed e idea of purgatorial Christians are con- rmediate state into l souls were believed , in happiness and ness, and, therefore, e Church on earth, e state as a penal e faithful departed heaven before the . The early Church ief, as attested by

liturgies, epitaphs, [and other evidence, all souls remain in the intermediate state till the Second Advent. But I have not time to pursue that part of our subject to-night, interesting though it be. I cannot, however, conclude without some reference to two other points, one of which at least may suggest a difficulty to some minds.

If it be true that heaven is an abode of "many mansions," varying in splendour according to the spiritual elevation and capacity of their inhabitants, does it follow that there must needs be a separation, an absence of intercourse and intercommunion between persons of different characters and endowments—that husbands and wives, parents and children, loving friends and neighbours, who have loved each other on earth, will be separated in heaven according to their differing degrees of sanctity and receptivity? It does not follow, and we may find illustrations of the fact even here. In this world persons may live side by side in close intercourse, and yet occupy, so to speak, different "mansions," and enjoy different scenes and sources of happiness. Place a man born blind alongside of one who sees, and there is no separation in one sense; but there is in another. The man who sees is in a world of which the blind man knows nothing—the world of form and colour; a beautiful world, but requiring eyes to see it. Let the blind man be deaf in addition, and a second world is closed to him, touching him, embracing, penetrating him—the world of music—a world of exquisite beauty, but which does not exist for the deaf because they lack the sense of hearing. But, in addition to all this, photography and spectrum analysis have proved that there are worlds within worlds close to us now and here, of which our gross senses can take no cognizance. Photography has shown that there are multitudes of stars beyond reach of the most powerful telescopes, and that the light of these stars is ever playing on our earth. So distant are they, and so attenuated are their rays, that it takes countless billions of these luminous vibrations to make an impression on the photographer's plate. "The waves beating from the Atlantic in long course of time," says one of our leading astronomers, "have gradually altered the face of the shore. But in one second of time there are as many minute waves of light beating in on one plate as the Atlantic has sent in during a million years—a whole geological period. The human eye is colour-blind to a vast proportion of the rays which come in from the stars. But the photo-plate sees all these invisible rays a great deal better than our eyes see the visible rays." It bewilders the intellect, and makes the imagination giddy, to learn that within the petals of a flower, even within a speck of blood dissolved in a drop of water, the seven colours of the rainbow are seen as distinctly as in the bow which spans our sky. Yet that is one of the marvels which chemical analysis has revealed to us. Do not these things show how possible it may be for the inhabitants of Heaven to occupy different spheres of being and enjoy the glories of different worlds—sounds and sights being visible to some which are inaudible and invisible to others—and yet be all the while in close communion with each other? The material conditions under which we live here—let me say again—do not apply at all to the spiritual world. Loving hearts are not sundered in heaven any more than here because one may be purer and more richly endowed than the other, and therefore capable of receiving impressions to which the other is insensible. Just as the trained eye of the man of science can see a perfect rainbow in the lily or the rose—a world of beauty beyond the beauty seen by unskilled eyes—so different saints may see different worlds of splendour in the Beatific Vision, each receiving all that his spiritual conditions can appreciate.

But what do we mean by the Beatific Vision? Speaking generally, it means the highest vision of the Divine glory of which created intelligence is capable. St. Paul tells us that even in the intermediate state there are splendours too wonderful to find expression in any language of earth. How much more in heaven! Great names in theology believe that God the Father will never be seen by created eyes in His uncreated majesty and glory; and there are passages in the Bible which seem to bear that meaning. You remember the very striking incident related in Exodus xxxiii. 18, and following verses. Moses prayed God to allow him to see His glory—"I beseech Thee show me Thy glory." But he was told that he had asked an impossible thing: "Thou canst not see my face; for there shall no man see me and live. And the Lord said, Behold there is a place by me, and thou shalt stand upon a rock; and it shall come to pass, while my glory passeth by, that I will put thee in a cleft of the rock, and will cover thee with my hand while I pass by; and I will take away mine hand, and thou shalt see my back parts; but my face shall not be seen." Only the afterglow of the Divine Glory could be borne by human eyes. The unclouded vision of God would scorch and consume the beholder; and hence it is that it is an opinion among theologians that men will never see the

Divine Glory as it is in itself in the bosom of the Father; that they will only see it even in Heaven as it is reflected in the Incarnate Son. Our Lord uses an expression in His prayer to the Father in the seventeenth chapter of St. John's Gospel, which seems to bear out this view: "Father, I will that they also whom thou hast given me be with me where I am, that they may behold my glory, which Thou hast given me." St. Paul is still more clear and decided, for he says expressly, in the sixth chapter of I Timothy, that God "dwelleth in the unapproachable light, which no man hath seen nor can see." The expression is emphatic—literally, "whom not one of men, none of the human race, hath seen or can see." He puts no limit of time. Taking Holy Scripture for our guide, then, it seems that the Beatific Vision will consist in the closest view of Divine glory which the creature can bear, as it is seen reflected in the Incarnate Son—"the glory of God in the face of Jesus Christ," as St. Paul puts it. There will be degrees of happiness, some seeing more, some less; the saints differing from each other as one star differs from another star in glory. All will be as happy as their several natures will permit. All will be full, but not equally full—like vessels dropped into a well—each coming up full, but not equally full, and each expanding more and receiving more according to the capacity of each; "going on from strength to strength" in an endless journey into fresh worlds of greater splendour and increased happiness.

These surely are suitable thoughts on the last evening of the year. We are too much tempted to regard this world as if it were the real world, and the world to come as if it were unreal, shadowy, vague, unsubstantial, distant, somewhere beyond the fixed stars. But, in matter of fact, it is this world which is unreal, phenomenal, unstable, never continuing in one stay. And how short our tenure of it is, even if it were eternal! We are not eternally in it. We cannot tell how soon we may be summoned out of it; but we know the longest life has but a short time to remain here. On the other hand, the next world is eternal, stable, not distant, not beyond the stars—embraces this world, penetrates it through and through, is quite close to us, holding our treasures—those who are lost and gone from us, and whom we may hope to meet again, and even now are near us, though we have no organs to see and hear them. Let us take that thought home with us. How reverent it ought to make us, how careful, how cautious! Let us remember, then, on the eve of the New Year on which we are entering, that this world is not our home; that we are but pilgrims passing through it, and that its only importance, its only value to us, is that it is a school, a training place, "a cliff of the rock," in which, like Moses on the Mount, we may prepare ourselves to meet our God.

A CONGREGATIONAL DECLARATION ON CHURCH UNITY.

Another response to the Quadrilateral of our House of Bishops has been sent out in the shape of a declaration on Church Unity, from the Congregational Association of New Jersey, Eastern Pennsylvania, Maryland and the District of Columbia. The course taken by this association, at its meeting on April 18, was preparatory to general action among the Congregationalists, as to the reception of the basis of unity offered by the Protestant Episcopal Church of America.

The declaration has been sent to other Congregational bodies throughout the country, and is recommended as a basis for action at the next National Council. In a preamble to their proposition for unity the New Jersey Congregationalists say:

"Whereas, the spiritual unity and acknowledged fellowship of all bodies which seek to maintain discipleship of Christ is an object to be aimed at only second to the discipling of all men to Christ our Lord; and whereas the visible corporate unity of such Christian bodies will be the best evidence to their own consciousness and to the world of their spiritual unity; and whereas, such formal and corporate unity can only be secured by much preliminary consultation between various Christian bodies, . . . and whereas, honourable example in this regard has been already set pre-eminently by our brethren of the Protestant Episcopal Church; . . . we invite correspondence with, and propose to the various Protestant Churches, a union based on:

- "(1) The Scriptures of the Old and New Testaments, inspired by the Holy Spirit, as containing all things necessary to salvation, and as being the rule and ultimate standard of Christian faith.
- (2) Discipleship of Jesus Christ, the Divine Saviour and Teacher of the world.
- (3) The Church of Christ ordained by Him to preach His Gospel to the world.
- (4) Liberty of conscience in the interpretation of the Scriptures and in the administration of the Church. Such an alliance of these Churches should have regular meetings of their representatives, and should have for its objects, among others: (1) Mutual acquaintance and fellowship. (2) Co-operation in for-

eign and domestic missions. (3) The prevention of rivalries between competing Churches in the same field. (4) The ultimate organic union of the whole visible Body of Christ. Voted, that this paper be communicated to other State Associations and Conferences, and to the National Council for their consideration and action.

Signed by AMORY H. BRADFORD, WILLIAM HAYES WARD, STEPHEN M. NEWMAN, FRITZ W. BALDWIN, CORNELIUS H. PATTON, DANIEL A. WATERS, THEO. F. SEWARD."

With regard to the proposition of the bishops, the resolutions of the association say: "The Protestant Episcopal Church, having proposed union on the basis of the Chicago-Lambeth articles, we believe that the Congregational churches can accept unity on this basis, if these articles can be interpreted with such latitude as to allow to the terms used the various interpretations admitted by the contracting parties. The first article, the acceptance of the Holy Scriptures 'as containing all things necessary to salvation, and as being the rule and ultimate standard of faith,' is one upon which we also would insist. The second article recognizes two of the early creeds of the Church as containing the essential doctrines of the Christian faith. While regarding only the Holy Scriptures as authoritative, we also pay especial honour to these ancient creeds, and accept them as a 'sufficient statement of the Christian faith.' The third article requires the acceptance of Baptism and the Lord's Supper 'ministered with un-failing use of our Lord's words of institution, and of the elements ordained by Him.' As this is the habit of our churches, it can be accepted without difficulty. The fourth article requires the Historic Episcopate, with necessary local adaptations. This article is phrased with a happy indefiniteness purposely to allow latitude of interpretation and embrace the different views of the Episcopate prevailing in the Protestant Episcopal Church. It also carefully avoids terms imposing a diocesan Episcopate or any theory of episcopal succession. Inasmuch as the view of the Historic Episcopate prevails among us which holds the Episcopate to have been originally over the local Church, and inasmuch as this view also has large prevalence among scholars of the Anglican and American Episcopal Churches, this article can be accepted by the Congregational churches if interpreted in such a way as to give liberty to views of the Historic Episcopate prevailing in both bodies.

"If, however, by Historic Episcopate is meant the diocesan Episcopate, we are willing to treat for unity on this interpretation. We could extend our system of missionary superintendents so that it shall become general, and we could ordain them as superintending bishops, without local charge, over the territory occupied in part by our local bishops, and might give them such responsible duties as can be performed without interference with the local churches and local bishops. We could, when we desired, invite their bishops to unite with us in the ordination of our bishops and other ministers. This we could do, not because we believe the system necessary, but for the sake of meeting our brethren and accommodating our practice to theirs; and we think it could be done without interfering with the independence of our churches. We would, therefore, favour negotiation with the Protestant Episcopal Church on these terms, and earnestly hope that our next National Council will appoint a committee to correspond with the duly appointed representatives of that Church."

HOLY CONFIRMATION.

About this time of the year in a countless number of churches, parish priests are preparing candidates for Holy Confirmation. This sacred ordinance is sacramental in its nature, inasmuch as it possesses an outward and visible sign (the laying on of Apostolic hands) and an inward and spiritual grace (the bestowal of the seven-fold gifts of the Holy Ghost.) Holy Confirmation ought to be eagerly sought by all believers in the Bible. Valid Orders can only be had from an Apostolic Bishop, so also valid Confirmation. In the Church God founded there were three Orders of the ministry, *Apostles to ordain, Confirm, Govern* Dioceses, etc. *Priests or Presbyters* to administer Sacraments and govern parishes, and deacons to assist the priests. Everybody ought to receive Apostolic Confirmation. We say Apostolic Confirmation for there is a body of Christians who profess to give confirmation, namely, the Lutherans. Lutheran Confirmation is not real Confirmation because it is given by a minister. A minister can no more give real Confirmation than he can give real Orders. Real Confirmation can only be had from an Apostolic Bishop. The Apostles were the first Apostolic Bishops of the Church; their successors by unbroken consecrations are in the Church to-day. In the book of Acts, 8th Chapter, we are told that St. Phillip, the minister at Samaria, baptized people, but could not confirm them, so the Apostolic Bishops, Sts. Peter and Paul, had to journey from Jerusalem to Samaria, a great distance, to confirm those baptized, which they did by laying their hands on them

and praying. When they had so confirmed the baptized, these confirmed received the Holy Ghost. In Acts, xix. chapter, we are told that the Apostolic Bishop St. Paul first baptized twelve men and then confirmed them by the laying on of his hands. The Bible very clearly teaches the necessity of Confirmation. All Churches of Apostolic origin and having the Apostolic Ministry administer Holy Confirmation. Methodists, Baptists, Presbyterians, Lutherans, and every religious body of human origin have lost Confirmation because they have lost the Apostolic Ministry. The Lutherans, recognizing the necessity of Confirmation, empower the minister to bestow it, but it is clear if St. Philip could not confirm in his day, neither can any minister confirm in this day. Of course a form can be gone through by any one, but the Confirmation so given would be human, not Divine. In the early days of Methodism the Methodists all came to the Church of England for Confirmation as well as for the great Sacraments. The Presbyterians and the Baptists have felt their need of this Biblical Sacramental Rite. The Bible clearly proves, 1st: The necessity of all baptized people being confirmed. 2nd: That only an Apostolic Bishop can bestow real Confirmation.

As in the days of the Apostles, the Apostolic Bishops journeyed over their dioceses confirming the baptized, so to-day their successors by virtue of an unbroken line of consecrations, journey over their dioceses, going from parish to parish, and give Confirmation to the baptized. Confirmation is not a profession of righteousness, but an expression of willingness to receive strength from God as is implied by the use of the passive voice of the verb to be, "I am going to be confirmed"—to be strengthened—to receive help—to be blessed of God. Now is the time when Christians should consult the parish priest and ask him to have their names entered on his list for Holy Confirmation. It is also their duty to seek to have those not of the faith realize their need of Confirmation, so that they also might receive the sevenfold gifts of the Holy Ghost in Holy Confirmation from the Bishop on his visitation to the parish.

HOW CAN I FIND THE CHURCH?

By REV. R. H. GESNER.

Many are asking to-day, "how am I to know what to believe and which Church is right?" All the various communions of Christians claim to teach the true doctrine of Christ. Most all appeal to the Bible in support of their distinguishing tenets. The question which heads this article is important, because in the variety and opposition of Christian teaching, men find an excuse for remaining outside the Church altogether. And even the heathen have begun to take advantage of "our unhappy divisions," and bid the Christian missionaries first agree among themselves, and then come and teach them; for both these classes say: "How can you ask me to accept Christianity when Christians are not agreed as to what the new faith is?"

The importance of the question must be evident, and the Anglican Communion has its plain answer to the objection that one cannot tell what the Christian faith is. She says, to quote the words of the Rev. Vernon Staley, "The Holy Scriptures are the final authority in questions relating to Catholic Truth, the Church being the interpreter of those Scriptures, and that too in the sense in which the Fathers have generally understood them." The Church has a clear, reasonable and historic reply to all who ask "what must I believe?"

Suppose now, one in quest of truth, in search of the teaching of Christ and His Apostles. The Romanist tells him that the Holy Roman Church is the only true Church and that all others are heretical or schismatical. The Baptists, Methodists and all the other denominations tell him that their special beliefs are true ones, and claim to be following the teaching of the Bible. In this Babel of discordant sounds where so many opposing doctrines are taught and where all therefore cannot be true, how can he discover what is truly the teaching of Christ and His Apostles.

Now, for a person who does not own, who has not access to a large library, or who has not the time for prolonged investigation, I conceive that there is nevertheless a way to discover that branch of the Church which holds the faith as taught by the clergy of the Primitive Church and by those who wrote the books of the New Testament. Let one find out the leading and distinguishing doctrines of each denomination professing to follow the teaching of Christ and His Apostles, and then compare them with the teaching of the New Testament. For example, let him see if any Church holds the divinity and sole mediatorship of Christ, the government of the Christian body by a ministry derived in succession from the Apostles, the Sacraments of Holy Baptism and Holy Eucharist, the Rite of Confirmation. If he finds a part of the Christian body believing and obeying these doctrines, then it so far conforms to the Biblical rule and ideal. But suppose one discovers other

organizations holding doctrines alien to any beyond these, doctrines conflicting with them either through maiming or accretion, and that, too, as necessary to salvation. Suppose he finds Churches organized upon no principle of successive government, but upon individual and congregational choice, electing and ordaining its own ministers. Suppose he finds another insisting upon the mode of Baptism as essential, another discarding ministers and sacraments altogether, another ever and anon setting forth new dogmas as requisite to membership in what professes to be a Church teaching the doctrines of Christ, and still others abandoning Scriptural rites and even denying the Lord that bought them—must he not reject these beliefs as alien to the words and spirit of the New Testament? "But," says the truth seeker, "every denomination professes to find the proof of its teachings and its fundamental differences from other communions in the Bible. Can I doubt that they are all equally honest and sincere, or must I believe that the Bible can be made to prove anything? All these teachings cannot be true, for many are absolutely contradictory. What am I to do—abandon all hope, or is there a way out of this difficulty of beliefs?" Now, it is just here, I conceive, that the Anglican Communion comes to the rescue of the perplexed inquirer.

It reconciles or rather satisfies the truth-seeker by an appeal to the age immediately succeeding that in which the New Testament was written. He confesses his inability to find what is true, what is the teaching of Christ and the Apostolic Church from the Bible only; he must therefore confirm or reject a doctrine according as it forms or does not form part of the teaching of the Church in the centuries closely succeeding the century in the latter half of which most of the New Testament writings were composed. One need not possess a large library to ascertain what were the chief and characteristic teachings of the Church in the early years of the second century. A copy of the Epistles of Ignatius of Antioch or Clement of Rome would give one a fair idea of the unity of doctrine subsisting between the Church of that day and the Episcopal Church of to-day. If a searcher for the Church which holds most closely to the "Apostles' doctrine and fellowship" will pursue this method, there can be little doubt whether his convictions will lead him. He will find in that Sub-Apostolic age, a three-fold order of ministry universal. He will find Infant Baptism, Baptismal Regeneration, worship after a prescribed order. He will find the Holy Eucharist the first and chiefest rite of the Church. He will find the Sacred Scriptures used and believed to be the Inspired Word of God. Above all he will find Jesus Christ exalted as the Sole Mediator and Saviour of Men. It is reasonable, therefore, to believe that a Church whose cardinal doctrines agree not only with the plain language of Scripture, but also with the teaching of the Church in the age immediately succeeding that of the Apostles, is the Church which holds the truth as taught by Christ and His Apostles, and is the legitimate representative of the Lord Jesus Christ in the world.

Home & Foreign Church News

FROM OUR OWN CORRESPONDENTS.

QUEBEC.

QUEBEC.—Cathedral Services.—Many of our readers are aware that there has existed a considerable difference of opinion among the Cathedral worshippers, with regard to what is the best method of conducting their church services, and this diversity, which has existed for years, has lately been brought into prominence in the following manner. First of all, our Bishop, while he found earnest, hearty services in about all the churches of the diocese, felt keenly the coldness of the services at the Cathedral, which ought, of course, to be a high example to all around. There was a fair congregation on Sunday mornings, but there was very little responding and very little united action on the part of the worshippers. On Sunday evenings, the congregation was very small indeed, and as to week-day services, there was hardly any congregation at all. It was moreover evident, that, owing to this coldness and dreariness, many had deserted their church, and many more were proposing to follow, so that, unless some change was made, the outlook was most discouraging. Finding, therefore, that the Cathedral had been committed as a trust to the Bishops of Quebec—a trust expressly continued, when the Cathedral was lent by Letters Patent to its congregation and became also a parish church, and finding when the Cathedral was opened at the beginning of the century, there was a surpliced choir and proper Cathedral service, which was maintained for forty years, and finding also that arrangements had been made by the late Bishop, and agreed to by the rector and churchwardens in 1888, whereby there was to be "Solemn daily worship of Al-

mighty God according to the use of the Church of England, in all her cathedrals from time immemorial," the present Bishop, without asserting any rights, made last year sundry propositions, first to the select vestry, and afterwards to the worshippers as a body, leaving it to the Dean to accept the whole or such part of these propositions as might in his judgment seem to be best. The result was that the Dean, while he declined some of the points which were proposed by the Bishop, as being under all the circumstances inadvisable, gave his decision in November last to the effect that, in accordance with the expressed wishes of a great majority of the worshippers, the choir should come down from the west gallery to the body of the church, that the pulpit should have a position toward the north side of the church eastward of the choir, that the Sunday morning service should be read as hitherto, that the Sunday evening service should be choral, and that a surpliced choir should be formed as soon as possible, retaining, however, the assistance of the ladies of the present choir and thus maintaining a high standard of efficiency. And at the same time the Dean also decided that on week-days there should be simple cathedral services with a surpliced choir of boys and an auxiliary choir of ladies. Since, at the second meeting of the worshippers above referred to, there was presented by those who objected to the Bishop's proposals, a petition in which the petitioners said they would gladly accept all that had been agreed to by the select vestry, and since the select vestry had distinctly left the question of a Sunday evening choral service and of a surpliced choir to the congregation, which at this meeting voted in favour of these points by a very large majority, it was hoped that what the Dean decided would prove to be an arrangement to which all parties in the congregation would gladly agree; and in this case, and especially if the seats on Sunday evenings could be declared free, the Bishop felt confident that there would soon be a very considerable increase in the Sunday evening congregations as well as at the week-day services. And, thus far, in spite of the fact that, most unfortunately, certain families have absented themselves, there has been a most marked increase. But, during the winter, those who object to these very moderate proposals have been holding meetings and conferring together, with the result that, at the Easter vestry, they chose a select vestry entirely to their own mind; excluding even a minority of those who hail the choral worship as being necessary, as well as lawful and right. The next step was the moving of a resolution at the vestry to the effect that the pews in the Cathedral, instead of ranging from \$30 to \$50 per pew, should, in the future, be only \$1 per pew. The mover, Mr. R. Turner, said very properly that he hoped thus to open the Cathedral to all comers; he was forgetful, however, of the fact that, if this was the only object, it would be far better to declare all the seats to be perfectly free and to adopt some other plan, such as the well known envelope system, for the maintenance of the fabric and the support of the clergy and paid lay officers of the church. It was pointed out by such high authorities as Judge Andrews and Mr. James Dunbar, Q.C., that the motion was one which could not be properly entertained because it contravened Section XII. of the Church Temporalities Act, which provides that alterations of scales of pew rents cannot be made without previous notice and a special meeting. But, in spite of this protest, the motion was pressed to a decision and carried. A few days later, however, two legal opinions were given, the one by the Hon. Mr. Joly de Lotbiniere, and the other by Mr. W. Cook, Q.C., to the effect that the motion carried was *ultra vires*, and that it must, therefore, for the present, at any rate, fall to the ground. This is probably fortunate, inasmuch as anything that is done by surprise is hardly likely to afford permanent satisfaction. But it is easy to understand that, owing to all that has occurred, both parties feel somewhat vexed and hurt, and it is sad to hear that some members of both parties seem to be advisedly withdrawing their support from the weekly offertory. Whereas, when it has been made clear by both the Bishop and the Dean that the changes made have been adopted simply as an arrangement for the good of the greatest number, and that by this arrangement the principal service (*i.e.*, the Sunday morning service) is to be simply read as hitherto, while only the evening service, which was until lately very little attended, is to be given to those who love the beautiful choral worship of our cathedral churches, with an honourable understanding that these changes are final—surely both parties ought to be able to join hands and agree in a brotherly spirit to support their church to the full extent of their power. And there certainly need be no objection on the ground that it is unjust to thrust upon the congregation the additional expense involved in maintaining cathedral services, for whatever expenses are incurred in addition to those which have already been necessary for the maintenance of the parish church services, will be met, not out of the ordinary funds placed at the disposal of the wardens, but out of a special fund

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to be contributed or raised by the Bishop. Only let all realize how important it is to retain the interest and good-will of all the present worshippers and indeed to gather in ever more and more; only let all see that division means ruin and that union means strength, only let all consider that the Dean's decision, although it grants what many do not prefer, is yet far from granting all that was originally asked; only let all realize in fact what a mistake it is to allow the narrow spirit of two or three irreconcilables on either side to prevail against the moderate counsels of the many, and then, surely, all will be ready, for the sake of peace and for the good of the Church, loyally to abide by what has been arranged, walking worthy of the vocation wherewith they are called, with all lowliness and meekness, with long suffering, forbearing one with another in love, endeavouring to keep the unity of the spirit in the bond of peace, remembering that there is One Body and One Spirit, even as we are called in one hope of our calling, one Lord, one Faith, one Baptism, one God and Father of all, who is above all and through all and in all, to whom be all glory and praise for ever and ever. Amen.—*Quebec Diocesan Gazette for May.*

WINDSOR MILLS.—The Rev. J. C. Cox, M.A., incumbent of the mission of Brompton and Windsor Mills, P.Q., for several years past, has tendered his resignation, to take effect from May 1st, so as to accept work in the diocese of Nova Scotia, to which he formerly belonged.

LABRADOR.—Mr. G. W. Willis, who went to this distant mission in October last with the Rev. Isaac N. Kerr, as a lay reader and teacher, was stationed at St. Paul's River from the date of his arrival till Feb. 17th, where he started a school with 31 scholars. He then spent some time at a place called Baie des Roches, where there had never been a school before, and where there was not a single person who was able to read or write. He remained there for a time, where his services were highly appreciated, and gave the children a start, after which he moved on to St. Augustin River, a Hudson Bay post, where there are some Church people and children. He expected to leave there at the latter end of March for the headquarters of the mission at Mutton Bay, where he will have a large school, and will do a good work till midsummer, about the time of the Bishop's expected visit. The money spent by the Diocesan Church Society in maintaining a teacher in these out of the way places is money well spent.

During Lent the parish of Northfield, Vermont, of which the Rev. Geo. J. Sutherland, M.A., a former Labrador missionary, is rector, prepared a valuable box which was sent to St. Clement's Mission, Labrador.

Women's Auxiliary.—The annual meeting of the Diocesan Branch of the Women's Auxiliary was held on Wednesday, the 9th inst. At 10 a.m. there was a celebration of the Holy Eucharist in the Cathedral, at which an address was delivered by the Lord Bishop of the Diocese. The business meeting opened immediately after in the Church Hall, at which there was a good attendance of delegates from various parts of the Diocese. The reports presented showed a very satisfactory state of affairs.

TORONTO.

St. Simon's.—On our last visit to this church we very much admired the handsome altar rail recently fitted up in the chancel. This rail is entirely of brass, highly finished, and is made in two sections of about ten feet, with three supports on each. The standards are very heavy ornamental brass tubes, and serve to carry the larger sized top rail by means of cast brass brackets, one on either side of each support. These brackets are of a special design and are richly chased and finely finished, the whole appearance being exceedingly handsome and suited to the surroundings. The design for this rail is the work of Mr. E. B. Jarvis, the Yonge street architect, while the carrying out of his ideas and the fittings were left with the Keith and Fitzsimons Co. Ltd., of King street west, and certainly the completed work reflect great credit on both artist and artizan.

Homes for little children.—Have you got a place in your heart for one?—A short time ago the Children's Aid Society of Toronto asked our readers for foster homes for the children rescued by them. The response was very general, but the requests were almost entirely for boys and girls from ten to sixteen years of age, and of those the greatest number were for girls. Already a number of applications have been filled, where everything was found satisfactory, and foster-parents and children alike are well pleased. But there is another class of children, who have been almost entirely forgotten, and it is for those we now plead. These are the little babies and children up to four and five years of age. The society has at present several such candidates for homes. They

are mostly boys and are bright and happy little ones. Those desiring such children should apply at once, with letters of reference from their pastor and two other people of well-known standing, to the secretary, 32 Confederation Life Building, Toronto.

At the meeting of the synod of the diocese of Toronto, Tuesday, June 12th, a resolution, which has already been passed by the rural deanery of Toronto, will be moved by Rev. Septimus Jones to this effect:

That whereas on 20th June, 1873, the synod of this diocese did, with the assent of their presiding bishop, unanimously resolve to divide the then dioceses of Toronto into four dioceses.

And whereas two of the sub divisions then indicated have, with slight modification, been formed into the dioceses of Algoma and Niagara.

Be it resolved, that in the opinion of this synod it is expedient, in the best interests of the Church, that steps be taken to carry into effect the eastern sub-division then proposed, subject to such modifications as may be deemed necessary.

And be it further resolved that a special committee be appointed to consider the whole question, and to suggest for consideration by the various dioceses concerned and by the provincial synod, such rearrangements and sub-divisions of existing dioceses as shall best meet the greatly felt need of an increase of the episcopate, and provide the relief urgently required by the Bishop of Algoma; and further to indicate ways and means of giving effect to any scheme which they may propose, the committee to report during the present session of the synod.

Church of England S. S. Association.—The closing service of the Association will (D.V.) be held in St. Alban's Cathedral, on Thursday, 17th May, 1894, at 8 p.m., and will consist of choral evensong and sermon by the Rev. Canon Mockridge, D.D. The clergy are requested to bring their surplices.

Mrs. L. M. Mountford.—This distinguished lecturer will repeat her course of lectures under the auspices of Grace Hospital, during the coming week, at the Pavilion. Rev. Edward M. Bland, rector of Christ Church, Hamilton, writes: "It gives one pleasure to endorse most thoroughly Mrs. Mountford's lectures as illustrating Bible History; it would, perhaps, sound too much like flattery to say of her all that one feels or to repeat everything that was said during her few days here. It was at once an education and a treat to be present at her lectures; she has wonderful command of language, and a perfect knowledge of her subject, which she illustrates with grace and power in pose and speech. Every one who heard her once would follow through her whole course, and I trust you will secure for her the reception she deserves."

BOBCAYGEON AND DUNSFORD.—The Bishop visited this mission on Sunday, May 6th, and administered the rite of confirmation. The incumbent, Rev. W. J. Creighton, presented 48 candidates to his lordship, 36 at Christ Church, Bobcaygeon, and 12 at St. John's, Dunsford. There was a celebration of the Holy Communion at both services.

TULLAMORE.—The Lord Bishop will (D.V.) administer the Holy Rite of Confirmation in this parish on Trinity Sunday, May 20th, as follows: St. John's, Castlemore, 10 a.m.; St. John's, Edmonton, 8 p.m.; St. Mary's, Tullamore, 7 p.m.

NIAGARA.

The Synod of the Diocese of Niagara meets on Tuesday, June 12th.

HURON.

AYLMER.—Trinity Church has been re-opened after having been closed some time for repairs. The whole building inside has been frescoed and decorated with a great deal of taste, which makes it one of the prettiest churches in the diocese. The gallery has been entirely removed, the seats have been changed around and new entrance built at the front. The chancel has been enlarged, the organ turned round, and the choir now occupy seats in the chancel.

HAYSVILLE.—A children's service in connection with Christ Church Sunday School, was held on Sunday evening, May 6th. The Rector, Rev. J. Ward, was particularly happy in his manner of catechizing and addressing the children. Mr. Chas. O. Brown superintended the Sunday-school, and is to be congratulated for the flourishing condition of it and his long and faithful service.

INGERSOLL.—St. James'.—At a recent meeting of the Brotherhood of St. Andrew it was moved by Samuel Allen, and seconded by David White:

That we, the members of St. James' Chapter of the Brotherhood of St. Andrew, at this its first

meeting after the annual vestry meeting of the church, desire, with gratitude to God, to acknowledge the blessing which has been graciously vouchsafed to the labours of the Brotherhood since its organization in our parish; and also to thankfully express our opinion that the general work of the parish, as shown at the annual vestry meeting, is in an increasingly flourishing condition in all its departments. Carried unanimously.

The reference in the above resolution to the church's prosperity is based upon the following facts:

(1) The diocesan contributions of St. James' Church, published annually in the *Synod Journal*, have during the past year been within seven dollars of as much as those of the three years added together (1888, 1889, 1890) preceding 1891. In 1889 and 1890 the church held the nineteenth rank in the diocese outside the cities; in 1893 it rose to the sixth rank, the amount being the largest contributed in the last sixteen years, and probably the largest in the history of the parish. At the same time the contributions for home work in the parish have been much larger. Besides showing an advance in the churchwardens' report, about \$100 has been expended in church renovation, and \$1,921.97 has been raised on the rectory debt during the last three and a half years, reducing it from \$3,200 in 1890 to \$1,278 03 at present.

The above facts conclusively prove the financial progress of the church.

(2) Further evidence of prosperity is found in the increased attendance at divine service.

(3) Increase of about one-third in both attendance and contributions at Sunday-school.

(4) The formation of five new organizations which are vigorous and are doing good work—Church-women's Guild, Brotherhood of St. Andrew, Junior Mission Band, King's Daughters, and Christian Endeavour.

(5) And when to this is added the fact that the attendance at the Holy Communion has largely increased—that on Easter day (185) being, it is thought, the greatest in the history of the parish—it is hoped that there is ground for believing the parish has made not only financial progress, but also decided spiritual progress.

SASKATCHEWAN AND CALGARY.

The Bishop of Saskatchewan and Calgary has endorsed the action of the congregation of St. Alban's Church, Prince Albert, in extending a unanimous call to Rev. R. Renison to be future rector of that important parish in place of the Ven. Archdeacon Mackay, who has gone to the Diocese of New Westminster.

BRIEF MENTION.

The Rev. R. S. Locke, M. A., has removed to No. 371 Shaw street, Toronto, and will be pleased to discharge occasional Sunday or temporary duty.

British capitalists have \$500,000,000 invested in American railways.

There are from 15,000 to 20,000 working bees in a well-stocked hive.

The London orphanages are maintained at an annual cost of £835,000.

A boy at Hull, England, had a diseased lung cut out. Within three months he was well.

A test recently made shows that six quarts of alcohol are required to make an ox unfeelingly drunk.

The lakes in the Himalaya region of Thibet are the highest in the world.

The Rev. Bernard Bryan, of the Church of the Epiphany, Parkdale, returned last week from his three months' visit to Florida.

Persians are the only people who adhere to the ancient custom of bottling their tears.

According to the census of 1890, Philadelphia, not Brooklyn, is the "City of Churches."

During the nine years preceding 1876 there were 448 deaths annually in France from alcoholism.

The title of 8,000 books, mostly controversial, dealing with the subject of baptism, are given in the catalogues.

During the Franco-German war the French lost 23,499 men from smallpox.

Postage stamps are now cancelled by little machines run by electricity.

About \$50 has been handed to E. B. Daykin, Mattawa, toward the purchase of a suitable memorial on the grave of the late Rev. J. W. Plant.

The German Emperor likes to study the characters of his group of small sons, and to that end has given them a room next to the one used for business purposes for himself.

The British Museum has no less than 700 theological books written concerning the creation of the world.

The principal nations of the world have 2,291 warships, mounting 8,383 guns, mostly of very heavy calibre.

A Brotherhood House has been rented in Chicago by the Brotherhood of St. Andrew, to be opened as a home at a moderate price for young men.

So great is the echo in one of the rooms of the Pantheon that the striking together of the palms of the hands is said to make a noise equal to that of a 12-pound cannon.

Bishop Baldwin has appointed the Rev. J. A. Bloodsworth, late Presbyterian minister, to the charge at Thamesford and Lakeside, vacant by the removal of the Rev. W. Stout to Oil Springs.

In Cotta, a little town in Saxony, the names of persons who did not pay last year's taxes are posted in all the restaurants and saloons, and the proprietors dare not serve them with either food or drink.

A geographical expert estimates the fertile portion of the earth's surface at 20,260,200 square miles, and the barren region at 22,960,000 square miles.

In England last year less coffee, cocoa, strong wines and spirits were drunk, while the consumption of tea, light and sparkling wines and beer increased.

One theory of the origin of the canals of Mars is that they are the result of smaller bodies striking the planet at a tangent. This would account for the perfect straightness of the canals.

Mme. Fateno, wife of the Japanese minister, objects to the American dress because it does not permit her to sit on the floor comfortably, Japanese fashion.

The Rev. E. A. Vesey and Mrs. Vesey are spending a brief vacation in Muskoka, after which they will proceed to Detroit, where Bishop Davies has a parish waiting for Mr. Vesey.

The hugest solitary wave on record was that which accompanied the earthquake of 1868 off the coast of Arica, Peru. It was 50 feet high, and extended to New Zealand and Japan.

All Saints' Church, Cannington, is to have a Sunday-school building, the corner stone of which was laid on Friday last by Mr. N. W. Hoyles, Q.C., of Toronto.

An astronomer calculates that if the diameter of the sun is daily diminished by two feet, over 3,000 years must elapse ere the astronomical instruments now in use could detect diminution.

The Rev. John W. Jones, incumbent of the parishes of Maxwell and Dundalk, has received an offer from the Bishop of Huron of the rectorship of Thamesford. At the earnest request of his present congregation, he has declined the offer.

Edison on one occasion had in his aquarium several gold fish, each of which had been made to swallow a tiny electric lamp. When the current was turned on the fish presented a remarkable appearance. All the minute details of their anatomy were presented to view.

Of 103 candidates ordained, 58 to the diaconate and 45 to the priesthood, at the Lenten ordinations in England, only 38, or 36 per cent., were graduates of either Oxford or Cambridge.

A French writer says of the vultures of Africa that in flight they expend no force either to sustain or guide themselves. Their only effort is in balancing as they sail through space. The same is true of all soaring birds.

The winner of a prize for the best specimen of microscopic handwriting, offered in Paris recently, submitted a postal card containing on one side the contents of the first two pages of a big newspaper.

The reported discovery of a wonderful deserted city in a remote and almost inaccessible section of Sierra Madre mountains, Mexico, has been verified by Maurice Lentow and a party of explorers.

Rev. J. Gibson, M.A., rector of the Church of England at Norwood, sails for England, accompanied by his wife, next week. He will be absent for a few months.

British and Foreign.

The Bishop of Sierra Leone will leave for England on furlough about the end of May.

A volume of "Sermons on the Clerical Life" by the late Canon Liddon is announced by Messrs. Longmans.

At the Church of the Advent, Boston, a cancelled mortgage (\$17,000), which had long been a burden on the parish, was laid on the altar. The generous donors have carefully kept their names a secret, even from the rector.

The Bishop of Mashonaland, who has been invaded home, left Capetown for England on board the Union Company's steamer "Tartar."

The Right Rev. Charles R. Hale, Bishop of Cairo, expects to sail for England on May 16. He will spend the summer abroad and will attend the great missionary meeting to be held in London.

At the Church of the Transfiguration, New York, the offerings on Easter Sunday were devoted to the increase of the Endowment Fund, which now amounts to more than £14,000. The object of the fund is to provide for the future maintenance of the church in its present locality.

On the second Sunday in Lent, at the Mission Church of the Advent, in Seoul, Corea, the Rev. Maurice Wilton Davies, deacon, late of St. Boniface College, Warminster, was ordained priest by Bishop Corfe, missionary Bishop in Corea and the province of Shing King, in Manchuria.

The consecration of the new Trinity Church, San Francisco, on Easter Monday, was a grand function. There were thirty clergymen in the chancel, including the two Bishops—Bishop Wingfield, of Northern California, being present with Bishop Nichols.

The Right Rev. W. E. Meade, D.D., of Cork, was enthroned as Bishop of Ross at St. Faughan's Cathedral, Rosscarbery. Dr. Meade is Bishop of the dioceses of Cork, Cloyne, and Ross. The Archbishop of Armagh's mandate commanding the enthronement having been read, the Bishop was conducted to the throne by the Dean of Ross.

The programme is, we understand, nearly complete for this year's Irish Church Congress, which will take place at Cork during the second week of September, under the presidency of the Bishop of Cork. The speakers will, it is anticipated, include the Archbishops of Armagh and Dublin; the Bishops of Derry, Killaloe, Edinburgh, and Salisbury; the Deans of St. Patrick's and Worcester, Archdeacons Gore and Wynne, Professor Rawson-Lumby, and the Earl of Meath. Hospitality will be provided with Irish generosity, and everything will be done to make the Congress as successful as it has been in former years.

The Bishop of Manchester, in a letter published lately on the subject of the "Living Wage," tells a correspondent who writes to him the following facts:—"I live," he says, "as plainly as any working man, and believe that I work harder and more hours than nine out of ten working men, and yet I am compelled, by the expenses incident to my office, to spend £1,000 a year more than my official income."

The Rev. Edward Lauderdale, late minister of the Baptist Tabernacle at Grimsby, and spoken of as the "Spurgeon" of Lincolnshire, has passed the examination held by the Bishop of Lincoln, and is to be ordained deacon on Trinity Sunday next. He has been reading and preparing for his ordination for the last three months with the Rev. W. J. S. Rawson, vicar of Metheringham.

The recent lectures at Stoke-on-Trent on Mr. Vernon Staley's book, "The Catholic Religion," have had one decided effect. They have very materially increased the sale of that useful little work which has drawn down upon it the wrath equally of the Romanist as of the Puritan. One firm of book-sellers in Stoke, we are informed, sold six dozen copies between the first lecture and the second—that is to say, they sold in the week nearly half as many as in the previous six months.

The Central Board of Education at Pittsburgh, Pennsylvania, by a vote of twenty-nine to two, refuses to pay any teacher appearing in the public schools in the garb of any religious order. An application has been made for an injunction restraining the nuns from teaching in the public schools while wearing the dress of their order. Some Boards of Education have allowed nuns and sisters to act as teachers in the public schools and to wear their distinctive dress.

The heads of the Roman Catholic Church keep a careful look out for the dollar, and have an overwhelming influence in the Secret Councils of the City of New York. During ten years, from 1884 to 1894, Roman Catholic institutions received from the city \$5,526,783. All Protestant institutions (including the Protestant Episcopal Church) received during the same period the modest sum of \$365,467. The many churches received amongst their number about \$1,000 a day; the Roman Church received over \$15,000 a day for itself alone.

It is an interesting statistical fact that since the establishment of the Bible Society's agency for

Egypt—ten years ago—183,000 copies of Scripture have been put into the hands of the people in Egypt, and the immediately neighbouring lands. Of these, nearly 40,000 have gone to the seafaring folk passing through the Suez Canal and in the town of Port Said. About 66,000 copies were circulated in Egypt, 17,000 in Syria, 52,000 in Palestine, and 8,000 in Southern Arabia and the Red Sea coast.

The Bishop of Tasmania has issued a pastoral letter to the Church people in Hobart concerning the visit of the Rev. Canon Carter and the Rev. A. W. Robinson to that diocese, in which he says:—"We have worked to complete the material fabric of St. David's Cathedral, and I am one of those who believe that He Who received the widow's mite as presented to Himself, though it was given for the beautifying of the Temple, has accepted our efforts as an act well pleasing in His sight. But I am also persuaded that we cannot too soon make use of the completed Cathedral for a special effort to stir the spiritual life of our people. Therefore, I have taken upon myself to invite two clergymen from England to come and hold two missions in Hobart, the first at the Cathedral and the second at Holy Trinity Church. Canon Carter and the Rev. A. W. Robinson, who have accepted my invitation, are no novices, and are sure to win the hearts of our people by their earnestness, and tact, and quiet reasonableness." The two clergymen are expected to arrive about Whitsuntide, and to spend about seven weeks in Tasmania.

The Bishop of Tasmania, in one of the papers on "The Light of Melanesia," speaks of his visit to Florida which he declares has been our most signal triumph of late years. The native Church is thus described: Upon the shore close by are visible the native houses and the spacious and really splendid church, a specimen of like structures in many parts of Florida. They are noble pieces of bamboo work, capable of holding 300 or 400 people, with a high-pitched roof not less than thirty feet in height. They are famous for their singing in Florida. It is here that you can listen to all the parts taken by large bodies of men and women, though it is strange to hear the amen pronounced amen, and to listen to the late Rev. Mr. Plant called Pulaneti. (Natives here cannot conclude a word with a consonant, or pronounce two consonants together.) Let my reader imagine to himself such a building made of beautifully interlaced bamboo strips and crowned with a massive palm-leaf thatch, with doors cut high, compelling a step of two or three feet (in order that the pigs may not come to church), with no windows, because it is better to get light through the chinks of the wall than heat through windows—imagine this striking edifice planted in the midst of a mass of crotons ablaze with their leaves of crimson and gold and rich shades of every tint, and you have one of the most beautiful effects of tropical scenery, commingled with the associations of happy Christian life in the South Seas. Referring to the moral and spiritual life of the place the Bishop says: "In 1875 there was no really settled school in Florida. The captain of the ship told me also that in those days no natives were wilder, none more arrant thieves than in Florida, and every door and port-hole had to be closed ere these people were invited on board. And at the present time the Christians are numbered by thousands; in fact, the few heathen are simply waiting to be taught ere they give up their old beliefs." There are twenty-eight schools, 2,000 baptized, and 1,067 scholars on the island.

A very striking article recently appeared in the columns of a prominent dissenting review, published in the United States, dealing with the subject of the progress of Christianity among urban populations, compared with the growth of the populations themselves. The author groups American cities into three classes: (1) Those which have a population of more than 500,000, (2) those from 100,000 to 500,000, and (3) those numbering from 25,000 to 100,000. From census data he discovered that in each of the three classes Roman Catholics comprise about one-quarter of the populace, their proportion being strangely equal in all. In smaller cities and the rest of the country the Roman Catholic proportion is lessened. When he came to deal with the members of other religious bodies, he found that in cities of the first class they were about one-eighth of the population—i.e., half the number of the Romanists; in those of the second, one-fifth; and in the third and rest of the country, one-quarter, or a little more. A table was given showing the number of Methodists, Baptists, Lutherans, Presbyterians, Church people, and Congregationalists, for every 1,000 of the population in cities of each of the three classes, and also in the country, from which it appeared that the Church was keeping pace with the growth of the urban populations. In cities of the first class there were twenty-eight Church people to every 1,000 inhabitants, a number which is exceeded only by that of the Presbyterians, who are twenty-nine. The

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Church is weaker in the second and third-class cities, and weakest in the country; while the Methodists and Baptists, who are particularly strong in the country, exhibit a great falling off in the cities of all three classes, and most particularly in those of the first class. The obvious deduction is that the Church is grappling fairly successfully with the problems and difficulties confronting her among the great urban populations of the United States.—Church Bells.

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.

Deacons.

SIR,—Last week I wrote to you on behalf of an increase in the Episcopate. Will you allow me now to plead the cause of the third order, that of the Deacons? We profess to believe in three orders, but we really have only one and a half, an order of Priests and half a one of Bishops. Why should the Diaconate be merely a stepping stone for the Priesthood? Surely there is a special work for deacons. It seems to me that if the three orders were fully recognized, the Church would not only be the Church of Canada by right, but would quickly become so in fact. In most parishes there are lay readers. If they are worthy to be lay readers they are worthy to be deacons, and they would be able to give more work in the service of the Church. Why should lay readers supplant deacons? One is an order for man's convenience, the other ordained by Divine Providence. Then, so many of our missions are in charge of lay readers. These men would be much more useful to their parishes if they had received the Divine commission. The canons allow men to be ordained deacons even if they do not go on to the Priesthood. What, then, stands in the way of my suggestion? Nothing, nothing but that indifference and want of zeal which seems almost a characteristic trait of Church people. Mr. Editor, when you plead that the Church may have enough Bishops, will you not plead too that we may have deacons in practice as well as in theory?

A "DIACONALIAN."

The Children's Aid Society.

AN APPEAL.

SIR,—The enlarged sphere and the extent of the claims of the work of this Society, opened up by the passage of the "Children's Protection Act," have made it absolutely necessary to obtain a more commodious and suitable "shelter." To meet these demands the Board have rented the large house on Adelaide street, formerly used as St. James' Rectory. But considerable expenditure is necessary in preparing it for the purposes of a shelter, and there is required in addition very much in the way of furniture. The Society has, in the past, depended entirely upon voluntary contributions, and it is the desire of the management to continue to do so in the future. The City Council has made an appropriation of two thousand dollars (\$2,000), but the amount is wholly inadequate considering the character and extent of the work. It is expected that there will be an average of from forty to fifty children in the shelter, pending their being placed out in foster homes. The work is of a nature that will appeal to all persons who desire to see the neglected children of the city cared for, and placed in homes where under the kindly and moulding influences of family life they will grow up to be useful and respectable members of society, instead of degraded members of the criminal classes. A number of cots are required, but it is intended to appeal specially to the Sabbath schools of the city to supply these, and it is felt that Sabbath school scholars will gladly respond. The Society, therefore, appeal to the general public to provide the funds necessary for properly equipping the shelter, and for carrying on the greatly enlarged work now lying open to the Society's hands. We pledge the management to see that all possible economy is used, consistent with the efficient carrying on of the work of rescuing the unfortunate neglected children of our city. Already the Society has been the means of cheering the hearts and brightening the prospects of a number of children, by placing them in comfortable Christian homes. But the public generally has little conception of the great number of children who need the paternal care which the "Children's Protection Act" enables only this Society to exercise, and of the vast benefits which are certain to accrue, both to the children

themselves and the community at large. Many children are now practically waiting for the Society to do for them, as it has done for those already placed out, and many homes are being opened to receive them; but the Society can bring together the waiting child and the open home only as the generous public will aid with the money needed for the somewhat complicated and delicate work it has undertaken. May we ask for a prompt and generous response? Do not expect a collector to call, but send your contribution to the Treasurer of the Society, A. M. Campbell, Esq., Room 25 Confederation Life Building, Toronto.

J. K. MACDONALD, President. J. EDWARD STARR, Secretary.

Toronto, May 5th, 1894.

Family Reading.

To The Holy Trinity.

Great Creator, Lord of all, Father, Friend, on Thee we call, Hear Thy children's prayer; Guard us, rule us, as is best, With Thy loving favour blest, Till we reach Thy home of rest, And are with Thee there.

Jesu, Who for man did'st die, Who dost plead Thy death on high, And our place prepare; From sin's bondage set us free, Lead us onward after Thee, Till with joy Thy face we see, And Thy likeness wear.

Holy Spirit, Life, and Light, Wisdom, Purenness, Love, and Might, Fallen souls restore; Guide our spirits when we pray, Cheer us, help us on our way, Make us holier day by day, Till we sin no more.

Ever blessed Three in One, Make Thy will in us be done, Show in us Thy love; Keep us Thine while here below, Make us in Thy grace to grow, And at last Thy glory know In the world above.

Love's Mastery: Or the Gower Family.

A turn in the road brought the party in view of what, in that part of the country and at that season of the year, was a rather unusual sight, a large encampment of gipsies. Horses and asses were tethered to the ground: the male part of the company were apparently abroad in quest of supplies, while the children and one or two elderly women were lounging about in the vicinity of the encampment. They were dark strange-looking wanderers, veritable gipsies, as both speech and complexion indicated.

"Now for some real fun!" cried Clara Venables, suddenly checking her horse, and turning to her companion. "Mr. Gower, I challenge you to have your fortune told."

"Most willingly, after yourself," Mr. Gower answered, laughing.

"After me, of course! That is just what I intended. It won't be for the first time, I can assure you. My fortune has been told by pretty nearly all the gipsies in the kingdom—by this old crone herself before now, likely enough;" and Miss Venables sprang from her horse, threw the reins to her companion, and advanced towards the elder of the two women, who, seeing prospect of a good stroke of business, and perchance, as the young lady remarked, recognizing in her a former patron, came forward, and commenced, in strangeout-landish dialect, recounting her marvellous powers, and advising the whole party to make proof of them.

True to her challenge, Miss Venables was the first to accept; and, after scrutinizing the remainder of the group, the gipsy drew her apart, and poured into the ear of the giddy girl very much the same story as she had confessed to hearing so often before.

She came back, laughing and shrugging her shoulders. "Now, Lora—ladies first—you go; and then Mr. Gower must redeem his pledge."

Lora hesitated. It was not a proceeding that suited her refined and fastidious nature: the close

contact with so coarse and repulsive a woman as this certainly was, and the actual folly of the act itself, both considerations drew her back. And yet at the same time a feeling unworthy of her better self, and which hitherto she had never owned to, led her strangely onward. Might not this fortune-teller really possess a little of the power she boasted? Would she not, with a sufficient bribe, give some little certain glimpse of the future which concerned her so anxiously? She hesitated for some moments. "George, will you allow me?" she asked at length.

"Nay indeed, I will make no rash promises lest I should break them," he answered, smiling.

"But have you any faith in the thing?"

"Yes, every faith," he answered sarcastically, and not doubting for a moment that his betrothed would comprehend his meaning.

But Lora's thoughts were too busily absorbed just then; and she took the grave words in earnest.

"Surely, you need not get down. Ride on a few paces, if privacy is so absolutely indispensable, and let the woman come to you," Captain Flammank continued.

But Lora preferred dismounting. The gipsy woman had heard and weighed each word of the brief conversation; and, in order to impress more forcibly upon the mind of the haughty beauty the importance of her professions, she drew her farther apart, and almost beneath the covering of a low canvas tent, which had shielded a portion of the vagrant family during the severity of the past two nights.

"And with what will the lady have her hand crossed?" was the first question the woman put, as Lora, all unused to so humiliating a position, stood loftily before her.

Miss Gower drew out her delicate portemonnaie, and placed half a sovereign in the extended palm. The gipsy's eye gleamed triumphantly; Miss Venables' gratuity had not exceeded a silver-piece, not of the largest.

After lengthened and curious investigation of the delicate hand most reluctantly uncovered and displayed, the old woman commenced a strange unintelligible jargon, to which there could be no definite meaning attached, but which conveyed plausible assurances of luck, wealth and unbounded happiness, should the lady's fortunate star continue in the ascendant.

Dissatisfied and perplexed with the one question which alone she cared for altogether unanswered, Lora was about to turn away, when a new idea struck her, and she stood yet farther within the shelter of the dark and dirty tent.

"You answer any questions, I imagine?" she inquired, with that kind of proud and almost insulting tone of superiority which the crafty woman at once recognized and resented.

"Any one question you may choose to put, my lady," was the reply, with no touch of annoyance or of resentment in the tone.

"Am I to be happy in my love?"

Miss Gower spoke the words in a low hushed voice, and with a flush of shame mounting to her very brows.

The old woman looked keenly and pitilessly into her face. Now was her time for revenge; though how far more bitter a one was to be inflicted through her medium neither at that moment would have dared to contemplate.

"A strange shadow rises before me," the gipsy said, "which will surely come between your true love and yourself: whether or not, in the end, you will struggle through, it is not given me to disclose—only beware!"

"Just what I have always dreaded and believed," Lora murmured inwardly, and, turning away with a proud smile and a flush of colour upon her face, she rejoined her companions.

"What an age the old witch has kept you! Now Stella, for your turn!" Clara Venables exclaimed.

But Stella drew back.

"O no, thank you, not me," she answered quickly.

"And why not you, I wonder? If I had a face only one-tenth as pretty as yours, would not my fortunes be different? Dozens of devoted lovers—yourself among them," turning to Mr. Gower, "sighing at my feet, and I don't know what felicities beside. But seriously, Stella, you'll go?"

"No, not for anything."
 "Why on earth not?"
 "I don't think it is right," Stella answered quietly. "Dr. Lyon was speaking of it only the other day."

"O, the oracle has spoken; no wonder we obey," Lora said, wishing all the while from her inmost heart that she had acted as wisely and truly as her little sister.

Stella's face grew very troubled; but Miss Venables, who with all her nonsense was very feeling and good-natured, declared she should not be teased, and that as she grew older she would learn to decide for herself, even on such a weighty matter as the present.

Mr. Gower's interview was of short duration; and then both the elder girls attacked Captain Flamank, using all their eloquence to persuade him to follow their example—Lora, from the feeling that her own folly would appear greatly diminished by his partaking it; Miss Venables, from the desire to change the determination of a strong decided spirit; but both failed.

"I shall be safe in wearing Stella's colours for once," he said; and whether or not Captain Flamank noted the cloud that his words brought to the countenance of his betrothed, it would be difficult to say, only he changed the subject of conversation; and, Mr. Gower at the moment quickening his horse's pace, the rest of the party followed his example, and the Park was soon reached.

(To be continued.)

The Superiority

Of Hood's Sarsaparilla is due to the tremendous amount of brain work and constant care used in its preparation. Try one bottle and you will be convinced of its superiority. It purifies the blood which, the source of health, cures dyspepsia, overcomes sick headaches and biliousness. It is just the medicine for you.

Hood's Pills are purely vegetable, carefully prepared from the best ingredients.

What Christianity is.

Jesus Christ came down from Heaven to reveal to our finite understanding some of the hidden things of God; to "declare" them not only by His words, but by His works. The false religions of the world present, under this guise or that, some symbol of the Creator; but Christianity is the only form of religion which, possessing the true knowledge of the Living God, can impart it to mankind.

Guided by Christianity, we may know God; we may claim Him as our God for ever and ever; we may learn to understand His government of the universe, the nature of His rewards, the certainty of His punishments; and we may watch the unfolding of the great drama of life, which, with all its changes and chances, must ultimately lead to the triumph of Christianity and the salvation of the world, under the all-merciful, all-powerful guidance of God.

A Great Good Fortune.

Mr. C. Leonard, South Boston, Mass., writes: "I have suffered a great deal from dyspepsia the last five years; have tried about everything but with little benefit. Having the good fortune to hear of K. D. C., I thought I would try it; it worked wonders in my case, and I am now as well as ever. I earnestly recommend it to all those suffering from dyspepsia or indigestion. Try it and you will be convinced."

The Responsibilities of Life.

MARGARET I. STRODE.

What a vast amount of meaning is embodied in that one short word, Life. Its presence is everywhere apparent, from the giant oak that towers so majestically above us, to the smallest flower that lifts its head to receive the falling dew drop, and be kissed by the morning sun. In the air we breathe and the water we drink are myriads of living, breathing, creatures. "What is life?" Is it the only chief essential to our existence, the mere transit from the cradle to the grave? Ask

the Sage, and he will answer, "wisdom, knowledge and power." Seek the busy workman at his toil, whose brow is deeply furrowed by care; and his reply will be, "labour, never ceasing labour." Go ask the gay votary of fashion and pleasures; and for answer receive, "Life is vain, its pleasure deceitful." Behold the merry light-hearted school boy, with the fresh blood bounding through his veins, and he will tell you, "Life is hope, with promise of fruition." Question the Patriarch, whose head is white with the snow of many winters, and quick will come the response, "Life is what we make it." And thus we find that as a feeble infant, pure and sinless, we first inhale the breath of life, and for a short time are dependent upon the love and care of those who nurtured us, but in the years that follow it is ours to make or mar. I would like to speak to the young, so innocent and free from care during childhood's happy hours, and gently teach them to watch for the thorns that are hidden beneath the roses which bloom along life's highway.

To the youth just leaving the threshold of home to battle alone with the stern realities of life, as they gird on their armour, ready for the conflict, I ask them to consider well the course they are to pursue. One false step in the beginning has wrecked many a fair promise of the future, and filled thousands of ignoble graves. The world is all before you, but there are only two roads from which to choose. One of the ways is broad and short, and as far as the eye can reach the path seems strewn with bright hued flowers, the air is heavy with perfume and filled with the music of birds. In the distance stands a dark-eyed siren, beseeching you to come and join in the revelry, and partake of the banquet, where the choicest viands grace the board. You hesitate—then yield a willing captive, trusting in your own strength to taste of the cup of pleasure only for a short season, and then return, only to find when too late that the tempter's will is stronger than your own. The net is skilfully spread to catch the unwary feet. What at first was sweet to the taste will turn to wormwood and gall. The other way is narrow and long; pure and lovely are the flowers which bloom along its pathway, the air fragrant with a perfume which invigorates, but does not intoxicate, and the carol of the birds fall sweet and low upon the listening ear; instead of the bewitching siren (who is only the wily serpent in another form), you will find three faithful guides, faith, hope, and charity, to attend and guard you through trials and temptations—constant companions in sunshine and shadow, tempest and calm, leading you gently on to the haven of true rest, and the enjoyment of unalloyed happiness.

There are those who have reached the years of discretion, strong in their manhood's prime, shunning alike the pleasures of sin, and the "ways of the righteous," but selling their lives for what? Gold! Is all that is good and noble in their characters to be sacrificed upon such a base altar? As the years roll on their minds become calloused, having no time or thought for anything else save to worship at the shrine of mammon, but "what shall it profit a man, if he gain the whole world and lose his own soul?" Christ tells us that "Life is more than meat," and was He not in "all points tempted like as we are, yet without sin?" It is a sad sight to witness the evening tide of one grown old in sin; the shadows of night are deepening without one ray of light to brighten the gloom, friendless and forsaken, a whole life wasted for time and eternity.

"Forenoon, and afternoon, and night
 Yea, that is life; make this forenoon sublime,
 This afternoon a psalm, this night a prayer,
 And time is conquered, and thy crown is won."

How peaceful and serene the life of a true Christian! With what strength and courage he meets and bears the many trials and crosses! Firm and steadfast is the step that follows the "Master." There will be no terror depicted on that face as the last enemy, "Death," approaches; instead, the countenance beams with a sweet and holy joy, in the full assurance of a glorious resurrection, and the "crown of life eternal." Compare it with a life once stainless, now steeped in sin and uncleanness, with garments dyed in the blood of the victims he allured to ruin. Oh! the agony, the horror of relentless remorse, and the last

bitter wail of despair as the lost soul leaves its tenement of clay.

Is life so real, so earnest, that we grow careless, and thus delay to prepare for the lifetime of the soul, whose years are endless? Should we not at all times earnestly and prayerfully consider our ways?

Of what use are we making of the life entrusted to our care, and to what purpose are all our ends and aims directed? Will they be instrumental in bringing us safely to "the mansions of the blest," with God and His holy angels, or will they lead us into the "prison of the lost," with Satan and his adversaries? Perchance some wanderer from the fold, storm tossed and weary, may hear these words and call to memory a fond mother's tears and prayers for her wayward child, or a sister's love and tender pity for the erring one. If this one feeble effort should be the means of rescuing a fallen one from despondency and woe, oh! what joy to win a precious soul for Christ; but there is "rejoicing in heaven over one sinner that repenteth more than ninety and nine just persons who need no repentance."

"Then choose at the onset, and write while you may,
 The record no hand can efface;
 Your name may be wreathed with a garland of bay,
 Or blotted with shame and disgrace."

K. D. C. Pills restore the bowels to healthy action.

Order of the Sisters of Bethany.

This society, composed of young women, has now been in existence nearly three years, and has been helpful to many. The Rule of Life is simple and definite. Each member pledges herself to try every day to learn something of our Lord Jesus Christ, and to try each day to do something for Jesus Christ, striving to catch something of the spirit of Mary of Bethany, and to imitate the faithful service of Martha. This rule has proved really helpful in bringing the members of the Order nearer to our Lord in their daily lives.

In *The Churchman* of last January a notice was given of this Order, and as a result several new chapters were formed, among these one in Windsor, Vt., one in New York city, and one in Amsterdam, N. Y. These chapters adopt their own methods of work under the Rule of Life. It is hoped that other groups of women or girls may be moved to organize such chapters. Further particulars will be very gladly furnished upon application to Miss Mary C. Crawford, General Secretary, O. S. O. B., 16 Essex street, Charlestown, Mass.

K. D. C. acts like magic on an overloaded stomach.

The Sense of Sin.

Thoughts of death and judgment awaken fear, and may lead to true repentance. The thunders of Mount Sinai can awe the most unthinking. But it is the Cross that shows the sinner his sin in a way to make him hate it. The love of God in Christ is the power that moves the heart of man to yield to the Divine influences. Dread of pain and loss may drive back from tempting sins; it is the thought of the pain and loss which sin laid on the Saviour, that breaks the hardness of the sinner's heart and wins him to holiness.

As holiness grows, so does the sense of sin deepen. As the heart is softened, sorrow for sin becomes more full of humility. As Christ is known and loved, there will be a higher aim in the life, and each failure in close, faithful following will be felt and mourned over. The world thinks lightly of sin. The careless disciple is not jealous for his Lord, and is content if he be free from glaring faults. It is those who prize most the grace that saves them, and the favour that fills them with lowly joy, who are aware of their shortcomings, and long to be less unworthy. Those who are forgiven, and are being cleansed from all unrighteousness, confess their sins most earnestly.

Purify the blood, tone the nerves, and give strength to the weakened organs and body by taking Hood's Sarsaparilla now.

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"There was no One to Cry to."

A little girl of four years was hurt, but did not cry until some hours after when her mother came home; and then she burst out weeping. One of the servants, not understanding human nature, said to her, "Why did you not cry before?" She answered, "There was no one to cry to."

These sweet child-words responsive echoes find
Within each heart, sore-wounded and alone;
We cry not to the busy world, whose feet
Pass hurrying by: it heedeth not our grief,
Nor doth it understand our woe.

Perchance
A gentle hand is laid in ours, while friends
Press softly round, each speaking kindly words.
Yet weep we not! Only in part judge they
The burden of the soul—Alas for grief!
When greatest unto others most unknown.
Then cometh One, whose pale, calm face doth tell
That He hath suffered grievous hurt; His hands
Nail-pierced, are stretched to draw us near.

His brow
Doth wear the crimson marks of cruel thorns,
While the red wound, deep in His sacred side
Speaks to the broken-hearted, that His heart did
break.

Then fly we to His breast, and there
Weep tears of anguish; He alone, with love
More tender than a mother's sympathy,
Doth share our wrongs, and understandeth well
Our deepest woe—It hath been said, He wept.

Protecting Cottolene.

The N. K. Fairbank Company of Chicago have lately brought suit in the United States Court against W. L. Henry, of this city, for \$5,000 for infringement of their trade mark "Cottolene." The N. K. Fairbank Company sets forth that they originated, prepared, and put upon the market a new food product consisting of refined Cotton Seed Oil and a small proportion of Beef Suet, making a pale yellow material of the consistency and substance of lard, almost without odor and intended to take the place of lard in cooking.

In order to indicate the source and genuineness of their new food product, they originated, coined, and use as a trade mark the word "Cottolene." The healthfulness and many other advantages of Cottolene over lard were so apparent that Cottolene became at once very popular and is now largely sold all over the country.

The new food product and its name "Cottolene" have become widely known as the product of The N. K. Fairbank Company. The trade mark is described as a "trade mark for Oleaginous Food Substances, etc.," "consisting of a head or neck of a Steer or other bovine partially enclosed by sprigs and branches of the Cotton plant."

The N. K. Fairbank Company charges that W. L. Henry, of Macon, Ga., a dealer in fresh meats and food products generally, has been and is endeavouring unlawfully to avail himself of the benefits of the name "Cottolene" and its popularity; that he has been and is selling a product similar in kind, but inferior in quality, under the name of "Cottolene," to the injury of the original and genuine "Cottolene," and to the loss and injury of its manufacturers, The N. K. Fairbank Company.

The infringements upon the trade mark of "Cottolene" have become so frequent, and so many dealers are selling an inferior article and claiming it to be Cottolene, that The N. K. Fairbank Company are determined to protect their customers and propose to sue every retail dealer who is thus imposing upon his customers and infringing upon The N. K. Fairbank Company's trade mark.—*Telegraph, Macon, Ga.*

Charity.

Faith and hope are great; but charity is greater, for charity is the life itself, and charity abides. It is our life hereafter as it is our true life here. Our faith and hope will be in God forever. Charity is our share in God himself; it is the very atmosphere of heaven, the air we breathe above: it is the revelation of God's own mind to us; it is the universal law of His everlasting Kingdom. In the exercise of that charity we shall realize, as we never can here, what full communion is. We shall realize fellowship in sharing, first one with another, with those whom we once despised but whom we have now learned to love, as well as

those whom we loved before—whatever peace, joy, power, knowledge, has been bestowed upon us; then with God the Father, and with His Son Jesus Christ in unceasing Communion, we shall find the glory of Heaven, and shall experience the fulness of joy.

Now abideth—Faith, Hope, and Charity, but the greatest of these is Charity."

Enjoy.

Enjoy to-day the flowers that blow,
Even though they fade amid their blowing;
Enough for you to calmly know
That God has other flowers in growing,
As fair as those so swiftly going.

Enjoy to-day the flowers that blow,
Though you too fade amid their blowing;
Enough for you to calmly know
That God has other gardens growing,
And you to fairer blooms are going.

WADE ROBINSON.

A New Chemical Paper.

A chemical paper has been invented in Germany from which ordinary ink writing may be erased with a moist sponge. It has no difference in appearance from ordinary paper, and it is impossible to tell whether the paper has been treated with the chemical upon the closest examination. On account of the opportunities it affords for fraud, the German Government refused the application for a patent, and it is said that its manufacture will be prohibited by law.

The Week.

A journal which outlives all the vicissitudes which beset journalistic ventures in this country, and for eleven years more than holds its own, is a paper that must have roots in the soil and good cause for its existence. *The Week* has taken root in Canada. It fills a real and not an imaginary need. The best thoughts and aspirations of the country must have a medium for their expression, and *The Week's* record shows that it is the chosen medium. Free from party leanings, and possessing the courage of its convictions, *The Week* has ever aimed to promote independence in public life, and honesty and integrity in our legislatures. *The Week* is a standing protest against provincialism, representing as it does, by its large number of contributors and correspondents, all parts of the Dominion. In no other Canadian publication can be found the contributions of such prominent writers. *The Week* discusses affairs from the point of view of the nation, and not the province. This fact, is abundantly recognized abroad, and the paper is constantly quoted by English and American magazines and reviews as the best exponent of the best thought and life of the Canadian people.

The Poison upon Indian Arrows.

The South American Indians poisoned their arrows with curare, a dark resinous substance. Professor Jobert, of Paris, when in Brazil, succeeded in bribing an Indian of the Tecuna tribe to disclose the secret of its preparation, and found it was prepared from seven different plants, which were ground and boiled together. Less than a grain of this substance injected beneath the skin of an animal causes utter abolition of motor power, the motor nerves being paralyzed. While sensibility is preserved, respiration is stopped, so that no evidence of breathing is perceived, but the heart still beats, and if artificial respiration be kept up, and the dose is not too large, the animal may recover. The effect is one of trance. Strange to say, the poison has no effect if taken into the stomach. The spikes of the javelins and points of arrows are thickly coated with curare, and a wound from such an instrument, however slight, must prove fatal, the death being of the most horrible kind, when we remember that consciousness and sensation are in no way blunted for a time, and the individual must appreciate the condition he is in. The Australian natives killed their enemies with instruments dipped in the decomposing fluids of the human body, which were kept until decomposition had advanced to

the proper point. A scratch from this instrument, called *nielgerii*, always proved fatal.

The Son of Man in Heaven.

There are some persons who quite fail to realize the truth of the incarnation of the Son of God, and who believe that at the ascension He threw aside the mask of humanity which had now fulfilled all its uses, and returned to heaven as He came down from heaven for our redemption. There are others who are better instructed in the truth that the two natures—the Divine and human—are indissolubly united in the Christ, who yet fail clearly and firmly to realize the truth of the humanity, and its consequences, at all times and under all circumstances, and it is, perhaps, especially at the ascension that their mental grasp of the humanity and its consequences becomes feeble and confused. Therefore, it is the more necessary here to call to mind that our Lord was truly man as well as truly God, not a mysterious being of a mixed nature, partly human and partly divine—and, therefore, neither truly God nor man. His was a true human life, in all the phases through which it passed. We too shall die and rise again and ascend to heaven as our Lord did; they are natural phases of human existence; and in all the circumstances transcending ordinary human experience, which surrounded the death and resurrection and ascension of our Lord, still his was a true human life in the midst of and through it all. And our Lord Himself says, "God hath given Him (*i. e.* Jesus) authority to execute judgment also because He is the Son of Man" (John v. 27.)

Breaking Down.

Some men are invincible by nature. No failure can break them down. But there are thousands of men of superior intellect who are deficient in this glorious gift. Which of us cannot call to mind some individual of this class who, after battling manfully against perverse circumstances for a time, at last gave up, acknowledged himself beaten, and tacitly admitted that his life was a miserable failure? Many a man has thus broken down when one more vigorous essay would have tided him over his difficulties, brought him into smooth water, and enabled him to snap his fingers triumphantly at a world which scarcely bestowed a pitying look on him as he threw up his arms and ceased to struggle.

"Yours Truly."

Those to whom writing is pleasant and easy should beware how they harshly judge those to whom it is difficult and burdensome. Could they again meet face to face the friends who seem to have deserted them, the cordial hand-clap and the beaming eye might at once prove that the heart had not swerved from its loyalty. It is one of those many cases where one with a delicate mind and an unselfish disposition will suggest every possible excuse for the dereliction of another while admitting none for his own. Severity to self and leniency to others have no better field for their mutual action than in the matter of correspondence.

—Faithfulness ought not merely to lead us to do great things for God's service, but whatever our hands find to do. The smallest things are small only in themselves; they are always great when they are done for God, and when they serve to unite us with Him eternally. It seems to me that a soul which sincerely desires to belong to God never looks to see whether a thing is small or great; it is enough for it to know that He for whose love it is done is infinitely great.

Cleanse the stomach and sweeten the breath with K. D. C.

—He is no whole man who does not know how to earn a blameless livelihood. Society is barbarous until every industrious man can get his living without dishonest customs. Every man is a consumer, and ought to be a producer. He fails to make his place good in the world unless he not only pays his debt, but also adds something to the common wealth.

Willie's Courage.

Willie Carr was one of those young men who never like to be beaten at anything. Only dare him to do a thing, and he would do it, no matter how absurd or foolish it was. He had lately come to live at a town on the sea-coast, and he and his school-fellows constantly amused themselves on half-holidays by climbing the cliffs, fishing, boating, and many other seaside pastimes.

On one Saturday afternoon Willie said to his companions:

"The tide has just turned; in a quarter of an hour that rock" (pointing to a small rock covered with sea-weed) "will be under water; I dare any one of you fellows to run ten times around it."

Some shook their heads, and said they did not care to run the risk of being drowned; but a few said, "We will go, if you will lead us."

So off they started. The water was over their shoes at the first round.

"Salt water will do us no harm," said Willie.

At the sixth round, Tom Bishop and Willie were the only ones who kept on running; the water was already above their knees, for the tide was coming in fast. At the eighth round, Willie was running alone, and many of the boys said, "Don't go any more, Willie." But Ned Dawson cheered him: "Only twice more, and I will say you are the bravest fellow in Hastings." But at the tenth round all said, "Don't go any more."

"Do you dare me to do it?" cried Willie. "Although the water is above my waist, I will go, just to show you what I can do."

Many of them tried to hold him back; but he rushed off, panting, for his last round. When he reached the rock he was very tired, so he sat down to recover his breath; then he got up and waved his cap. The others cheered him, and cried, "Make haste! come along!"

But he stayed longer than was necessary, just to show how brave he was, and waved his cap.

At this moment a large wave dashed over the rock, drenching him to the skin, and obliging him to start off. But before he had gone half-way on his journey, another wave came rolling along, and he found himself up to his armpits in water; another came, and then another, and carried him off his feet. He was nearly choked with the salt water that went down his throat, but he recovered himself enough to get back to the rock; there he sat, panting and exhausted.

His boasted courage began to fail. He could swim but little, and, encumbered with his wet clothes, and all exhausted as he was, there was not much chance for him. Higher and higher the water rose; the rock was under water; and there he sat, pale and shivering.

Some of his comrades ran off for help, but poor Willie doubted if it would come in time. All his sins and follies rose up before him like a cloud; he thought of his mother's anguish (for he was her only son), and how she would feel when she heard he had been drowned—drowned, and by his own folly! A large wave rolled over him—he tightened his grasp on the sea-weed; another came, and then another; a mist rose before his eyes; he loosened his hold, and all was dark.

Some hours later, Willie was in his own bed at home, and a lady with a sweet, pale face bending over him. "Thank God!" she said. Willie heard it, and opened his eyes.

"Oh, mother!" he said, "I am saved, then! I was so frightened, and, when I thought of you, death seemed so terrible!"

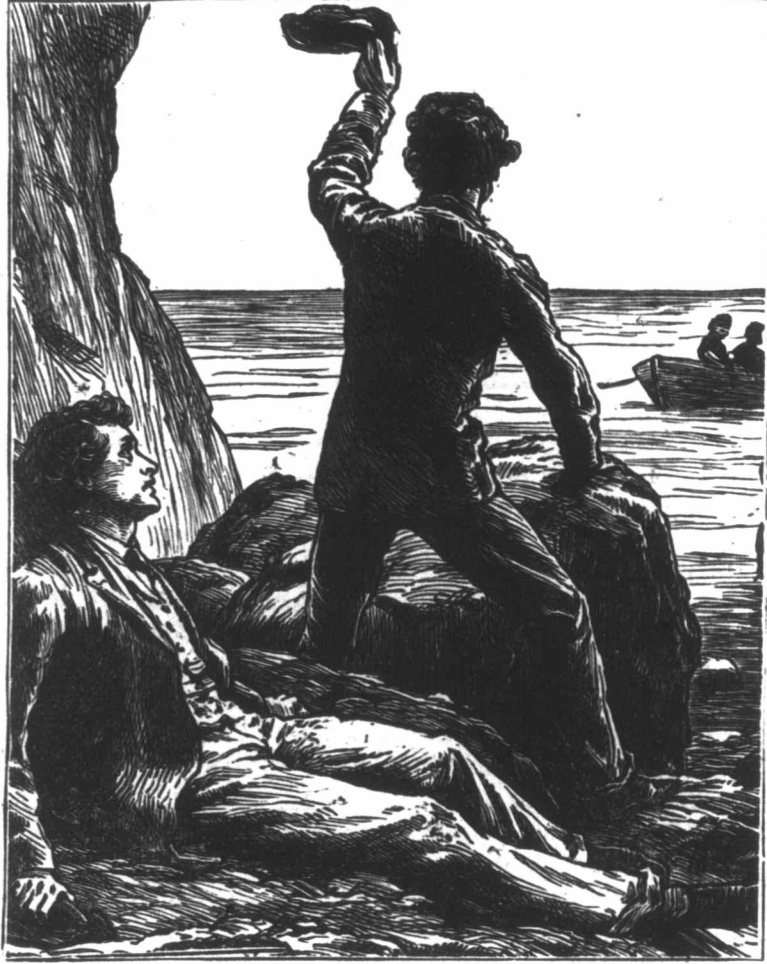
"Yes," she said. "You were saved by a boatman who heard your schoolfellows' cries of distress. Let us thank God for His mercy in saving you."

Some time after, Willie entered the navy; he had lost none of his courage and daring, but he acted more under a sense of duty, and less to gain man's applause.

He is now an officer, beloved by his men, and respected by all who know him; for at the call of duty he is always first, and where danger is there you will always find him.

The Answer of Unanswered Prayer.

There is always an answer to unanswered prayer. Prayer is any petition we make to God. It may be uttered; it may be unuttered. The heart may be on its knees, when the rest of the body is not. Lips may not move in prayer, yet prayer be said—said in the solemn silence of the soul. But many of our prayers are so unwise that to all appearances they go unanswered, but really they are all answered. There are foolish prayers prayed every day; the ear of God is besieged with just



such praying, no doubt. He tires not, nor wearies of it all, for He answers all such mortal folly and answers it in a truly Divine way. He is the Father, the all-Father and the ever-Father. The wisest of us are ignorant babes prattling at His knee, or else forgetful altogether of Him, playing with toys and baubles. His fatherhood changes not; His plans for us cannot change; His laws are His will and is it not taught us to pray, Thy will be done? And, so, if it be right He will do what we want anyhow; if it be the thing for us, He was going to do it anyway; if it be all this, He will not wait to be told so by any of us; but when what we ask is

wrong or silly, He still answers us by refusing the thing asked for, so that every prayer unrequited to has its reply and God is justified as the hearer and answerer of prayer. The gift asked might have proved an injury, not a good; not allowed to be harmed by it, we have been blessed of heaven; the petition has been heard, considered, and a higher thing bestowed than perhaps we ever dreamed of. As I shave, some lad, pleased with the pretty steel, may beg for it—a prayer, this: I answer the prayer by putting the razor away off where he cannot reach it. Oh, how often we silly men are little boys begging for shiny razors—God smiles in pity, and in truest pity, and truest love answers the unanswered prayer, by withholding the thing we beg for, and which would only have cut and wounded us. We asked for imaginary blessing, and He gives us a real one.

—When friendship is found under the surface, then love was built "better than it knew." If it can be welcomed as the nucleus around which love must be built and is built, then can the question, "What is love?" be answered. Such love brings out all that is best in men and women. Being honest and sincere, true to themselves and each other, there are no veils to be lifted from illusions and no disappointments to follow in the intimacy of close acquaintance.

Hints to Housekeepers.

Here are some of the Sunday dinners which one can prepare easily and quickly:

Any kind of cold meat, sliced thin. Lyonnaise or creamed potatoes, fried cabbage, preserved fruit, cake, tea.

Cold corned beef, vegetable hash, bread and butter, fancy crackers, cold custard, tea.

Eggs, either boiled, poached, scrambled or as an omelet, toast, cocoa, fruit.

Salad, rolls, Washington pie, peach preserve, coffee.

Cold meat, Welsh rare-bit, brown bread toast, rice pudding, tea.

Canned salmon (or any kind of cold fish will do), vinaigrette sauce, rolls and butter, baked Indian pudding, coffee.

Creamed dried beef, brown bread, toast, blanc-mange with cream, tea.

Braised beef, boiled hominy, bread and butter, cake and preserved fruit, chocolate.

Beef, veal or mutton stew, rolls, crackers, cream pudding, cocoa.

PRESERVING THE COLOR OF SPINACH.—If in cooking spinach you use only the water that clings to it after the washing, and add one tablespoonful of salt for each peck of spinach, the green color will be preserved. The spinach is more bitter when cooked in this manner than when it is cooked in more water.

To make a paste superior to the common kind of mucilage, which will not discolor paper, mix rice flour thoroughly with cold water, and then gently boil it. It is white and transparent. This is excellent for pasting clippings in books. A little carbolic acid will keep it from souring or moulding.

BANANA CAKE.—Use any preferred receipt for light layer cake. When baked frost each layer, and while the frosting is still fresh spread each, except the top, with banana, peeled and mashed. Whipped cream is sometimes used between the layers instead of the frosting. It makes a moister cake.

BANANA COMPOTE.—One cup of white sugar, one pint of water; boil for ten minutes; peel and slice red and white bananas and place them in alternate layers in a dish; pour the syrup over them and when cold serve with whipped cream.

A sprain occurs when a joint is twisted, but not dislocated. The ligaments which hold the bones together are stretched and sometimes torn. Immersing the part in very hot water for a time, and then keeping it surrounded with hot water bags, usually gives relief. The joint should be firmly, but not too tightly, bandaged from the fingers or toes upward. After a time gentle rubbing is useful.

HOW TO USE OIL AS A FACE CLEANER.—Oil cleans the skin better than water. Actresses, to get their makeup off, once used cocoa butter; now they use cocoa oil, which is a better preparation of the same thing. Drug stores keep it sometimes fresh, and some keep it rancid. In cocoa oil you will have the most delightful of all emollients for the oil bath. After a railway journey on a hot day take the most vigorous bath you can devise or endure; then spread some cocoa oil on your face and wipe it off. The blackened towel will tell the tale of failure for the bath and triumph for the oil.

Skin diseases are more or less directly occasioned by bad blood. B. B. B. cures the following Skin Diseases: Shingles, Erysipelas, Itching Rashes, Salt Rheum, Scald Head, Eruptions, Pimples and Blotches, by removing all impurities from the blood from a common Pimple to the worst Scrofulous Sore.

Burdock Blood Bitters cure Dyspepsia.

Burdock Blood Bitters cure Constipation.

Burdock Blood Bitters cure Biliousness.

Burdock Blood Bitters cure Headache

Burdock Blood Bitters unlock all the clogged secretions of the Bowels, thus curing Headaches and similar complaints.

I had a severe cold, for which I took Norway Pine Syrup. I find it an excellent remedy, giving prompt relief and pleasant to take. J. PAYNTER, Huntsville, Ont.

Children's Department.

Proud Isabel.

"Green peas for dinner,
And who'll help to shell?"
"I will," cries Lottie,
"And I will," says Nell.
"But I'll help to eat them,"
Says proud Isabel.

Green peas for dinner!
Heap Lottie's plate,
Seat Nell by father
Grandly in state;
As for Miss Isabel,
Perhaps she may wait.

How Curly Lost His Dinner.

He was just the softest, funniest, prettiest little puppy you ever knew, and his name was Curly. May, his little mistress, thought he was a really wonderful dog. He could run after a ball, jump over a stick, and bark at anybody or anything. Yet, one day he lost his dinner all through a harmless sparrow.

This is how it happened. Curly always had his dinner in the yard outside the kitchen door. On this particular day, when he came out at the usual time to get his dinner, he saw a sparrow sitting on the edge of the dish calmly helping itself to his food. Curly quietly watched the bird for a few minutes, wondering what he should do; but when the bird prepared to help itself to the biggest piece of biscuit, he thought it was quite time for it to stop, and gave a short bark. The bird seemed rather astonished, and left off eating, but did not show any signs of moving. Curly sat upright and stared at it, quite overcome with astonishment. The bird waited to see if anything were going to happen, and then went on with its dinner.

"This cannot be allowed any longer," said Curly; and, giving a quick "bow-wow," he made a sudden jump at the bird. Mr. Sparrow flew away very much frightened, but Curly unfortunately

Joy Inexpressible

Another Boy's Life Saved
Health Blighted by Scrofula and Hip Disease

Perfect Cure, Happiness and Health Given by Hood's Sarsaparilla.



Georgie Murphy.
Exeter, N. H.

"C. I. Hood & Co., Lowell, Mass.:
"I cannot praise Hood's Sarsaparilla enough for what it has done for my boy. Some four years ago, when six years old, George was attacked by hip disease in his right leg. We had to get him a pair of crutches, with which he was able to move about, but became badly deformed. We had to have his right leg lanced just above the knee. In a few weeks a second sore broke out, both discharging freely. Agonizing pains afflicted him, he could not bear to be moved, his growth was stopped and

He Was a Mere Skeleton.

He had no appetite, and it was hard work to make him eat enough to keep him alive. A few weeks later we had his hip lanced, and following this five other eruptions broke out, making eight running sores in all. We did all we could for him, but he grew weaker every day, although we had three of the best physicians. As a last resort we were prevailed upon by relatives who had taken Hood's Sarsaparilla with beneficial results to give the medicine a trial. We got one bottle about the first of March, 1892, and he had taken the medicine only a few days when his appetite began to improve. When he had taken one bottle he could move about a little with his crutches, which he had not been able to use for the preceding three months. We continued faithfully with Hood's Sarsaparilla, and in 6 months he was

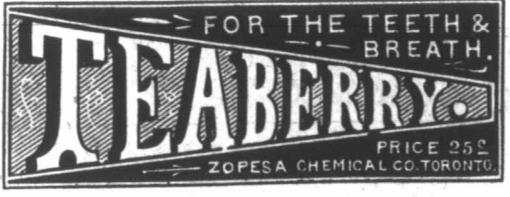
Able to Be Dressed

and go about the house without the crutches. He has now taken Hood's Sarsaparilla regularly for eighteen months, and for the past six months has been without the crutches, which he has outgrown by several inches. The sores have all healed with the exception of one which is rapidly closing, only the scars and an occasional limp remaining as reminders of his suffering.

Hood's Sarsaparilla Cures

Hood's Sarsaparilla in his case has truly done wonders, and he is daily gaining in flesh and good color. He runs about and plays as lively as any child. We feel an inexpressible joy at having our boy restored to health, and we always speak in the highest terms of Hood's Sarsaparilla." MRS. HENRY W. MURPHY, Exeter, New Hampshire.

Hood's Pills are prompt and efficient, yet easy in action. Sold by all druggists. 25c.



MISS DALTON,

356 1/2 YONGE STREET, TORONTO.

ALL THE SEASON'S GOODS NOW ON VIEW.
MILLINERY,
DRESS AND MANTLE MAKING.

The Latest Parisian, London and New York Styles.

bad jumped rather too far, and came down with one paw in his dish, nearly upsetting it.

"Now I can get my dinner in peace," said Curly; but, just as he was beginning to do so, he happened to look up, and there sat the sparrow on the fence, evidently waiting for an opportunity to come back. It was impossible to enjoy a comfortable dinner with that provoking bird twittering and chirping as if it wished to tell the whole neighbourhood that it had been insulted. Presently three more sparrows appeared, and there was more chirping.

"I expect they are planning to fight me and get my dinner," said Curly, forgetting that his bark was enough to make them all fly away. "They shall not have my food, anyhow; I will just sit on it, and then of course they won't be able to get at it."

Accordingly the silly little puppy curled himself into his dish, right on top of his own dinner! There he watched until he fell fast asleep, and there May found him when she came home from school.

"Oh, Curly, you greedy little dog!" she said, as she picked him up. "You have eaten such a good dinner that it has made you sleepy."

Curly sighed, for he was very hungry. He knew it was no good to protest, for May would not understand.

When he reached the house, however, seeing a very tempting bit of meat on the kitchen table, he jumped out of May's arms, and was not long in finding his way out of the house with his prize in his mouth.

May was too much horrified to move at first, but when she recovered herself, she quickly gave chase, and Curly was captured and brought back in disgrace.

His meat was taken from him, and he was shut up for a time in the coal-cellar.

He lay for some time quite quiet in the dark, thinking what an unhappy dog he was. "Well," he said, "perhaps I ought not to have taken that meat, but I was so hungry. From this time, I will bark at every sparrow I see, and then some day I may frighten that horrid bird that got me into trouble and lost me my dinner."

A Ministering Child.

Little Florence was a ministering child. She had been early taught that the way to be happy is to do good, and make others happy. So she was never so delighted as when her mother sent her on some errand of mercy to some of her poorer neighbours.

One day she went out with a basketful of good things. The air was raw and chilly, but Florry was well wrapped up and did not mind it; besides her heart was too warm to notice the weather. She tapped at a cottage-door, and in response to the gentle "come in," walked in to the little room. An infirm woman lived there, scarcely able to walk from rheumatism. She gladly greeted her young visitor, and begged her to sit down.

"How cold you look," said Florry, "yet I am glad to see you have a nice fire."

"Yes, indeed, it is a mercy. Mr. Welford sent me in some coals the other day, and I don't know how to be thankful enough."

Florry eagerly took her gifts out of the basket. "Mamma sent you these," she said, placing a parcel of tea, sugar, and a loaf of bread on the table.

Tears filled the woman's eyes:

"How good God is to me!" she exclaimed, "I have nothing in the house, Miss Florence, and now this is just what I need."

"That is why you look cold," said the little girl. "I expect you have had no breakfast. See, I will lift the kettle on the fire, and make you a cup of tea before I go, that will warm you, Mrs. Mitchell."

Florry fetched the cracked teapot out of the cupboard, and eagerly made the tea, staying with her afflicted friend till she saw her warmer and brighter, cheered and comforted by one little ministering child.

The Insect World.

Did it ever occur to you how many insects there are in the world? Including every variety of beetle, butterfly, wasp and ant, there are hundreds of thousands. In whatever way you choose to consider them, whether their form and colour, their habits of life, the knowledge they display, the wars of the various tribes against each other, the study of insects is one of the most attractive pages of the book of Nature. Turn whichever way you will, and you

Only a Step

from Weak Lungs to Consumption, from Depleted Blood to Anæmia, from Diseased Blood to Scrofula, from Loss of Flesh to Illness.

Scott's Emulsion

the Cream of Cod-liver Oil, prevents this step from being taken and restores Health. Physicians, the world over, endorse it.

Don't be deceived by Substitutes!
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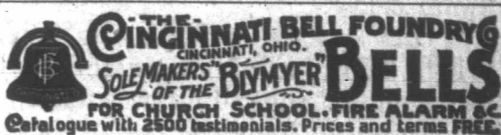
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The modern lady plumes herself upon the beauty of her dress, the richness of the hangings in her parlor, or the colors of her carpet; she forgets entirely that there are little insects that furnish their cells with scarlet more brilliant than anything she possesses, make laces she may well envy.

The butterfly you love to chase was once a worm-like caterpillar; after shedding its skin, drawing itself into a silken ball, and remaining in a sheath still as death for months, it bursts its case, and appears in all its present loveliness.

What hungry creatures they are! Think of a boy eating double his own weight in a day and night! That is just what many of these maggots do. A boy requires eighteen years for his growth; the common moth ten days. Armies of caterpillars make raids on our orchards sometimes, and are able in a few hours to strip a lovely tree of its beautiful dress, and leave it in the leafless livery of winter to make new conquests elsewhere.

An Enormous Spider.

At the Zoological Gardens in London may be seen a spider which is about as big as a house sparrow with his wings folded. When the spider's legs are open, he is most formidable-looking. The whole of his body is covered with dark red-brown hair. He is fed upon cockroaches, and he spins threads across the ground, in which the cockroaches get entangled. He will also kill and suck the blood of young mice, of the brain of which he seems especially fond. He is confined in a glass case, the temperature of which is kept up by warm water. The bite of this spider—which comes from South America—is said to be very injurious to both man and beast.

That Little Hand.

"He sent from above, He took me, He drew me out of many waters."

Black and blue eyes opened wide with wonder in the bright faces of the children who had gathered lovingly around old Mr. Elden, as he slowly spoke these words.

"What does he mean, Elsie?" whispered Jane Lee to her cousin. We asked him for a story, and you know he always has one ready. I hope he isn't going to preach a sermon!"

"Wait, Jennie; we shall see." "This text," continued Mr. Elden, "always reminds me of an incident of my childhood. When I was a little boy, I had a pleasant company of playmates, and we used to enjoy our sports together, just as you children now do. At the lower part of the village where we lived was a river, and a bridge across it. We often went there to play, and many times I have stood a long while trying to see the fish as they swam below.

"One day we were playing on the bridge, and one of our number, who had mounted the railing, was watching something in the water, when he sud-

denly slipped, lost his hold, and fell. We heard his cry, and the splash as he struck the water. We ran to the side of the bridge and looked over. The water had already closed above him, he had sunk so quickly, and bubbles were rising where he went down. We were too young to know exactly what to do, and too much frightened even to shout for help. The little fellow rose once more to the surface, struggling for life, but could only give us a beseeching look, when, with his arms uplifted, as if imploring help, he sank again.

"We were still speechless with horror, but a kind man had noticed our movements from a short distance, and suspecting what had happened was hastening towards us. He reached the bridge. Nothing was in sight but one little hand above the water, and that was fast disappearing. We had recovered our voices, and pointing at it, we cried eagerly, 'There's his hand! Oh, there's his hand!'

"That outstretched hand! I seem to see it now—I shall never forget how it looked to me. But our friend waited not a moment. As that hand went out of sight he plunged into the river, and soon brought the drowning boy to the shore. He looked earnestly into the pale face of our playmate, as he held him in his arms, and in a tone of voice that sent a thrill of joy through all our hearts, he said,—'Saved!' Then turning to the rest of us he added, 'Boys, I know you will never forget that little sinking hand. Remember, when it comes into your minds, that we are all sinking in a colder and darker place than that river, unless we have asked One to save us, who alone can do it. This boy will soon recover now, and be able to say that I took him from the river. It is my prayer that he and every one of you may be able to say of another, better friend, as you think of the dark waters of sin, in which all who do not love Christ are sinking, 'He sent from above, He took me, He drew me out of many waters.'"

"Dear little friends," said Mr. Elden, closing his story, "I trust the prayer of that good man, for me, has been answered. Will you remember that little hand, and the lesson it taught us? Jesus is ready to take hold of those little hands of yours as you lift them up imploringly from the depths of sin and evil in this world, and He will bring you at last, not to the shore of such a river, but to the 'Shining Shore.' Will you ask Him to do it?"

Sagacity of a Sparrow.

I live in the city, and one afternoon I saw in the kitchen area an unfledged house-sparrow, unable to fly any distance, and which had tumbled down into this prison, across which was laid an iron bar, extending within a foot of the concrete pavement; the mother was at the top, looking down with pity and alarm at the awkward position of this, perhaps her only child. Many and ingenious were the attempts on the part of both parent and offspring for the regaining of the latter's lost liberty, but each and all proved useless.

I looked on with some fear and anxiety, lest the drama should be concluded by the flying away of the mother and the desertion of the child; but no, although each new plan seemed to fail in the carrying out, at length the mother sparrow flies away, and returns with a stout straw in its beak, and rests for a few seconds on the edge.

Then conceive my delight when the little nestling, after a chirp or two from its mother, learning no doubt the particulars of the plan, climbs to the upper part of the bar, nearest to the pavement, takes the offered straw into its beak, and is raised to the iron bar, and flutters away with its delighted mother.

A Cat's Mind.

A noisy milkman came rushing up the back steps every morning, banged down his tin pail and shouted "Milk!!!" The cat always received a saucer of milk on his arrival. When the rattle and the shout were heard, the cat would spring to the door with his eyes sparkling. A mischievous boy, noticing this, thought he would fool the cat. He ran up the steps, and shouted "Milk!!!" The cat was at the door in an instant, but when it was opened no milkman appeared. There was something so funny about making a fool of the cat, that the experiment was tried from time to time with great success; but suddenly it failed. When the boy rushed up the steps and shouted "Milk!!!" the cat lay beside the stove and purred sedately. The boy was resolved not to be beaten by the cat, so he took with him a tin can, banged it down with a great rattle and cried, "Milk!!!" when the cat sprang for the door as if she had been touched by electricity.

—Joys come to us like blossoms, and we think we have them; and then, when, like blossoms, they fall, we think we have lost them, although the seed or shadow is left; but they are not gone because they have passed through a particular period of their development.

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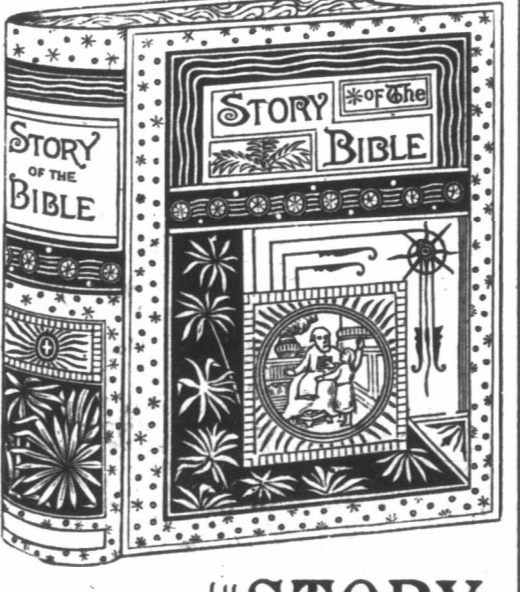
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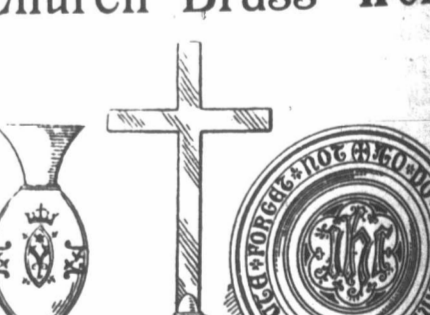
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